001:000
001:000 Translations of the Qur'an, Chapter 1: AL-FATIHA (THE OPENING). Total Verses: 7. Revealed At: MAKKA
001:001
001:001 Part 1.
001:001 Khan In the Name of Allah, the Most Beneficent, the Most Merciful.
001:001 Maulana In the name of Allah, the Beneficent, the Merciful.
001:001 Pickthal In the name of Allah, the Beneficent, the Merciful.
001:001 Rashad In the name of GOD, Most Gracious, Most Merciful.
001:001 Sarwar In the Name of Allah, the Beneficent, the Merciful
001:001 Shakir In the name of Allah, the Beneficent, the Merciful.
001:001 Sherali In the name of ALLAH, the Gracious, the Merciful.
001:001 Yusufali In the name of Allah, Most Gracious, Most Merciful.
001:002
001:002 Khan All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
001:002 Maulana Praise be to Allah, the Lord of the worlds,
001:002 Pickthal Praise be to Allah, Lord of the Worlds,
001:002 Rashad Praise be to GOD, Lord of the universe.
001:002 Sarwar All praise belongs to God, Lord of the Universe,
001:002 Shakir All praise is due to Allah, the Lord of the Worlds.
001:002 Sherali All praise is due to ALLAH alone, Lord of all the worlds.
001:002 Yusufali Praise be to Allah, the Cherisher and Sustainer of the worlds;
001:003
001:003 Khan The Most Beneficent, the Most Merciful.
001:003 Maulana The Beneficent, the Merciful,
001:003 Pickthal The Beneficent, the Merciful.
001:003 Rashad Most Gracious, Most Merciful.
001:003 Sarwar the Beneficent, the Merciful
001:003 Shakir The Beneficent, the Merciful.
001:003 Sherali The Gracious, the Merciful.
001:003 Yusufali Most Gracious, Most Merciful;
001:004
001:004 Khan The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
001:004 Maulana Master of the day of Requital.
001:004 Pickthal Master of the Day of Judgment,
001:004 Rashad Master of the Day of Judgment.
001:004 Sarwar and Master of the Day of Judgment.
001:004 Shakir Master of the Day of Judgment.
001:004 Sherali Master of the Day of Judgment.
001:004 Yusufali Master of the Day of Judgment.
001:005
001:005 Khan You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
001:005 Maulana Thee do we serve and Thee do we beseech for help.
001:005 Pickthal Thee (alone) we worship; Thee (alone) we ask for help.
001:005 Rashad You alone we worship; You alone we ask for help.
001:005 Sarwar (Lord), You alone We do worship and from You alone we do seek assistance.
001:005 Shakir Thee do we serve and Thee do we beseech for help.
001:005 Sherali THEE alone do we worship and THEE alone do we implore for help.
001:005 Yusufali Thee do we worship, and Thine aid we seek.
001:006
001:006 Khan Guide us to the Straight Way
001:006 Maulana Guide us on the right path,
001:006 Pickthal Show us the straight path,
001:006 Rashad Guide us in the right path:
001:006 Sarwar (Lord), guide us to the right path,
001:006 Shakir Keep us on the right path.
001:006 Sherali Guide us in the straight path,
001:006 Yusufali Show us the straight way,

001:007
001:007 Khan The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).
001:007 Maulana The path of those upon whom Thou has bestowed favours, Not those upon whom wrath is brought down, nor those who go astray.
001:007 Pickthal The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.
001:007 Rashad the path of those whom You blessed; not of those who have deserved wrath, nor of the strayers.
001:007 Sarwar the path of those to whom You have granted blessings, those who are neither subject to Your anger nor have gone astray
001:007 Shakir The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.
001:007 Sherali The path of those on whom THOU hast bestowed THY favors, those who have not incurred THY displeasure and those who have not gone astray.
001:007 Yusufali The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.
002:000
002:000 Translations of the Qur'an, Chapter 2: AL-BAQARA (THE COW). Total Verses: 286. Revealed At: MADINA
002:000 In the name of God, Most Gracious, Most Merciful
002:001
002:001 Section 1: Fundamental Principles of Islam
002:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
002:001 Maulana I, Allah, am the best Knower.
002:001 Pickthal Alif. Lam. Mim.
002:001 Rashad A.L.M.
002:001 Sarwar Alif. Lam. Mim.
002:001 Shakir Alif Lam Mim.
002:001 Sherali Alif, Lam, Mim.
002:001 Yusufali A.L.M.
002:002
002:002 Khan This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].
002:002 Maulana This Book, there is no doubt in it, is a guide to those who keep their duty,
002:002 Pickthal This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
002:002 Rashad This scripture is infallible; a beacon for the righteous;
002:002 Sarwar There is no doubt that this book is a guide for the pious;
002:002 Shakir This Book, there is no doubt in it, is a guide to those who guard (against evil).
002:002 Sherali This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,
002:002 Yusufali This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
002:003
002:003 Khan Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.].
002:003 Maulana Who believe in the Unseen and keep up prayer and spend out of what We have given them,
002:003 Pickthal Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
002:003 Rashad who believe in the unseen, observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.
002:003 Sarwar the pious who believe in the unseen, attend to prayer, give in charity part of what We have granted them;
002:003 Shakir Those who believe in the unseen and keep up prayer and spend out of what We have given them.
002:003 Sherali Who believe in the unseen and observe prayer and spend out of what WE have provided for them.
002:003 Yusufali Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
002:004
002:004 Khan And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
002:004 Maulana And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure.
002:004 Pickthal And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
002:004 Rashad And they believe in what was revealed to you, and in what was revealed before you, and with regard to the Hereafter, they are absolutely certain.
002:004 Sarwar who have faith in what has been revealed to you and others before you and have strong faith in the life hereafter.
002:004 Shakir And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.
002:004 Sherali And who believe in that which has been revealed to thee and that which was revealed before thee and they have firm faith in the hereafter.
002:004 Yusufali And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.
002:005
002:005 Khan They are on (true) guidance from their Lord, and they are the successful.
002:005 Maulana These are on a right course from their Lord and these it is that are successful.
002:005 Pickthal These depend on guidance from their Lord. These are the successful.
002:005 Rashad These are guided by their Lord; these are the winners.
002:005 Sarwar It is the pious who follow the guidance of their Lord and gain lasting happiness.
002:005 Shakir These are on a right course from their Lord and these it is that shall be successful.
002:005 Sherali It is they who follow the guidance from their LORD and it is they who shall prosper.
002:005 Yusufali They are on (true) guidance, from their Lord, and it is these who will prosper.

002:006
002:006 Khan Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.
002:006 Maulana Those who disbelieve -- it being alike to them whether thou warn them or warn them not -- they will not believe.
002:006 Pickthal As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.
002:006 Rashad As for those who disbelieve, it is the same for them; whether you warn them, or not warn them, they cannot believe.
002:006 Sarwar Those who deny your message will not believe whether you warn them or not.
002:006 Shakir Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.
002:006 Sherali Those who have disbelieved - it being alike to them whether thou warn them or warn them not - they will not believe.
002:006 Yusufali As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.
002:007
002:007 Khan Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
002:007 Maulana Allah has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is a grievous chastisement.
002:007 Pickthal Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.
002:007 Rashad GOD seals their minds and their hearing, and their eyes are veiled. They have incurred severe retribution.
002:007 Sarwar God has sealed their hearts and hearing and their vision is veiled; a great punishment awaits them.
002:007 Shakir Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.
002:007 Sherali ALLAH has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement.
002:007 Yusufali Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).
002:008
002:008 Section 2: Lip-profession
002:008 Khan And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.
002:008 Maulana And there are some people who say: We believe in Allah and the Last Day; and they are not believers.
002:008 Pickthal And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.
002:008 Rashad Then there are those who say, "We believe in GOD and the Last Day," while they are not believers.
002:008 Sarwar Some people say, "We believe in God and the Day of Judgment," but they are not true believers.
002:008 Shakir And there are some people who say: We believe in Allah and the last day; and they are not at all believers.
002:008 Sherali And of the people there are some who say, `We believe in ALLAH, and the Last Day;' while they are not believers at all.
002:008 Yusufali Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe.
002:009
002:009 Khan They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!
002:009 Maulana They seek to deceive Allah and those who believe and they deceive only themselves and they perceive not.
002:009 Pickthal They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
002:009 Rashad In trying to deceive GOD and those who believe, they only deceive themselves without perceiving.
002:009 Sarwar They deceive God and the believers. However, they have deceived no one but themselves, a fact of which they are not aware.
002:009 Shakir They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.
002:009 Sherali They would deceive ALLAH and those who believe, but they deceive none but themselves; only they perceive it not.
002:009 Yusufali Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!
002:010
002:010 Khan In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.
002:010 Maulana In their hearts is a disease, so Allah increased their disease, and for them is a painful chastisement because they lie.
002:010 Pickthal In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.
002:010 Rashad In their minds there is a disease. Consequently, GOD augments their disease. They have incurred a painful retribution for their lying.
002:010 Sarwar A sickness exists in their hearts to which God adds more sickness. Besides this, they will suffer a painful punishment as a result of the lie which they speak.
002:010 Shakir There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they
002:010 Sherali In their hearts was a disease, so ALLAH has increased their disease, and for them is a grievous punishment because they lied.
002:010 Yusufali In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).
002:011
002:011 Khan And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."
002:011 Maulana And when it is said to them, Make not mischief in the land, they say: We are but peacemakers.
002:011 Pickthal And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.
002:011 Rashad When they are told, "Do not commit evil," they say, "But we are righteous."
002:011 Sarwar When they are told not to commit corruption in the land, they reply, "We are only reformers".
002:011 Shakir And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.
002:011 Sherali And when it is said to them, `Create not disorder in the earth,' they say `We are only promoters of peace.'
002:011 Yusufali When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"
002:012
002:012 Khan Verily! They are the ones who make mischief, but they perceive not.
002:012 Maulana Now surely they are the mischief-makers, but they perceive not.
002:012 Pickthal Are not they indeed the mischief-makers? But they perceive not.
002:012 Rashad In fact, they are evildoers, but they do not perceive.
002:012 Sarwar They, certainly, are corrupt but do not realize it.
002:012 Shakir Now surely they themselves are the mischief makers, but they do not perceive.
002:012 Sherali Beware ! it is surely they who create disorder, but they do not perceive it.
002:012 Yusufali Of a surety, they are the ones who make mischief, but they realise (it) not.

002:013
002:013 Khan And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him, Al-Ansar and Al-Muhajirun) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
002:013 Maulana And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not.
002:013 Pickthal And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not.
002:013 Rashad When they are told, "Believe like the people who believed," they say, "Shall we believe like the fools who believed?" In fact, it is they who are fools, but they do not know.
002:013 Sarwar When they are told to believe as everyone else does, they say, "Should we believe as fools do?" In fact, they themselves are fools, but they do not know it.
002:013 Shakir And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.
002:013 Sherali And when it is said to them, `Believe as other people have believed,' they say, `Shall we believe as the fools have believed?' Remember ! it is surely they that are the fools, but they do not know.
002:013 Yusufali When it is said to them: "Believe as the others believe:” They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.
002:014
002:014 Khan And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."
002:014 Maulana And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking.
002:014 Pickthal And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.
002:014 Rashad When they meet the believers, they say, "We believe," but when alone with their devils, they say, "We are with you; we were only mocking."
002:014 Sarwar To the believers they declare belief and, in secret to their own devils, they say, "We were only mocking".
002:014 Shakir And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.
002:014 Sherali And when they meet those who believe, they say, `We believe;' but when they are alone with their ring-leaders they say, `We were only mocking.'
002:014 Yusufali When they meet those who believe, they say: "We believe;” but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."
002:015
002:015 Khan Allah mocks at them and gives them increase in their wrong-doings to wander blindly.
002:015 Maulana Allah will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.
002:015 Pickthal Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.
002:015 Rashad GOD mocks them, and leads them on in their transgressions, blundering.
002:015 Sarwar God mocks them and gives them time to continue blindly in their transgressions.
002:015 Shakir Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.
002:015 Sherali ALLAH will punish their mockery and will let them continue in their transgression, wandering blindly.
002:015 Yusufali Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro).
002:016
002:016 Khan These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
002:016 Maulana These are they who buy error for guidance, so their bargain brings no gain, nor are they guided.
002:016 Pickthal These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.
002:016 Rashad It is they who bought the straying, at the expense of guidance. Such trade never prospers, nor do they receive any guidance.
002:016 Sarwar They have traded guidance for error, but their bargain has had no profit and they have missed the true guidance.
002:016 Shakir These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.
002:016 Sherali These are they who have bartered away guidance for error, but their traffic has brought them no gain, nor are they rightly guided.
002:016 Yusufali These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,
002:017
002:017 Khan Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see.
002:017 Maulana Their parable is as the parable of one who kindles a fire, but when it illumines all around him, Allah takes away their light, and leaves them in darkness -- they cannot see.
002:017 Pickthal Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,
002:017 Rashad Their example is like those who start a fire, then, as it begins to shed light around them, GOD takes away their light, leaving them in darkness, unable to see.
002:017 Sarwar (Their case) is like that of one who kindles a fire and when it grows bright God takes away its light leaving him in darkness (wherein) he cannot see (anything).
002:017 Shakir Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.
002:017 Sherali Their case is like the case of a person who kindled a fire, and when it lighted up all around him, ALLAH took away their light and left them in thick darkness, they see not.
002:017 Yusufali Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

002:018

002:018 Khan They are deaf, dumb, and blind, so they return not (to the Right Path).

002:018 Maulana Deaf, dumb, (and) blind, so they return not:

002:018 Pickthal Deaf, dumb and blind; and they return not.

002:018 Rashad Deaf, dumb, and blind; they fail to return.

002:018 Sarwar They are deaf, blind, and dumb and cannot regain their senses.

002:018 Shakir Deaf, dumb (and) blind, so they will not turn back.

002:018 Sherali They are deaf, dumb and blind; so they will not return.

002:018 Yusufali Deaf, dumb, and blind, they will not return (to the path).

002:019

002:019 Khan Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together).

002:019 Maulana Or like abundant rain from the cloud in which is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death. And Allah encompasses the disbelievers.

002:019 Pickthal Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).

002:019 Rashad Another example: a rainstorm from the sky in which there is darkness, thunder, and lightning. They put their fingers in their ears, to evade death. GOD is fully aware of the disbelievers.

002:019 Sarwar Or it is like that of a rain storm with darkness, thunder, and lightning approaching. They cover their ears for fear of thunder and death. God encompasses those who deny His words.

002:019 Shakir Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

002:019 Sherali Or, it is like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunder claps for fear of death, and ALLAH encompasses the disbelievers.

002:019 Yusufali Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

002:020

002:020 Khan The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.

002:020 Maulana The lightening almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if Allah has pleased, He would have taken away their hearing and their sight. Surely Allah is Possessor of power over all things.

002:020 Pickthal The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.

002:020 Rashad The lightning almost snatches away their eyesight. When it lights for them, they move forward, and when it turns dark, they stand still. If GOD wills, He can take away their hearing and their eyesight. GOD is Omnipotent.

002:020 Sarwar The lightning almost takes away their vision. When the lightning brightens their surroundings, they walk and when it is dark, they stand still. Had God wanted, He could have taken away their hearing and their vision. God has power over all things.

002:020 Shakir The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

002:020 Sherali The lightning might well nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if ALLAH had so willed HE could take away their hearing and their sight; surely ALLAH has the power to do all that HE wills.

002:020 Yusufali The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.

002:021

002:021 Section 3: Divine Unity

002:021 Khan O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious - see V.2:2).

002:021 Maulana O men, serve your Lord Who created you and those before you, so that you may guard against evil,

002:021 Pickthal O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

002:021 Rashad O people, worship only your Lord - the One who created you and those before you - that you may be saved.

002:021 Sarwar People, worship your Lord who created you and those who lived before you, so that you may become pious.

002:021 Shakir O men! serve your Lord Who created you and those before you so that you may guard (against evil).

002:021 Sherali O ye men ! worship your Lord WHO created you and those before you, that you may guard against evil.

002:021 Yusufali O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;

002:022

002:022 Khan Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

002:022 Maulana Who made the earth a resting-place for you and the heaven a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to Allah while you know.

002:022 Pickthal Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

002:022 Rashad The One who made the earth habitable for you, and the sky a structure. He sends down from the sky water, to produce all kinds of fruits for your sustenance. You shall not set up idols to rival GOD, now that you know.

002:022 Sarwar Worship God who has rendered the earth as a floor for you and the sky as a dome for you and has sent water down from the sky to produce fruits for your sustenance. Do not knowingly set up anything as an equal to God.

002:022 Shakir Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

002:022 Sherali WHO made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance; so do not set up equals to ALLAH, while you know.

002:022 Yusufali Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

002:023	
002:023 Khan	And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad Peace be upon him), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.
002:023 Maulana	And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful.
002:023 Pickthal	And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.
002:023 Rashad	If you have any doubt regarding what we revealed to our servant, then produce one sura like these, and call upon your own witnesses against GOD, if you are truthful.
002:023 Sarwar	Should you have any doubt about what We have revealed to Our servant, present one chapter comparable to it and call all your supporters, besides God, if your claim is true.
002:023 Shakir	And if you are in doubt as to that which We have revealed to Our servant, then produce a Chapter like it and call on your witnesses besides Allah if you are truthful.
002:023 Sherali	And if you are in doubt as to what WE have sent down to OUR servant, then produce a chapter like it, and call upon your helpers besides ALLAH, if you are truthful.
002:023 Yusufali	And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.
002:024	
002:024 Khan	But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
002:024 Maulana	But if you do (it) not -- and you can never do (it) -- then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers.
002:024 Pickthal	And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
002:024 Rashad	If you cannot do this - and you can never do this - then beware of the Hellfire, whose fuel is people and rocks; it awaits the disbelievers.
002:024 Sarwar	If you do not produce such a chapter, and you never will, then guard yourselves against the fire whose fuel will be people and stones and is prepared for those who hide the Truth.
002:024 Shakir	But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.
002:024 Sherali	But if you do it not - and never shall you do it - then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.
002:024 Yusufali	But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.
002:025	
002:025 Khan	And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.
002:025 Maulana	And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it. And for them therein are pure companions and therein they will abide.
002:025 Pickthal	And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.
002:025 Rashad	Give good news to those who believe and lead a righteous life that they will have gardens with flowing streams. When provided with a provision of fruits therein, they will say, "This is what was provided for us previously." Thus, they are given allegorical descriptions. They will have pure spouses therein, and they abide therein forever.
002:025 Sarwar	(Muhammad), tell the righteously striving believers of the happy news, that for them there are gardens wherein streams flow. Whenever they get any fruit from the gardens as food, they will say, "This is just what we had before (we came here). These fruits are produced very much like them (those we had before)." They will have purified spouses and it is they who will live forever.
002:025 Shakir	And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.
002:025 Sherali	And give glad tidings to those who believe and do good works, that for them are gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, they will say, `This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein pure mates, and therein will they abide.
002:025 Yusufali	But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

002:026
002:026 Khan Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).
002:026 Maulana Surely Allah disdains not to set forth any parable -- a gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that Allah means by this parable? Many he leaves in error by it and many He leads aright by it. And He leaves in error by it only the transgressors,
002:026 Pickthal Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;
002:026 Rashad GOD does not shy away from citing any kind of allegory, from the tiny mosquito and greater. As for those who believe, they know that it is the truth from their Lord. As for those who disbelieve, they say, "What did GOD mean by such an allegory?" He misleads many thereby, and guides many thereby. But He never misleads thereby except the wicked,
002:026 Sarwar God does not hesitate to set forth parables of anything even a gnat. The believers know that it is the truth from their Lord, but those who deny the truth say, "What does God mean by such parables?" In fact, by such parables God misleads and guides many. However, He only misleads the evil doers
002:026 Shakir Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,
002:026 Sherali ALLAH disdains not to give an illustration - as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say, `What does ALLAH mean by such an illustration?' Many does HE adjudge by it to be in error and many by it does HE guide, and none does HE adjudge thereby to be in error except the disobedient,
002:026 Yusufali Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),-
002:027
002:027 Khan Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's Religion of Islamic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.
002:027 Maulana Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land. These it is that are the losers.
002:027 Pickthal Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.
002:027 Rashad who violate GOD's covenant after pledging to uphold it, sever what GOD has commanded to be joined, and commit evil. These are the losers.
002:027 Sarwar who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land. These are the ones who lose a great deal.
002:027 Shakir Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.
002:027 Sherali Who breaks the covenant of ALLAH after having established it, and cut asunder what ALLAH has bidden to be joined, and create disorder in the earth; it is these that are the losers.
002:027 Yusufali Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.
002:028
002:028 Khan How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.
002:028 Maulana How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him.
002:028 Pickthal How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.
002:028 Rashad How can you disbelieve in GOD when you were dead and He gave you life, then He puts you to death, then He brings you back to life, then to Him you ultimately return?
002:028 Sarwar How dare you deny the existence of God Who gave you life when you initially had no life. He will cause you to die and bring you to life again. Then you will return to His Presence.
002:028 Shakir How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.
002:028 Sherali How can you disbelieve in ALLAH? You were without life and HE gave you life, and then HE will cause you to die, then restore you to life, and then to HIM shall you be made to return.
002:028 Yusufali How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

002:029
002:029 Khan He it is Who created for you all that is on earth. Then He Istawa (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.
002:029 Maulana He it is Who created for you all that is in the earth. And He directed Himself to the heaven, so He made them complete seven heavens; and He is Knower of all things.
002:029 Pickthal He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.
002:029 Rashad He is the One who created for you everything on earth, then turned to the sky and perfected seven universes therein, and He is fully aware of all things.
002:029 Sarwar It is He who created everything on earth for you. Then, directing His order towards the realm above, He turned it into seven heavens. He has knowledge of all things.
002:029 Shakir He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.
002:029 Sherali HE it is WHO created for you all that is in the earth; then HE turned towards the heavens, and HE perfected them as seven heavens; and HE has perfect knowledge of all things.
002:029 Yusufali It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.
002:030
002:030 Section 4: Greatness of Man and Need of Revelation
002:030 Khan And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know."
002:030 Maulana And when they Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness. He said: Surely I know what you know not.
002:030 Pickthal And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
002:030 Rashad Recall that your Lord said to the angels, "I am placing a representative (a temporary god) on Earth." They said, "Will You place therein one who will spread evil therein and shed blood, while we sing Your praises, glorify You, and uphold Your absolute authority?" He said, "I know what you do not know."
002:030 Sarwar When your Lord said to the angels, "I am appointing someone as my deputy on earth," they said (almost protesting), "Are you going to appoint one who will commit corruption and bloodshed therein, even though we (are the ones who) commemorate Your Name and glorify You?" The Lord said, "I know that which you do not know".
002:030 Shakir And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.
002:030 Sherali And when thy Lord said to the angels, `I am about to place a viceregent in the earth,' they said `Wilt THOU place therein such as will cause disorder in it, and shed blood? - and we glorify THEE with THY praise and extol THY holiness,' HE answered, `I know what you know not.'
002:030 Yusufali Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."
002:031
002:031 Khan And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
002:031 Maulana And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right.
002:031 Pickthal And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
002:031 Rashad He taught Adam all the names then presented them to the angels, saying, "Give me the names of these, if you are right."
002:031 Sarwar He taught Adam all the names. Then He introduced (some intelligent beings) to the angels, asking them to tell Him the names of these beings, if the angels were true to their claim (that they more deserved to be His deputies on earth).
002:031 Shakir And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.
002:031 Sherali And HE taught Adam all the names, then HE put the objects of these names before the angles and said, `Tell ME the names of these, if you are right,'
002:031 Yusufali And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."
002:032
002:032 Khan They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
002:032 Maulana They said: Glory be to Thee! We have no knowledge but that which Thou has taught us. Surely Thou art the Knowing, the Wise.
002:032 Pickthal They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.
002:032 Rashad They said, "Be You glorified, we have no knowledge, except that which You have taught us. You are the Omniscient, Most Wise."
002:032 Sarwar The angels replied, "You are glorious indeed! We do not know more than what You have taught us. You alone are All-knowing and All-wise".
002:032 Shakir They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.
002:032 Sherali They said, `Holy art THOU ! No knowledge have we except what THOU hast taught us; surely THOU art All-Knowing, the Wise.'
002:032 Yusufali They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

002:033
002:033 Khan He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"
002:033 Maulana He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide.
002:033 Pickthal He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.
002:033 Rashad He said, "O Adam, tell them their names." When he told them their names, He said, "Did I not tell you that I know the secrets of the heavens and the earth? I know what you declare, and what you conceal."
002:033 Sarwar The Lord said to Adam, "Tell the names of the beings to the angels." When Adam said their names, the Lord said, "Did I not tell you (angels) that I know the secrets of the heavens and the earth and all that you reveal or hide?"
002:033 Shakir He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?
002:033 Sherali HE said `O Adam, tell them their names;' and when he had told them their names, HE said `Did I not say to you, I know the secrets of the heavens and the earth, and I know what you reveal and what you hide?
002:033 Yusufali He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"
002:034
002:034 Khan And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).
002:034 Maulana And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the disbelievers.
002:034 Pickthal And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.
002:034 Rashad When we said to the angels, "Fall prostrate before Adam," they fell prostrate, except Satan; he refused, was too arrogant, and a disbeliever.
002:034 Sarwar When We told the angels to prostrate before Adam, they all obeyed except Iblis (Satan) who abstained out of pride and so he became one of those who deny the truth.
002:034 Shakir And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.
002:034 Sherali And remember the time when WE said to the angels `Submit to ADAM,' and they all submitted. But Iblis did not. He refused and deem himself too big; and he was of the disbelievers.
002:034 Yusufali And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.
002:035
002:035 Khan And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers)."
002:035 Maulana And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust.
002:035 Pickthal And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.
002:035 Rashad We said, "O Adam, live with your wife in Paradise, and eat therefrom generously, as you please, but do not approach this tree, lest you sin."
002:035 Sarwar We told Adam to stay with his spouse (Eve) in the garden and enjoy the foods therein, but not to go near a certain tree lest he become one of the transgressors.
002:035 Shakir And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.
002:035 Sherali And when WE said `O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully where ever you will, but approach not this tree, least you be of the wrongdoers.'
002:035 Yusufali We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."
002:036
002:036 Khan Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
002:036 Maulana But the Devil made them slip from it, and caused them to depart from the state in which they were. And We said: Go forth, some of you are the enemies of others and there is for you in the earth an abode and a provision for a time.
002:036 Pickthal But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.
002:036 Rashad But the devil duped them, and caused their eviction therefrom. We said, "Go down as enemies of one another. On Earth shall be your habitation and provision for awhile."
002:036 Sarwar Satan made Adam and his spouse err and caused them to abandon the state in which they had been living. Then We said, "Descend, you are each other's enemies! The earth will be a dwelling place for you and it will provide you with sustenance for an appointed time.
002:036 Shakir But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.
002:036 Sherali But Satan caused them both to slip by means of it and drove them out of the state in which they were. And WE said, `Go forth hence; some of you are enemies of others and for you there is an abode in the earth and a provision for a time.'
002:036 Yusufali Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

002:037

002:037 Khan Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

002:037 Maulana Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.

002:037 Pickthal Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

002:037 Rashad Then, Adam received from his Lord words, whereby He redeemed him. He is the Redeemer, Most Merciful.

002:037 Sarwar Adam was inspired by some words (of prayer) through which he received forgiveness from his Lord, for He is All-forgiving and All-merciful.

002:037 Shakir Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

002:037 Sherali Then Adam learnt from his Lord certain words of prayer. So HE turned towards him with mercy. Surely HE is Oft-Returning with compassion, and is Merciful.

002:037 Yusufali Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

002:038

002:038 Khan We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

002:038 Maulana We said: Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

002:038 Pickthal We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

002:038 Rashad We said, "Go down therefrom, all of you. When guidance comes to you from Me, those who follow My guidance will have no fear, nor will they grieve.

002:038 Sarwar We ordered them all to get out of the garden and told them that when Our guidance came to them, those who would follow it would have neither fear nor grief.

002:038 Shakir We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

002:038 Sherali We said. `Go forth hence, all of you. And if there comes to you guidance from ME then whoso shall follow MY guidance, on them shall come no fear nor shall they grieve.'

002:038 Yusufali We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

002:039

002:039 Khan But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

002:039 Maulana And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide.

002:039 Pickthal But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.

002:039 Rashad "As for those who disbelieve and reject our revelations, they will be dwellers of Hell, wherein they abide forever."

002:039 Sarwar But those who would deny the Truth and reject Our revelations would be the companions of the Fire in which they would live forever.

002:039 Shakir And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.

002:039 Sherali But they who will disbelieve and treat Our signs as lies, these shall be the inmates of the Fire; herein shall they abide.

002:039 Yusufali "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

002:040

002:040 Section 5: Israelite Prophecies fulfilled in Qur'an

002:040 Khan O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

002:040 Maulana O Children of Israel, call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear.

002:040 Pickthal O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.

002:040 Rashad O Children of Israel, remember My favor, which I bestowed upon you, and fulfill your part of the covenant, that I fulfill My part of the covenant, and reverence Me.

002:040 Sarwar Children of Israel, recall My favors which you enjoyed. Fulfill your covenant with Me and I shall fulfill Mine. Revere only Me.

002:040 Shakir O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

002:040 Sherali O Children of Israel ! remember MY favours which I bestowed upon you, and fulfill your covenant with ME, I will fulfill MY covenant with you, and ME alone should you fear.

002:040 Yusufali O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

002:041

002:041 Khan And believe in what I have sent down (this Qur'an), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

002:041 Maulana And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone.

002:041 Pickthal And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

002:041 Rashad You shall believe in what I have revealed herein, confirming what you have; do not be the first to reject it. Do not trade away My revelations for a cheap price, and observe Me.

002:041 Sarwar Believe in My revelations (Quran) that confirms what I revealed to you (about Prophet Muhammad in your Scripture). Do not be the first ones to deny it nor sell My revelations for a small price, but have fear of Me.

002:041 Shakir And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

002:041 Sherali And believe in what I have sent which fulfill that which is with you, and be not the first to disbelieve therein, and barter not MY Signs for a paltry price, and take protection in ME alone.

002:041 Yusufali And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

002:042	
002:042 Khan	And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth).
002:042 Maulana	And mix not up truth with falsehood, nor hide the truth while you know.
002:042 Pickthal	Confound not truth with falsehood, nor knowingly conceal the truth.
002:042 Rashad	Do not confound the truth with falsehood, nor shall you conceal the truth, knowingly.
002:042 Sarwar	Do not mix truth with falsehood and do not deliberately hide the truth.
002:042 Shakir	And do not mix up the truth with the falsehood, nor hide the truth while you know (it).
002:042 Sherali	And confound not truth with falsehood nor hide the truth knowingly.
002:042 Yusufali	And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).
002:043	
002:043 Khan	And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un.
002:043 Maulana	And keep up prayer and pay the poor-rate and bow down with those who bow down.
002:043 Pickthal	Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).
002:043 Rashad	You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and bow down with those who bow down.
002:043 Sarwar	Be steadfast in prayer, pay the religious tax (zakat) and bow down in worship with those who do the same.
002:043 Shakir	And keep up prayer and pay the poor-rate and bow down with those who bow down.
002:043 Sherali	And observe Prayer and pay the Zakaat, and bow down with those who bow.
002:043 Yusufali	And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).
002:044	
002:044 Khan	Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense?
002:044 Maulana	Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense?
002:044 Pickthal	Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?
002:044 Rashad	Do you exhort the people to be righteous, while forgetting yourselves, though you read the scripture? Do you not understand?
002:044 Sarwar	Would you order people to do good deeds and forget to do them yourselves even though you read the Book? Why do you not think?.
002:044 Shakir	What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?
002:044 Sherali	Do you enjoined others to do what is good and forget your ownselves, while you read the book? Will you not then understand?
002:044 Yusufali	Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?
002:045	
002:045 Khan	And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].
002:045 Maulana	And seek assistance through patience and prayer, and this is hard except for the humble ones,
002:045 Pickthal	Seek help in patience and prayer; and truly it is hard save for the humble-minded,
002:045 Rashad	You shall seek help through steadfastness and the Contact Prayers (Salat). This is difficult indeed, but not so for the reverent,
002:045 Sarwar	Help yourselves (in your affairs) with patience and prayer. It is a difficult task indeed, but not for the humble ones
002:045 Shakir	And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,
002:045 Sherali	And seek help with patience and prayer, and this indeed is hard except for the humble in spirit,
002:045 Yusufali	Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-
002:046	
002:046 Khan	(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.
002:046 Maulana	Who know that they will meet their Lord and that to Him they will return.
002:046 Pickthal	Who know that they will have to meet their Lord, and that unto Him they are returning.
002:046 Rashad	who believe that they will meet their Lord; that to Him they ultimately return.
002:046 Sarwar	who are certain of their meeting with their Lord and their return to Him.
002:046 Shakir	Who know that they shall meet their Lord and that they shall return to Him.
002:046 Sherali	Who know for certain that they will meet their Lord, and to HIM will they return.
002:046 Yusufali	Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.
002:047	
002:047	Section 6: Divine Favours on Israel
002:047 Khan	O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time period, in the past).
002:047 Maulana	O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.
002:047 Pickthal	O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
002:047 Rashad	O Children of Israel, remember My favor which I bestowed upon you, and that I blessed you more than any other people.
002:047 Sarwar	Children of Israel, recall My favors to you and the preference that I gave to you over all nations.
002:047 Shakir	O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.
002:047 Sherali	O Children of Israel ! remember MY favours which I bestowed upon you and that I exalted you above the peoples of the time.
002:047 Yusufali	Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).

002:048
002:048 Khan And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.
002:048 Maulana And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped.
002:048 Pickthal And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.
002:048 Rashad Beware of the day when no soul can avail another soul, no intercession will be accepted, no ransom can be paid, nor can anyone be helped.
002:048 Sarwar Have fear of the day when every soul will be responsible for itself. No intercession or ransom will be accepted and no one will receive help.
002:048 Shakir And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.
002:048 Sherali And guard yourselves against the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it, nor shall ransom be taken from it, nor shall they be helped.
002:048 Yusufali Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).
002:049
002:049 Khan And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
002:049 Maulana And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.
002:049 Pickthal And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.
002:049 Rashad Recall that we saved you from Pharaoh's people who inflicted upon you the worst persecution, slaying your sons and sparing your daughters. That was an exacting test from your Lord.
002:049 Sarwar (Children of Israel, recall My favor) of saving you from the Pharaoh's people who afflicted you with the worst kind of cruelty, slaying your sons and sparing your women. Your suffering was indeed a great trial from your Lord.
002:049 Shakir And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.
002:049 Sherali And remember the time when WE delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that was a great trial for you from your Lord.
002:049 Yusufali And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.
002:050
002:050 Khan And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
002:050 Maulana And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.
002:050 Pickthal And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.
002:050 Rashad Recall that we parted the sea for you; we saved you and drowned Pharaoh's people before your eyes.
002:050 Sarwar We parted the sea to save you and drowned Pharaoh's people before your very eyes.
002:050 Shakir And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.
002:050 Sherali And remember also the time when WE divided the sea for you and saved you and drowned Pharaoh's people while you looked on.
002:050 Yusufali And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.
002:051
002:051 Khan And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrong-doers, etc.).
002:051 Maulana And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him, and you were unjust.
002:051 Pickthal And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.
002:051 Rashad Yet, when we summoned Moses for forty nights, you worshipped the calf in his absence, and turned wicked.
002:051 Sarwar Then We called Moses for an appointment of forty nights. You began to worship the calf in his absence, doing wrong to yourselves.
002:051 Shakir And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.
002:051 Sherali And when WE made Moses a promise of forty nights, then you took the calf for worship in his absence and you were the transgressors.
002:051 Yusufali And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.
002:052
002:052 Khan Then after that We forgave you so that you might be grateful.
002:052 Maulana Then We pardoned you after that so that you might give thanks.
002:052 Pickthal Then, even after that, We pardoned you in order that ye might give thanks.
002:052 Rashad Still, we pardoned you thereafter that you may be appreciative.
002:052 Sarwar Afterwards, We forgave you so that you would perhaps appreciate Our favors.
002:052 Shakir Then We pardoned you after that so that you might give thanks.
002:052 Sherali Then WE forgave you thereafter, that you may be grateful.
002:052 Yusufali Even then We did forgive you; there was a chance for you to be grateful.
002:053
002:053 Khan And (remember) when We gave Musa (Moses) the Scripture [the Taurat (Torah)] and the criterion (of right and wrong) so that you may be guided aright.
002:053 Maulana And when We gave Moses the Book and the Discrimination that you might walk aright.
002:053 Pickthal And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.
002:053 Rashad Recall that we gave Moses scripture and the statute book, that you may be guided.
002:053 Sarwar We gave Moses the Book and the criteria (of discerning right from wrong) so that perhaps you would be rightly guided.
002:053 Shakir And when We gave Musa the Book and the distinction that you might walk aright.
002:053 Sherali And remember when WE gave Moses the Book and the Discrimination, that you may be rightly guided.
002:053 Yusufali And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.

002:054
002:054 Khan And (remember) when Musa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
002:054 Maulana And when Moses said to his people: O my people, you have surely wronged yourselves by taking the calf (for a god), so turn to your Creator (penitently), and kill your passions. That is best for you with your Creator. So He turned to you (mercifully). Surely He is the Oft-returning (to mercy), the Merciful.
002:054 Pickthal And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.
002:054 Rashad Recall that Moses said to his people, "O my people, you have wronged your souls by worshipping the calf. You must repent to your Creator. You shall kill your egos. This is better for you in the sight of your Creator." He did redeem you. He is the Redeemer, Most Merciful.
002:054 Sarwar Moses said to his people, "My people, you have done wrong to yourselves by worshipping the calf. Seek pardon from your Lord and slay yourselves." He told them that it would be best for them in the sight of their Lord, Who would forgive them, for He is All-forgiving and All-merciful.
002:054 Shakir And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.
002:054 Sherali And when Moses said to his people, `O my people, you have indeed wronged yourselves by taking the calf for worship; turn ye therefore to your Maker, and kill your evil desires; that is best for you in the sight of your Maker.' Then HE turned towards you with compassion. Surely HE is Oft-Returning with compassion and is Merciful.
002:054 Yusufali And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.
002:055
002:055 Khan And (remember) when you said: "O Musa (Moses)! We shall never believe in you till we see Allah plainly." But you were seized with a thunderbolt (lightning) while you were looking.
002:055 Maulana And when you said: O Moses, we will not believe in thee till we see Allah manifestly, so the punishment overtook you while you looked on.
002:055 Pickthal And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.
002:055 Rashad Recall that you said, "O Moses, we will not believe unless we see GOD, physically." Consequently, the lightning struck you, as you looked.
002:055 Sarwar When you argued with Moses, saying that you were not going to believe him unless you could see God with your own eyes, the swift wind struck you and you could do nothing but watch.
002:055 Shakir And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.
002:055 Sherali And remember when you said, `O Moses, we will not believe thee until we see ALLAH face to face;' Then the thunderbolt overtook you, while you witnessed with your own eyes the consequences of your conduct.
002:055 Yusufali And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.
002:056
002:056 Khan Then We raised you up after your death, so that you might be grateful.
002:056 Maulana Then We raised you up after your stupor that you might give thanks.
002:056 Pickthal Then We revived you after your extinction, that ye might give thanks.
002:056 Rashad We then revived you, after you had died, that you may be appreciative.
002:056 Sarwar Then We brought you back to life in the hope that you might appreciate Our favors.
002:056 Shakir Then We raised you up after your death that you may give thanks.
002:056 Sherali The We raised you up after your death that you might be grateful.
002:056 Yusufali Then We raised you up after your death: Ye had the chance to be grateful.
002:057
002:057 Khan And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.
002:057 Maulana And We made the clouds to give shade over you and We sent to you manna and quails. Eat of the good things that We have given you. And they did not do Us any harm, but they wronged their own souls.
002:057 Pickthal And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.
002:057 Rashad We shaded you with clouds (in Sinai), and sent down to you manna and quails: "Eat from the good things we provided for you." They did not hurt us (by rebelling); they only hurt their own souls.
002:057 Sarwar We provided you with shade from the clouds and sent down manna and quails as the best pure sustenance for you to eat. They (children of Israel) did not wrong Us but wronged themselves.
002:057 Shakir And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.
002:057 Sherali And WE caused the clouds to be a shade over you and sent down on you Manna and Salwa, saying, `Eat of the good things We have provided for you.' And they wronged us not, but it was themselves that they wronged.
002:057 Yusufali And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.

002:058
002:058 Khan And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
002:058 Maulana And when We said: Enter this city, then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others).
002:058 Pickthal And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.
002:058 Rashad Recall that we said, "Enter this town, where you will find as many provisions as you like. Just enter the gate humbly, and treat the people nicely. We will then forgive your sins, and increase the reward for the pious."
002:058 Sarwar (Children of Israel, recall My favors) when We told you, "Enter this city, enjoy eating whatever you want therein, prostrate yourselves and ask forgiveness when passing through the gate, and We shall forgive your sins, and add to the rewards of the righteous ones".
002:058 Shakir And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).
002:058 Sherali And remember the time when WE said `Enter this town and eat therefrom - whatever you will - plentifully; and enter the gate submissively and say, `God ! forgive us our sins.' WE shall forgive you your sins and WE shall give increase to those who do good.'
002:058 Yusufali And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."
002:059
002:059 Khan But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allah's Obedience.
002:059 Maulana But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed.
002:059 Pickthal But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.
002:059 Rashad But the wicked among them carried out commands other than the commands given to them. Consequently, we sent down upon the transgressors condemnation from the sky, due to their wickedness.
002:059 Sarwar The unjust ones among you changed what they were told to say. Then, We afflicted them with a torment from the heavens for their evil deeds.
002:059 Shakir But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.
002:059 Sherali The transgressors changed it for a word other than that which was said to them. So WE send down upon the transgressors a punishment from heaven because they were disobedient.
002:059 Yusufali But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.
002:060
002:060 Section 7: Divine Favours on Israel
002:060 Khan And (remember) when Musa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."
002:060 Maulana And when Moses prayed for water for his people, We said: March on to the rock with they staff. So there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of Allah, and act not corruptly, making mischief in the land.
002:060 Pickthal And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.
002:060 Rashad Recall that Moses sought water for his people. We said, "Strike the rock with your staff." Whereupon, twelve springs gushed out therefrom. The members of each tribe knew their own water. Eat and drink from GOD's provisions, and do not roam the earth corruptingly.
002:060 Sarwar When Moses prayed for rain, We told him to strike the rock with his staff. Thereupon twelve fountains gushed out of the rock and each tribe knew their drinking place. The Lord told them, "Eat and drink from God's bounties and do not abuse the earth with corruption."
002:060 Shakir And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.
002:060 Sherali And remember the time when Moses prayed for water for his people and WE said, `Strike the rock with thy rod;' And there gushed forth from it twelve springs, so that each tribe knew their drinking place. And they were told, `Eat and drink of what ALLAH has provided, and commit not iniquity in the earth, creating disorder.'
002:060 Yusufali And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.

002:061
002:061 Khan And (remember) when you said, "O Musa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins).
002:061 Maulana And when you said: O Moses, we cannot endure one food, so pray they Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was so believe they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits.
002:061 Pickthal And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.
002:061 Rashad Recall that you said, "O Moses, we can no longer tolerate one kind of food. Call upon your Lord to produce for us such earthly crops as beans, cucumbers, garlic, lentils, and onions." He said, "Do you wish to substitute that which is inferior for that which is good? Go down to Egypt, where you can find what you asked for." They have incurred condemnation, humiliation, and disgrace, and brought upon themselves wrath from GOD. This is because they rejected GOD's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.
002:061 Sarwar When you demanded Moses to provide you with a variety of food, saying, "We no longer have patience with only one kind of food, ask your Lord to grow green herbs, cucumbers, corn, lentils, and onions for us," Moses replied, "Would you change what is good for what is worse? Go to any town and you will get what you want." Despised and afflicted with destitution, they brought the wrath of God back upon themselves, for they denied the evidence (of the existence of God) and murdered His Prophets without reason; they were disobedient transgressors.
002:061 Shakir And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.
002:061 Sherali And remember when you said, O Moses, surely we will not remain content with one kind of food; pray, then, to thy Lord for us that HE may bring forth for us of what the earth grows - of its herbs and its cucumbers and its wheat and its lentils and its onions.' He said, `Would you take in exchange that which is worse for that which is better? Go down to some town and there is for you what you ask.' And they were smitten with abasement and destitution, and they incurred the wrath of ALLAH; that was because they rejected the Signs of ALLAH and sought to slay the Prophets unjustly; this was because they rebelled and transgressed.
002:061 Yusufali And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.
002:062
002:062 Section 8: Israelites' Degeneration
002:062 Khan Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.
002:062 Maulana Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.
002:062 Pickthal Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
002:062 Rashad Surely, those who believe, those who are Jewish, the Christians, and the converts; anyone who (1) believes in GOD, and (2) believes in the Last Day, and (3) leads a righteous life, will receive their recompense from their Lord. They have nothing to fear, nor will they grieve.
002:062 Sarwar However, those who have become believers (the Muslims), and the Jews, the Christians and the Sabaeans who believe in God and the Day of Judgment and strive righteously will receive their reward from the Lord and will have nothing to fear nor will they be grieved.
002:062 Shakir Surely those who believe, and those who are Jews, and the for Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
002:062 Sherali Surely, those who believe and the Jews and the Christians and the Sabians - whichever party from among these truly believes in ALLAH and the Last Day and does good deeds, shall have their reward with their Lord, and no fear shall come upon then nor shall they grieve.
002:062 Yusufali Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

002:063	
002:063 Khan	And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqun (the pious - see V.2:2).
002:063 Maulana	And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you guard against evil.
002:063 Pickthal	And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
002:063 Rashad	We made a covenant with you, as we raised Mount Sinai above you: "You shall uphold what we have given you strongly, and remember its contents, that you may be saved."
002:063 Sarwar	Children of Israel, recall when We made a covenant with you, raised Mount Tur (Sinai) above you and told you to receive earnestly what We had given to you and bear it in mind so that you would protect yourselves against evil.
002:063 Shakir	And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).
002:063 Sherali	And remember the time when WE took a covenant from you and raised you above the Mount, saying, `Hold fast that which WE have given you and bear in mind what is therein, that you may be saved.'
002:063 Yusufali	And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."
002:064	
002:064 Khan	Then after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.
002:064 Maulana	Then after that you turned back; and had it not been for the grace of Allah and His mercy on you, you had certainly been among the losers.
002:064 Pickthal	Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.
002:064 Rashad	But you turned away thereafter, and if it were not for GOD's grace towards you and His mercy, you would have been doomed.
002:064 Sarwar	Again you turned away. Had God's Grace and His Mercy not existed in your favor, you would certainly have been lost.
002:064 Shakir	Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.
002:064 Sherali	Then you turned back thereafter; and had it not been for ALLAH's grace and HIS mercy upon you, you would surely have been of the losers.
002:064 Yusufali	But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.
002:065	
002:065 Khan	And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."
002:065 Maulana	And indeed you know those among you who violated the Sabbath, so We said to them: Be (as) apes, despised and hated.
002:065 Pickthal	And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!
002:065 Rashad	You have known about those among you who desecrated the Sabbath. We said to them, "Be you as despicable as apes."
002:065 Sarwar	You certainly knew about those among you who were transgressors on the Sabbath. We commanded them, "Become detested apes,"
002:065 Shakir	And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.
002:065 Sherali	And surely, you have known the end of those amongst you, who transgressed in the matter of the Sabbath. So WE said to them, `Be ye apes, despised.'
002:065 Yusufali	And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."
002:066	
002:066 Khan	So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqun (the pious - see V.2:2).
002:066 Maulana	So We made them an example to those who witnessed it and those who came after it and an admonition to those who guard against evil.
002:066 Pickthal	And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.
002:066 Rashad	We set them up as an example for their generation, as well as subsequent generations, and an enlightenment for the righteous.
002:066 Sarwar	in order to set up an example for their contemporaries and coming generations and to make it a reminder for the pious.
002:066 Shakir	So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).
002:066 Sherali	Thus WE made it an example to those of its time and to those who came after it, and a lesson to those who fear God.
002:066 Yusufali	So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.
002:067	
002:067 Khan	And (remember) when Musa (Moses) said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allah's Refuge from being among Al-Jahilun (the ignorants or the foolish)."
002:067 Maulana	And when Moses said to his people: Surely Allah commands you to sacrifice a cow. They said: Dost thou ridicule us? He said: I seek refuge with Allah from being one of the ignorant.
002:067 Pickthal	And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!
002:067 Rashad	Moses said to his people, "GOD commands you to sacrifice a heifer." They said, "Are you mocking us?" He said, "GOD forbid, that I should behave like the ignorant ones."
002:067 Sarwar	When Moses said to his people, "God commands you to sacrifice a cow," they asked, "Are you mocking us?" "God forbid, how would I be so ignorant," said Moses.
002:067 Shakir	And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.
002:067 Sherali	And remember when Moses said to his people, `ALLAH commands you to slaughter a cow,' they said, `Dost thou make a jest of us?' He said `I seek refuge with ALLAH least I should be of the ignorant.'
002:067 Yusufali	And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"

002:068	
002:068 Khan	They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
002:068 Maulana	They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded.
002:068 Pickthal	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.
002:068 Rashad	They said, "Call upon your Lord to show us which one." He said, "He says that she is a heifer that is neither too old, nor too young; of an intermediate age. Now, carry out what you are commanded to do."
002:068 Sarwar	They demanded, "Ask your Lord to describe the kind of cow He wants us to slaughter." Moses explained, "It must be neither too old nor too young, thus do whatever you are commanded to do." Moses then told them to do as they were ordered.
002:068 Shakir	They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.
002:068 Sherali	They said, `Pray for us to thy Lord that HE make plain to us what she is,' He answered, `God says, it is a cow, neither old nor young, full-grown between the two; now do what you are commanded.'
002:068 Yusufali	They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"
002:069	
002:069 Khan	They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' "
002:069 Maulana	They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders.
002:069 Pickthal	They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
002:069 Rashad	They said, "Call upon your Lord to show us her color." He said, "He says that she is a yellow heifer, bright colored, pleases the beholders."
002:069 Sarwar	They further demanded Moses to ask the Lord what color the cow has to be. Moses answered, "The Lord says that the cow must be yellow, a beautiful yellow".
002:069 Shakir	They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.
002:069 Sherali	They said, `Pray for us to thy Lord that HE make plain to us of what colour she is.' He answered, `God says, it is a cow of dun colour, pure and rich in tone, delighting the beholders.'
002:069 Yusufali	They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"
002:070	
002:070 Khan	They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be guided."
002:070 Maulana	They said: Call on thy Lord for our sake to make it clear to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.
002:070 Pickthal	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.
002:070 Rashad	They said, "Call upon your Lord to show us which one. The heifers look alike to us and, GOD willing, we will be guided."
002:070 Sarwar	They said, "We are confused about the cow, for to us all cows look alike. Ask your Lord to tell us exactly what the cow looks like, so that God willing, we shall have the right description."
002:070 Shakir	They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.
002:070 Sherali	They said, `Pray for us to thy Lord that HE make plain to us what she is, for all such cows appear to us alike; and if ALLAH please, we shall indeed be guided aright,'
002:070 Yusufali	They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."
002:071	
002:071 Khan	He [Musa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
002:071 Maulana	(Moses) said: He says: She is a cow not made submissive to plough the land, nor does she water the tilth, sound, without a blemish in her. They said: Now thou has brought the truth. So they slaughtered her, though they had not the mind to do (it).
002:071 Pickthal	(Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.
002:071 Rashad	He said, "He says that she is a heifer that was never humiliated in plowing the land or watering the crops; free from any blemish." They said, "Now you have brought the truth." They finally sacrificed her, after this lengthy reluctance.
002:071 Sarwar	(Moses) said, "The Lord says that it must not have even tilled the soil nor irrigated the fields and it must be free of blemishes and flaws." They said, "Now you have given us the right description." After almost failing to find it, they slaughtered the cow.
002:071 Shakir	Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).
002:071 Sherali	He answered, `God says it is a cow not broken to plough the earth or water the tilth; one without blemish; of one colour.' They said, `Now thou have brought the truth.' Then they slaughtered her, though they would rather not do it.
002:071 Yusufali	He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

002:072
002:072 Section 9: They grow in Hard-heartedness
002:072 Khan And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.
002:072 Maulana And when you (almost) killed a man, then you disagreed about it. And Allah was to bring forth that which you were going to hide.
002:072 Pickthal And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.
002:072 Rashad You had killed a soul, then disputed among yourselves. GOD was to expose what you tried to conceal.
002:072 Sarwar When you murdered someone, each one of you tried to accuse others of being guilty. However, God made public what you were hiding.
002:072 Shakir And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.
002:072 Sherali And remember the time when you killed a person and differed among yourselves about it, and ALLAH, would bring to light what you were hiding.
002:072 Yusufali Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.
002:073
002:073 Khan So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
002:073 Maulana So We said: Smite him with it partially. Thus Allah brings the dead to life, and He shows you His signs that you may understand.
002:073 Pickthal And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.
002:073 Rashad We said, "Strike (the victim) with part (of the heifer)." That is when GOD brought the victim back to life, and showed you His signs, that you may understand.
002:073 Sarwar We said, "Strike the person slain with some part of the cow." That is how God brings the dead to life and shows you His miracles so that you might have understanding.
002:073 Shakir So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.
002:073 Sherali Then WE said, `Compare this incident with some other similar ones' and you will discover the truth. Thus does ALLAH give life to the dead and show you HIS Signs that you may understand.
002:073 Yusufali So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.
002:074
002:074 Khan Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.
002:074 Maulana Then your hearts hardened after that, so that they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth; and there are some of them which split asunder so water flows from them; and there are some of them which fall down for the fear of Allah. And Allah is not heedless of what you do.
002:074 Pickthal Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.
002:074 Rashad Despite this, your hearts hardened like rocks, or even harder. For there are rocks from which rivers gush out. Others crack and release gentle streams, and other rocks cringe out of reverence for GOD. GOD is never unaware of anything you do.
002:074 Sarwar Thereafter, your hearts turned as hard as rocks or even harder for some rocks give way to the streams to flow. Water comes out of some rocks when they are torn apart and others tumble down in awe before God. God does not ignore what you do.
002:074 Shakir Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.
002:074 Sherali Then your hearts became hardened after that, till they were like stones or harder still; for of stones there are some out of which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed of them are some that humble themselves for the fear of ALLAH. And ALLAH is not unmindful of what you do.
002:074 Yusufali Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.
002:075
002:075 Khan Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Taurat (Torah)], then they used to change it knowingly after they understood it?
002:075 Maulana Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this).
002:075 Pickthal Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?
002:075 Rashad Do you expect them to believe as you do, when some of them used to hear the word of GOD, then distort it, with full understanding thereof, and deliberately?
002:075 Sarwar Do you, the believers in truth, desire the unbelievers to believe you? There was a group among them who would hear the word of God and understand it. Then they would purposely misinterpret it.
002:075 Shakir Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).
002:075 Sherali Do you expect that they will believe you when a party of them hear the Word of ALLAH, then pervert it after they have understood it, and they well know the consequences thereof.
002:075 Yusufali Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

002:076	
002:076 Khan	And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that which are written in the Taurat (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?
002:076 Maulana	And when they meet those who believe they say, We believe, and when they- are apart one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not understand?
002:076 Pickthal	And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?
002:076 Rashad	And when they meet the believers, they say, "We believe," but when they get together with each other, they say, "Do not inform (the believers) of the information given to you by GOD, lest you provide them with support for their argument concerning your Lord. Do you not understand?"
002:076 Sarwar	On meeting the believers, they would declare belief but to each other they would say, "How would you (against your own interests) tell them (believers) about what God has revealed to you (in the Bible of the truthfulness of the Prophet Muhammad)? They will present it as evidence to prove you wrong before your Lord. Do you not realize it?"
002:076 Shakir	And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?
002:076 Sherali	And when they meet those who believe, they say `We believe,' and when they meet one another in private, they say, `Do you inform them (the believers) of what ALLAH has unfolded to you, that they may thereby argue with you before your Lord. Will you not then understand?
002:076 Yusufali	Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?
002:077	
002:077 Khan	Know they (Jews) not that Allah knows what they conceal and what they reveal?
002:077 Maulana	Do they not know that Allah knows what they keep secret and what they make known?
002:077 Pickthal	Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?
002:077 Rashad	Do they not know that GOD knows everything they conceal, and everything they declare?
002:077 Sarwar	Do they not know that God knows whatever they conceal or reveal?
002:077 Shakir	Do they not know that Allah knows what they keep secret and what they make known?
002:077 Sherali	Do they not know that ALLAH knows what they keep secret and what they make known?
002:077 Yusufali	Know they not that Allah knoweth what they conceal and what they reveal?
002:078	
002:078 Khan	And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.
002:078 Maulana	And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture.
002:078 Pickthal	Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.
002:078 Rashad	Among them are gentiles who do not know the scripture, except through hearsay, then assume that they know it.
002:078 Sarwar	Some of them are illiterate and have no knowledge of the Book except for what they know from legends and fantasy. They are only relying on conjecture.
002:078 Shakir	And there are among them illiterates who know not the Book but only lies, and they do but conjecture.
002:078 Sherali	And some of them are illiterate, they know not the book but their own false notions, and they do nothing but conjecture.
002:078 Yusufali	And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.
002:079	
002:079 Khan	Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
002:079 Maulana	Woe! then to those who write the Book with their hands then say, This is from Allah; so that they may take for it a small price. So woe! to them for what their hands write and woe! to them for what they earn.
002:079 Pickthal	Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.
002:079 Rashad	Therefore, woe to those who distort the scripture with their own hands, then say, "This is what GOD has revealed," seeking a cheap material gain. Woe to them for such distortion, and woe to them for their illicit gains.
002:079 Sarwar	Woe to those who write the Book themselves and say, "This is from God," so that they may sell it for a small price! Woe unto them for what they have done and for what they have gained!
002:079 Shakir	Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.
002:079 Sherali	Woe, therefore, to those who write the Book with their own hands and then say, `This is from ALLAH,' That they may take it for a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.
002:079 Yusufali	Then woe to those who write the Book with their own hands, and then say:"This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.
002:080	
002:080 Khan	And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?"
002:080 Maulana	And they say: Fire will not touch us but for a few days. Say: Have you received a promise from Allah? Then Allah will not fail to perform ffis promise. Or do you speak against Allah what you know not?
002:080 Pickthal	And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?
002:080 Rashad	Some have said, "Hell will not touch us, except for a limited number of days." Say, "Have you taken such a pledge from GOD - GOD never breaks His pledge - or, are you saying about GOD what you do not know?"
002:080 Sarwar	They have said, "Hell fire will never harm us except for just a few days." (Muhammad), ask them, "Have you made such agreements with God Who never breaks any of His agreements or you just ascribe to Him that which you do not know?
002:080 Shakir	And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?
002:080 Sherali	And they say, `The fire shall not touch us except for a small number of days,' Say, `Have you taken a promise from ALLAH? Then, ALLAH will never break HIS promise. Or, do you say of ALLAH what you know not.
002:080 Yusufali	And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"

002:081
002:081 Khan Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
002:081 Maulana Yea, whoever earns evil and his sins beset him on every side, those are the companions of the Fire; therein they abide.
002:081 Pickthal Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
002:081 Rashad Indeed, those who earn sins and become surrounded by their evil work will be the dwellers of Hell; they abide in it forever.
002:081 Sarwar There is no doubt that evil doers who are engulfed in sins are the companions of hell fire wherein they will live forever.
002:081 Shakir Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.
002:081 Sherali Aye ! whoso does evil and is encompassed by his sins -those are the inmates of the Fire; therein shall they abide.
002:081 Yusufali Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (For ever).
002:082
002:082 Khan And those who believe (in the Oneness of Allah swt- Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.
002:082 Maulana And those who believe and do good deeds, these are the owners of the Garden; therein they abide.
002:082 Pickthal And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.
002:082 Rashad As for those who believe, and lead a righteous life, they will be the dwellers of Paradise; they abide in it forever.
002:082 Sarwar As for the righteously striving believers, they will be among the people of Paradise wherein they will live forever.
002:082 Shakir And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.
002:082 Sherali But they who believe and do good works - those are the dwellers of Heaven; therein shall they abide.
002:082 Yusufali But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever).
002:083
002:083 Section 10: Their Covenant and its Violation
002:083 Khan And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al- Masakin (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you are backsliders.
002:083 Maulana And when We made a covenant with the Children of Israel. You shall serve none but Allah. And do good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) to (all) men, and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and you are averse.
002:083 Pickthal And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.
002:083 Rashad We made a covenant with the Children of Israel: "You shall not worship except GOD. You shall honor your parents and regard the relatives, the orphans, and the poor. You shall treat the people amicably. You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat)." But you turned away, except a few of you, and you became averse.
002:083 Sarwar We made a covenant with the children of Israel that they should not worship anyone except Me, that they should serve their parents, relatives, orphans, and the destitute, that they should speak righteous words to people, and that they should be steadfast in their prayers and pay the religious tax. But soon after you made this covenant, all but a few of you broke it heedlessly.
002:083 Shakir And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.
002:083 Sherali And remember the time when WE took a covenant from the Children of Israel: `You shall worship none but ALLAH and be kind to parents and to the kindred and orphans and the poor, and speak to men kindly and observe prayer, and pay the Zakát.' then you turned away in aversion, except a few of you.
002:083 Yusufali And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).
002:084
002:084 Khan And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
002:084 Maulana And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness.
002:084 Pickthal And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).
002:084 Rashad We made a covenant with you, that you shall not shed your blood, nor shall you evict each other from your homes. You agreed and bore witness.
002:084 Sarwar We made a covenant with you that you should not shed each other's blood or expel each other from your homeland. You accepted and bore witness to this covenant,
002:084 Shakir And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.
002:084 Sherali And remember when WE took a covenant from you: `You shall not shed each other's blood nor turn your people out of your homes,' Then you confirmed it; and you have been witness to it.
002:084 Yusufali And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.

002:085
002:085 Khan After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.
002:085 Maulana Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. And if they should come to you as captives you would ransom them, whereas their turning out itself was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement. And Allah is not heedless of what you do.
002:085 Pickthal Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.
002:085 Rashad Yet, here you are killing each other, and evicting some of you from their homes, banding against them sinfully and maliciously. Even when they surrendered, you demanded ransom from them. Evicting them was prohibited for you in the first place. Do you believe in part of the scripture and disbelieve in part? What should be the retribution for those among you who do this, except humiliation in this life, and a far worse retribution on the Day of Resurrection? GOD is never unaware of anything you do.
002:085 Sarwar yet you murdered each other and forced a number of your people out of their homeland, helping each other to commit sin and to be hostile to one another. When you had expelled people from their homeland and later they had been made captives (of other people), you then paid their ransom (thinking that it was a righteous deed). God forbade you to expel these people in the first place. Do you believe in one part of the Book and not in the other? Those who behave in this way shall reap disgrace in this world and severe punishment on the Day of Resurrection. God is not unaware of things that you do.
002:085 Shakir Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the re ward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.
002:085 Sherali Yet you are those who slay one another and turn out a section of your people from their homes, backing up their enemies against them in sin and transgression. And if they come to you as captives, you ransom them, while their expulsion itself was unlawful for you. Do you then believe in a part of the Book and disbelieve in another part? What is then the reward of such among you as do so, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely ALLAH is not unmindful of what you do.
002:085 Yusufali After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.
002:086
002:086 Khan Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.
002:086 Maulana These are they who buy the life of this world for the Hereafter, so their chastisement shall not be lightened, nor shall they be helped.
002:086 Pickthal Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.
002:086 Rashad It is they who bought this lowly life at the expense of the Hereafter. Consequently, the retribution is never commuted for them, nor can they be helped.
002:086 Sarwar They have traded the life hereafter in exchange for their worldly life. Their punishment will not be eased nor will they receive help.
002:086 Shakir These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.
002:086 Sherali These are they who have preferred the present life to the Hereafter. Their punishment shall not, therefore, be lightened, nor shall they be helped in any way.
002:086 Yusufali These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.
002:087
002:087 Section 11: They reject the Prophet
002:087 Khan And indeed, We gave Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh- ul-Qudus [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.
002:087 Maulana And We indeed gave Moses the Book and We sent messengers after him one after another; and We gave Jesus, son of Mary, clear arguments and strengthened him with the Holy Spirit. Is it then that whenever there came to you a messenger with what your souls desired not, you were arrogant? And some of you gave the lie to and others you would slay.
002:087 Pickthal And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?
002:087 Rashad We gave Moses the scripture, and subsequent to him we sent other messengers, and we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Is it not a fact that every time a messenger went to you with anything you disliked, your ego caused you to be arrogant? Some of them you rejected, and some of them you killed.
002:087 Sarwar We gave the Book to Moses and made the Messengers follow in his path. To Jesus, the son of Mary, We gave the miracles and supported him by the Holy Spirit. Why do you arrogantly belie some Messengers and murder others whenever they have brought you messages that you dislike?
002:087 Shakir And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.
002:087 Sherali And verily WE gave Moses the Book and caused Messengers to follow in his footsteps after him; and to Jesus, son of Mary, WE gave manifest Signs, and strengthened him with the Spirit of Holiness. Will you, then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?
002:087 Yusufali We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

002:088
002:088 Khan And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe.
002:088 Maulana And when they say: Our hearts are repositories. Nay, Allah has cursed them on account of their unbelief, so little it is that they believe.
002:088 Pickthal And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.
002:088 Rashad Some would say, "Our minds are made up!" Instead, it is a curse from GOD, as a consequence of their disbelief, that keeps them from believing, except for a few of them.
002:088 Sarwar They have said that their hearts cannot understand (what you, Muhammad, say). God has condemned them for their denial of the Truth. There are a very few of them who have faith.
002:088 Shakir And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.
002:088 Sherali They said `Our hearts are wrapped up in covers.' Nay, ALLAH has cursed them for their disbelief. Little is that which they believe.
002:088 Yusufali They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.
002:089
002:089 Khan And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.
002:089 Maulana And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieved -- but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the disbelievers.
002:089 Pickthal And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.
002:089 Rashad When this scripture came to them from GOD, and even though it agrees with, and confirms what they have, and even though they used to prophesy its advent when they talked with the disbelievers, when their own prophecy came to pass, they disbelieved therein. GOD's condemnation thus afflicts the disbelievers.
002:089 Sarwar When a Book came to them from God which confirms what is with them (the fact of truthfulness of the Prophet Muhammad in their Scripture), and, despite the fact that they had been praying for victory over the disbelievers (by the help of the truthful Prophet), they refuse to accept this book, even though they know it (to be the Truth). May God condemn those who hide the Truth!
002:089 Shakir And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.
002:089 Sherali And when there came to them a book from ALLAH, fulfilling that which is with them - and before that they have prayed for victory over the disbelievers - yet when there came to them that which they knew to be the truth, they rejected it. The curse of ALLAH be on the disbelievers.
002:089 Yusufali And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.
002:090
002:090 Khan How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
002:090 Maulana Evil is that for which they sell their souls -- that they should deny that which Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers.
002:090 Pickthal Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.
002:090 Rashad Miserable indeed is what they sold their souls for - rejecting these revelations of GOD out of sheer resentment that GOD should bestow His grace upon whomever He chooses from among His servants. Consequently, they incurred wrath upon wrath. The disbelievers have incurred a humiliating retribution.
002:090 Sarwar Evil is that for which they have sold their souls: They have refused to accept God's revelations in rebellion against the servant of God whom He has, by His Grace, chosen to grant His message. They have brought upon themselves God's wrath in addition to the wrath that they had incurred upon themselves for their previous sins. The disbelievers will suffer a humiliating torment.
002:090 Shakir Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.
002:090 Sherali Evil is that which they have sold their souls - that they should disbelieve in what ALLAH has revealed, grudging that ALLAH should send down HIS grace on whomsoever of HIS servants HE pleases. So they have incurred wrath upon wrath; and there is a humiliating chastisement for the disbelievers.
002:090 Yusufali Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.

002:091	
002:091 Khan	And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"
002:091 Maulana	And when it is said to them, Believe in that which Allah has revealed, they say: We believe in that which was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill Allah's prophets before (this) if you were believers?
002:091 Pickthal	And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?
002:091 Rashad	When they are told, "You shall believe in these revelations of GOD," they say, "We believe only in what was sent down to us." Thus, they disbelieve in subsequent revelations, even if it is the truth from their Lord, and even though it confirms what they have! Say, "Why then did you kill GOD's prophets, if you were believers?"
002:091 Sarwar	When they are told to believe in God's revelations, they reply, "We believe only in what God has revealed to us," but they disbelieve His other true revelations, even though these revelations confirms their own (original) Scripture. (Muhammad) ask them, "Why did you murder God's Prophets if you were true believers?"
002:091 Shakir	And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?
002:091 Sherali	And when it is said to them `Believe in what ALLAH has sent down,' they say `We believe in what has been sent down to us;' and they disbelieve in what has been sent down after that, yet it is the Truth, fulfilling that which is with them. Say `Why, then, do you seek to slay the Prophets of ALLAH before this, if you were believers.
002:091 Yusufali	When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"
002:092	
002:092 Khan	And indeed Musa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimun (polytheists and wrong-doers).
002:092 Maulana	And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrongdoers.
002:092 Pickthal	And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.
002:092 Rashad	Moses went to you with profound miracles, yet you worshipped the calf in his absence, and you turned wicked.
002:092 Sarwar	(Moses) brought you certain miracles. Not very long after, you began worshipping the calf which was nothing but senseless cruelty to yourselves.
002:092 Shakir	And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.
002:092 Sherali	And Moses came to you with manifest Signs, then you took the calf for worship in his absence, and you were transgressors.
002:092 Yusufali	There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully.
002:093	
002:093 Khan	And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
002:093 Maulana	And when We made a covenant with you and raised the mountain above you: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers.
002:093 Pickthal	And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.
002:093 Rashad	We made a covenant with you, as we raised Mount Sinai above you, saying, "You shall uphold the commandments we have given you, strongly, and listen." They said, "We hear, but we disobey." Their hearts became filled with adoration for the calf, due to their disbelief. Say, "Miserable indeed is what your faith dictates upon you, if you do have any faith."
002:093 Sarwar	(Children of Israel) when We made a covenant with you, raised Mount Tur (Sinai) above you, and told you to receive devotedly what We had revealed to you and to listen to it, you said that you had listened but you disobeyed. They denied the truth and became totally devoted and full of love for the calf. (Muhammad) tell these people, "If, in fact, you are true believers, then what your faith commands you to do is evil."
002:093 Shakir	And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.
002:093 Sherali	And remember the time when WE took a covenant from you and raised high above you the Mount, saying `Hold firmly to what WE have given you and hearken;' They said, `We hear and we disobey;' and their hearts were saturated with the love of the calf because of their disbelieve. Say `Evil is that which your faith enjoins on you if you are believers,'
002:093 Yusufali	And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said:" We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"
002:094	
002:094 Khan	Say to (them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
002:094 Maulana	Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.
002:094 Pickthal	Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.
002:094 Rashad	Say, "If the abode of the Hereafter is reserved for you at GOD, to the exclusion of all other people, then you should long for death, if you are truthful."
002:094 Sarwar	(Muhammad), tell them, "If your claim is true that the home with God in the everlasting life hereafter is for you alone, you should have a longing for death".
002:094 Shakir	Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.
002:094 Sherali	Say `If the abode of the Hereafter with ALLAH is solely for you to the exclusion of all other people, then wish for death if you are truthful.'
002:094 Yusufali	Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

002:095
002:095 Khan But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).
002:095 Maulana And they will never invoke it on account of what their hands have sent on before, and Allah knows the wrongdoers.
002:095 Pickthal But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.
002:095 Rashad They never long for it, because of what their hands have sent forth. GOD is fully aware of the wicked.
002:095 Sarwar But they can never have a longing for death because of what they have done. God knows the unjust well.
002:095 Shakir And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.
002:095 Sherali But never shall they wish for it, because of what their own hands have sent on before them; and ALLAH knows the wrongdoers well.
002:095 Yusufali But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrong-doers.
002:096
002:096 Khan And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allah (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do.
002:096 Maulana And thou wilt certainly find them the greediest of men for life, (greedier) even than those who set up gods (with God). One of them loves to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement. And Allah is Seer of what they do.
002:096 Pickthal And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.
002:096 Rashad In fact, you will find them the most covetous of life; even more so than the idol worshipers. The one of them wishes to live a thousand years. But this will not spare him any retribution, no matter how long he lives. GOD is seer of everything they do.
002:096 Sarwar However, you will find them the greediest of all men, even more than the pagans, for life. They would each gladly live for a thousand years, but such a long life would not save them from the torment. God sees what they do.
002:096 Shakir And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.
002:096 Sherali And thou shalt surely find them of all people, the most covetous of life, even more than those who set up equals with God. Every one of them wishes that he may be granted a life of a thousand years, but his being granted such a life shall not remove him further away from the punishment; and ALLAH sees all they do.
002:096 Yusufali Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.
002:097
002:097 Section 12: Their Enmity to the Prophet
002:097 Khan Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
002:097 Maulana Say: Whoever is an enemy to Gabriel -- for surely he revealed it to thy heart by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers.
002:097 Pickthal Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;
002:097 Rashad Say, "Anyone who opposes Gabriel should know that he has brought down this (Quran) into your heart, in accordance with GOD's will, confirming previous scriptures, and providing guidance and good news for the believers."
002:097 Sarwar (Muhammad), tell the people, whoever is an enemy to Gabriel who has delivered the Book to your heart as a guide and as joyful news to the believers,
002:097 Shakir Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.
002:097 Sherali Say `Whoever is an enemy to Gabriel' - for he it is who has caused it to descend on thy heart by the command of ALLAH, fulfilling that revelation which precedes it, and is a guidance and glad tidings to the believers.
002:097 Yusufali Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-
002:098
002:098 Khan "Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers."
002:098 Maulana Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers.
002:098 Pickthal Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
002:098 Rashad Anyone who opposes GOD, and His angels, and His messengers, and Gabriel and Michael, should know that GOD opposes the disbelievers.
002:098 Sarwar and as a confirmation of (original) Scripture and whoever is the enemy of God, His angels, His Messenger, Gabriel and Michael, should know that God is the enemy of those who hide the Truth.
002:098 Shakir Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers.
002:098 Sherali `Whoever is an enemy to ALLAH, and HIS angels, and HIS Messengers, and Gabriel, and Michael, then surely, ALLAH is an enemy to such disbelievers.'
002:098 Yusufali Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.
002:099
002:099 Khan And indeed We have sent down to you manifest Ayat (these Verses of the Qur'an which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fasiqun (those who rebel against Allah's Command).
002:099 Maulana And we indeed have revealed to thee clear messages, and none disbelieve in them except the transgressors.
002:099 Pickthal Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.
002:099 Rashad We have sent down to you such clear revelations, and only the wicked will reject them.
002:099 Sarwar (Muhammad) We have given you enlightening authority. Only the wicked sinners deny it.
002:099 Shakir And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.
002:099 Sherali And surely WE have sent down to thee manifest Signs, and none disbelieves in them but the disobedient.
002:099 Yusufali We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.

002:100
002:100 Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith.
002:100 Khan Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.
002:100 Pickthal Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.
002:100 Rashad Is it not a fact that when they make a covenant and pledge to keep it, some of them always disregard it? In fact, most of them do not believe.
002:100 Sarwar Why is it that every time they (the Jews) make a covenant, some of them abandon it. Most of them do not even believe.
002:100 Shakir What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.
002:100 Sherali What ! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.
002:100 Yusufali Is it not (the case) that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.
002:101
002:101 Khan And when there came to them a Messenger from Allah (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!
002:101 Maulana And when there came to them a messenger from Allah verifying that which they have, party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.
002:101 Pickthal And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,
002:101 Rashad Now that a messenger from GOD has come to them, and even though he proves and confirms their own scripture, some followers of the scripture (Jews, Christians, and Muslims) disregard GOD's scripture behind their backs, as if they never had any scripture.
002:101 Sarwar When a Messenger of God came to them confirming the (original) revelation that they already had received, a group of those who had the Scripture with them, threw the Book of God behind their backs as if they did not know anything about it.
002:101 Shakir And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.
002:101 Sherali And now that there has come to them a messenger from ALLAH, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of ALLAH behind their backs, as if they know it not.
002:101 Yusufali And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

002:102
002:102 Khan They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.
002:102 Maulana And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it to) anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with Allah's permission. And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!
002:102 Pickthal And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.
002:102 Rashad They pursued what the devils taught concerning Solomon's kingdom. Solomon, however, was not a disbeliever, but the devils were disbelievers. They taught the people sorcery, and that which was sent down through the two angels of Babel, Haroot and Maroot. These two did not divulge such knowledge without pointing out: "This is a test. You shall not abuse such knowledge." But the people used it in such evil schemes as the breaking up of marriages. They can never harm anyone against the will of GOD. They thus learn what hurts them, not what benefits them, and they know full well that whoever practices witchcraft will have no share in the Hereafter. Miserable indeed is what they sell their souls for, if they only knew.
002:102 Sarwar They followed the incantations that the devils used against the kingdom of Solomon. Solomon did not hide the truth but the devils did. They taught magic to the people and whatever was revealed to the two angels, Harut and Marut, in Babylon. The two angels did not teach anything to anyone without saying, "Our case is a temptation for the people, so do not hide the truth." People learned something from the two angels that could cause discord between a man and his wife. However, they could harm no one except by the permission of God. In fact, the (people) learned things that would harm them and render them no benefit. They knew very well that one who engaged in witchcraft would have no reward in the life hereafter. Would that they had known that they had sold their souls for that which is vile!
002:102 Shakir And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.
002:102 Sherali And they pursue the course which was pursued by the rebellious men against the Kingdom of Solomon. And Solomon did not disbelieve; but it was the rebellious ones who disbelieved. They taught people falsehood and deception, and they claim that they follow what was revealed to the two angels in Babylon, Harút and Marút. But these two taught no one anything until they had said, `We are but a trial from ALLAH, do not, therefore, reject what we say.' So men learnt from them that by which they made a distinction between man and his wife, but they harmed no one thereby, except by the command of ALLAH; on the contrary, these people (the opponents of the Holy Prophet) are learning that which would harm them and do them no good. And they have certainly known that he who traffics therein has no share of good in the Hereafter; and surely evil is that for which they sold their souls; if only they knew.
002:102 Yusufali They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!
002:103
002:103 Khan And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!
002:103 Maulana And if they had believed and kept their duty, reward from Allah would certainly have been better; did they but know!
002:103 Pickthal And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.
002:103 Rashad If they believe and lead a righteous life, the reward from GOD is far better, if they only knew.
002:103 Sarwar Would that they had known that if they had embraced the faith and avoided evil, they would have received better rewards from God.
002:103 Shakir And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).
002:103 Sherali And if they had believed and acted righteously, better surely, would have been their reward from ALLAH, if only they knew.
002:103 Yusufali If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!
002:104
002:104 Section 13: Previous Scriptures are abrogated
002:104 Khan O you who believe! Say not (to the Messenger Peace be upon him) Ra'ina but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
002:104 Maulana 0 you who believe, say not Raina and say Unzur-na, and listen. And for the disbelievers there is a painful chastisement.
002:104 Pickthal O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.
002:104 Rashad O you who believe, do not say, "Raa`ena" (be our shepherd). Instead, you should say, "Unzurna" (watch over us), and listen. The disbelievers have incurred a painful retribution.
002:104 Sarwar Believers, do not address the Prophet as ra'ina (whereby the Jews, in their own accent, meant: Would that you would never hear, but call him unzurna) (meaning: Please speak to us slowly so that we understand), and then listen. The unbelievers will face a painful torment.
002:104 Shakir O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.
002:104 Sherali O ye who believe, say not to the Prophet `Ra'ina,' but say `Unzurna' and hearken unto him. And for the disbelievers is a painful punishment.
002:104 Yusufali O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

002:105	
002:105 Khan	Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al- Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.
002:105 Maulana	Neither those who disbelieve from among the people of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allah chooses whom He pleases for His Mercy; and Allah is the Lord of mighty grace.
002:105 Pickthal	Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.
002:105 Rashad	Neither the disbelievers among the followers of the scripture, nor the idol worshipers, wish to see any blessings come down to you from your Lord. However, GOD showers His blessings upon whomever He chooses. GOD possesses infinite grace.
002:105 Sarwar	(Muhammad) the disbelievers among the People of the Book and the pagans do not like to see anything good revealed to you from your Lord. God reserves His mercy for whomever He chooses. The generosity of God is great.
002:105 Shakir	Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.
002:105 Sherali	They who disbelieve from among the people of the Book, or from among those who associate gods with ALLAH, desire not that any good should be sent down to you from your Lord; but ALLAH chooses for HIS mercy whomsoever HE pleases; and ALLAH is Lord of exceeding bounty.
002:105 Yusufali	It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.
002:106	
002:106 Khan	Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?
002:106 Maulana	Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things?
002:106 Pickthal	Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?
002:106 Rashad	When we abrogate any miracle, or cause it to be forgotten, we produce a better miracle, or at least an equal one. Do you not recognize the fact that GOD is Omnipotent?
002:106 Sarwar	For whatever sign We change or eliminate or cause to recede into oblivion, We bring forth a better sign, one that is identical. Do you not know that God has power over all things?.
002:106 Shakir	Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?
002:106 Sherali	Whatever message WE abrogate or cause to be forgotten, WE bring one better than that or the like thereof. Knowest thou not that ALLAH has the power to do all that HE wills?
002:106 Yusufali	None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?
002:107	
002:107 Khan	Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Wali (protector or guardian) nor any helper.
002:107 Maulana	Knowest thou not that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have not any friend or helper?
002:107 Pickthal	Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper?
002:107 Rashad	Do you not recognize the fact that GOD possesses the kingship of the heavens and the earth; that you have none besides GOD as your Lord and Master?
002:107 Sarwar	Do you not know that the kingdom of the heavens and the earth belongs to God and that no one is your guardian or helper besides Him?
002:107 Shakir	Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?
002:107 Sherali	Knowest thou not that the Kingdom of the Heavens and the earth belongs to ALLAH alone? And there is no protector or helper for you besides ALLAH.
002:107 Yusufali	Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.
002:108	
002:108 Khan	Or do you want to ask your Messenger (Muhammad Peace be upon him) as Musa (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.
002:108 Maulana	Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith he indeed has lost the right direction of the way.
002:108 Pickthal	Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.
002:108 Rashad	Do you wish to demand of your messenger what was demanded of Moses in the past? Anyone who chooses disbelief, instead of belief, has truly strayed off the right path.
002:108 Sarwar	Do you want to address the Prophet in the same manner in which Moses was addressed? Anyone who exchanges belief for disbelief has certainly gone down the wrong path.
002:108 Shakir	Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.
002:108 Sherali	Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.
002:108 Yusufali	Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

002:109
002:109 Khan Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even, after the truth (that Muhammad Peace be upon him is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.
002:109 Maulana Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command. Surely Allah is Possessor of power over all things.
002:109 Pickthal Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.
002:109 Rashad Many followers of the scripture would rather see you revert to disbelief, now that you have believed. This is due to jealousy on their part, after the truth has become evident to them. You shall pardon them, and leave them alone, until GOD issues His judgment. GOD is Omnipotent.
002:109 Sarwar Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until God issues His order. God has power over all things.
002:109 Shakir Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.
002:109 Sherali Many people of the Book wish, out of sheer envy from themselves, that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and overlook till ALLAH brings HIS decree, surely ALLAH has the power to do all that HE wills.
002:109 Yusufali Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.
002:110
002:110 Khan And perform As-Salat (Iqamat-as-Salat), and give Zakat, and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do.
002:110 Maulana And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do.
002:110 Pickthal Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.
002:110 Rashad You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat). Any good you send forth on behalf of your souls, you will find it at GOD. GOD is seer of everything you do.
002:110 Sarwar Be steadfast in your prayer and pay the religious tax. You will receive a good reward from God for all your good works. God is Well-aware of what you do.
002:110 Shakir And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.
002:110 Sherali And observe prayer and pay the Zakaat; and whatever good you send on before you for yourselves, you shall find it with ALLAH; surely ALLAH sees all that you do.
002:110 Yusufali And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.
002:111
002:111 And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.
002:111 Khan And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."
002:111 Pickthal And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.
002:111 Rashad Some have said, "No one will enter Paradise except Jews or Christians!" Such is their wishful thinking. Say, "Show us your proof, if you are right."
002:111 Sarwar They have said that no one can ever go to Paradise except the Jews or Christians, but this is only what they hope. Ask them to prove that their claim is true.
002:111 Shakir And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.
002:111 Sherali And they say. `None shall enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, `Produce your proof, if you are truthful.'
002:111 Yusufali And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."
002:112
002:112 Khan Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.
002:112 Maulana Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.
002:112 Pickthal Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
002:112 Rashad Indeed, those who submit themselves absolutely to GOD alone, while leading a righteous life, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve.
002:112 Sarwar However, one who accepts Islam in submission to God and does good, will have his reward with God. Such people will have nothing to fear nor to grieve about.
002:112 Shakir Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.
002:112 Sherali Nay, whosoever submits himself completely to ALLAH and he is the doer of good, shall have his reward from his Lord. No fear shall come on them nor shall they grieve.
002:112 Yusufali Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

002:113	
002:113	Section 14: Perfect Guidance is only in Islam
002:113 Khan	The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing.
002:113 Maulana	And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews following nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So Allah will judge between them on the day of Resurrection in that wherein they differ.
002:113 Pickthal	And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.
002:113 Rashad	The Jews said, "The Christians have no basis," while the Christians said, "The Jews have no basis." Yet, both of them read the scripture. Such are the utterances of those who possess no knowledge. GOD will judge them on the Day of Resurrection, regarding their disputes.
002:113 Sarwar	The Jews accuse the Christians of having no basis for their religion and the Christians accuse the Jews of having no basis for their religion, even though both sides read the Scripture. The ignorant ones say the same thing. God will issue His decree about their dispute on the Day of Judgment.
002:113 Shakir	And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.
002:113 Sherali	And the Jews say, `The Christians stand on nothing' and the Christians say, `The Jews stand on nothing;' while they both read the same book. Even thus said those, who had no knowledge, like what they say. But ALLAH shall judge between them on the Day of Resurrection concerning that wherein they disagree.
002:113 Yusufali	The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.
002:114	
002:114 Khan	And who is more unjust than those who forbid that Allah's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.
002:114 Maulana	And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.
002:114 Pickthal	And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.
002:114 Rashad	Who are more evil than those who boycott GOD's masjids, where His name is commemorated, and contribute to their desertion? These ought not to enter therein except fearfully. They will suffer in this life humiliation, and will suffer in the Hereafter a terrible retribution.
002:114 Sarwar	Who is more unjust than those who strive to destroy the mosques and prevent others from commemorating the Name of God therein who could not enter the mosques except with fear. They, (the unjust ones), will be disgraced in this life and will receive great torment in the life hereafter.
002:114 Shakir	And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.
002:114 Sherali	And who is more unjust than he who prohibits the name of ALLAH being glorified in ALLAH's temples and strives to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.
002:114 Yusufali	And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.
002:115	
002:115 Khan	And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing.
002:115 Maulana	And Allah's is the East and the West, so whither you turn thither is Allah's purpose. Surely Allah is Ample-giving, Knowing.
002:115 Pickthal	Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
002:115 Rashad	To GOD belongs the east and the west; wherever you go there will be the presence of GOD. GOD is Omnipresent, Omniscient.
002:115 Sarwar	The East and the West belong to God. Wherever you turn, you are always in the presence of God. God is Munificent and Omniscient.
002:115 Shakir	And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.
002:115 Sherali	To ALLAH belongs the East and the West; so whithersover you turn, there will be the face of ALLAH. Surely, ALLAH is Bountiful, All-Knowing.
002:115 Yusufali	To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.
002:116	
002:116 Khan	And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
002:116 Maulana	And they say: Allah has taken to Himself a son -- glory be to Him! Rather, whatever is in the heavens and the earth is His. All are obedient to Him.
002:116 Pickthal	And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.
002:116 Rashad	They said, "GOD has begotten a son!" Be He glorified; never! To Him belongs everything in the heavens and the earth; all are subservient to Him.
002:116 Sarwar	They, (the People of the Book), have said that God has taken for Himself a son. He is too glorious to have a son. To Him belongs all that is in the heavens and the earth. All pray in obedience to Him.
002:116 Shakir	And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.
002:116 Sherali	And they say, `ALLAH has taken to Himself a son.' Holy is HE ! Nay, everything in the Heavens and the earth belongs to HIM. To HIM are all obedient.
002:116 Yusufali	They say: "Allah hath begotten a son":Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

002:117
002:117 Khan The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" - and it is.
002:117 Maulana Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is.
002:117 Pickthal The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.
002:117 Rashad The Initiator of the heavens and the earth: to have anything done, He simply says to it, "Be," and it is.
002:117 Sarwar God is the Originator of the heavens and the earth. Whenever He decides to do anything, He just commands it to exist and it comes into existence.
002:117 Shakir Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.
002:117 Sherali HE is the Originator of the heavens and the earth. When HE decrees a thing, HE only says to it `Be,' and it is.
002:117 Yusufali To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.
002:118
002:118 Khan And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
002:118 Maulana And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure.
002:118 Pickthal And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.
002:118 Rashad Those who possess no knowledge say, "If only GOD could speak to us, or some miracle could come to us!" Others before them have uttered similar utterances; their minds are similar. We do manifest the miracles for those who have attained certainty.
002:118 Sarwar The ignorant have asked, "Why does He not speak to us and why has no evidence come to show us (that He exists)?" People before them had also asked such questions. They all think in the same way. We have already made the evidence very clear for those who have certainty.
002:118 Shakir And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.
002:118 Sherali And those who have no knowledge say, `Why does ALLAH not speak to us, or a Sign come to us direct?' Likewise said those before them what was similar to their saying. Their hearts are all alike. We have certainly made the Signs plain for a people who firmly believe.
002:118 Yusufali Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).
002:119
002:119 Khan Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.
002:119 Maulana Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire.
002:119 Pickthal Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.
002:119 Rashad We have sent you with the truth as a bearer of good news, as well as a warner. You are not answerable for those who incur Hell.
002:119 Sarwar We have sent you (Muhammad) for a genuine purpose to proclaim glad news and warnings. You will not be blamed for the dwellers of blazing hell.
002:119 Shakir Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.
002:119 Sherali We have sent thee with the Truth, as a bearer of glad tidings and a Warner. And thou wilt not be questioned concerning the inmates of Hell.
002:119 Yusufali Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.
002:120
002:120 Khan Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.
002:120 Maulana And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance, that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee thou shalt have from Allah no friend, nor helper.
002:120 Pickthal And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.
002:120 Rashad Neither the Jews, nor the Christians, will accept you, unless you follow their religion. Say, "GOD's guidance is the true guidance." If you acquiesce to their wishes, despite the knowledge you have received, you will find no ally or supporter to help you against GOD.
002:120 Sarwar The Jews and Christians will never be pleased with you unless you follow their faith. (Muhammad) tell them that the guidance of God is the only true guidance. If you follow their wishes after all the knowledge that has come to you, you will no longer have God as your guardian and helper."
002:120 Shakir And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.
002:120 Sherali And the Jews will never be pleased with thee, nor the Christians, unless thou followest their creed. Say `Surely ALLAH's guidance alone is the true guidance,' And if thou follow their evil desires after the knowledge has come to thee, thou shalt have from ALLAH, no friend nor helper.
002:120 Yusufali Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

002:121
002:121 Khan Those (who embraced Islam from Bani Israel) to whom We gave the Book [the Taurat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'an)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'an), those are they who are the losers.
002:121 Maulana Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers.
002:121 Pickthal Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.
002:121 Rashad Those who received the scripture, and know it as it should be known, will believe in this. As for those who disbelieve, they are the losers.
002:121 Sarwar Those (of the People of the Book) who have received Our Book (Quran), and read it thoroughly, believe in it. Those who disbelieve the Book are certainly losers.
002:121 Shakir Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.
002:121 Sherali They to whom we have given the Book, follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.
002:121 Yusufali Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.
002:122
002:122 Section 15: Covenant with Abraham
002:122 Khan O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time-period, in the past).
002:122 Maulana O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.
002:122 Pickthal O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
002:122 Rashad O Children of Israel, remember My favor which I bestowed upon you, and that I blessed you more than any other people.
002:122 Sarwar Children of Israel, recall My favor to you and the preference that I gave to you over all the other nations.
002:122 Shakir O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.
002:122 Sherali O Children of Israel ! remember MY favours which I bestowed upon you, and that I exalted you above all the nations of the time.
002:122 Yusufali O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).
002:123
002:123 Khan And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.
002:123 Maulana And be on your guard against a day when no soul will avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor will they be helped.
002:123 Pickthal And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
002:123 Rashad Beware of the day when no soul will help another soul, no ransom will be accepted, no intercession will be useful, and no one will be helped.
002:123 Sarwar Have fear of the day when every soul will be responsible for itself, no ransom will be accepted for it, no intercession will be of any benefit to it and no one will receive any help.
002:123 Shakir And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.
002:123 Sherali And guard yourselves against the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall it be helped.
002:123 Yusufali Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).
002:124
002:124 Khan And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrahim (Abraham)] said, "And of my offspring (to make leaders)." (Allah) said, "My Covenant (Prophethood, etc.) includes not Zalimun (polytheists and wrong-doers)."
002:124 Maulana And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrongdoers, said He.
002:124 Pickthal And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.
002:124 Rashad Recall that Abraham was put to the test by his Lord, through certain commands, and he fulfilled them. (God) said, "I am appointing you an imam for the people." He said, "And also my descendants?" He said, "My covenant does not include the transgressors."
002:124 Sarwar When his Lord tested Abraham's faith, (by His words) and he satisfied the test, He said, "I am appointing you as the leader of mankind." Abraham asked, "Will this leadership also continue through my descendants?" The Lord replied, "The unjust do not have the right to exercise My authority."
002:124 Shakir And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.
002:124 Sherali And remember when his Lord tried Abraham with certain commandments which he fulfilled, HE said, `I will make thee a leader of men.' Abraham asked, `And from among my offspring?' God said, `MY covenant does not embrace the transgressors.'
002:124 Yusufali And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

002:125
002:125 Khan And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer).
002:125 Maulana And when We made The House a resort for men and a (place of) security. And: Take ye the place of Abraham for a place of prayer. And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.
002:125 Pickthal And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).
002:125 Rashad We have rendered the shrine (the Ka`aba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Ismail: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate."
002:125 Sarwar We made the house (in Mecca) as a place of refuge and sanctuary for men. Adopt the place where Abraham stood as a place for prayer. We advised Abraham and Ishmael to keep My house clean for the pilgrims, the worshippers and for those who bow down and prostrate themselves in worship.
002:125 Shakir And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.
002:125 Sherali And remember the time when WE made the House a resort for mankind and a place of security; We said, `Take ye the station of Abraham as a place of prayer.' And we commanded Abraham and Ishmael, saying, `Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'
002:125 Yusufali Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).
002:126
002:126 Khan And (remember) when Ibrahim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
002:126 Maulana And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination.
002:126 Pickthal And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!
002:126 Rashad Abraham prayed: "My Lord, make this a peaceful land, and provide its people with fruits. Provide for those who believe in GOD and the Last Day." (God) said, "I will also provide for those who disbelieve. I will let them enjoy, temporarily, then commit them to the retribution of Hell, and a miserable destiny."
002:126 Sarwar When Abraham prayed to the Lord saying ,"Lord, make this town a place of security and provide those in the town who believe in God and the Day of Judgement, with plenty," God replied, "I shall allow those who hide the truth to enjoy themselves for a while. Then I shall drive them into the torment of hell fire, a terrible destination!"
002:126 Shakir And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.
002:126 Sherali And remember when Abraham said, `My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in ALLAH and the Last Day.' ALLAH said `And on him too who believes not, will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.
002:126 Yusufali And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"
002:127
002:127 Khan And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All- Knower."
002:127 Maulana And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.
002:127 Pickthal And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
002:127 Rashad As Abraham raised the foundations of the shrine, together with Ismail (they prayed): "Our Lord, accept this from us. You are the Hearer, the Omniscient.
002:127 Sarwar While Abraham and Ishmael were raising the foundation of the house, they prayed, "Lord, accept our labor. You are All-hearing and All-knowing.
002:127 Shakir And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:
002:127 Sherali And remember the time when Abraham and Ishmael raised the foundations of the house, praying, `Our Lord, accept this from us; for thou art the All-Hearing, the All-Knowing;
002:127 Yusufali And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

002:128
002:128 Khan "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
002:128 Maulana Our Lord, and make us both submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.
002:128 Pickthal Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.
002:128 Rashad "Our Lord, make us submitters to You, and from our descendants let there be a community of submitters to You. Teach us the rites of our religion, and redeem us. You are the Redeemer, Most Merciful.
002:128 Sarwar Lord, make us good Muslims (one who submits himself to God) and from our descendants make a good Muslim nation. Teach us the rules of worship and accept our repentance; You are All-forgiving and All-merciful.
002:128 Shakir Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.
002:128 Sherali `Our Lord, make us both submissive to THEE and make of our offspring a people submissive to THEE. And show us our ways of worship and turn to us with mercy; for thou art Oft-Returning with compassion, and art Merciful.
002:128 Yusufali "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.
002:129
002:129 Khan "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al- Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All- Mighty, the All-Wise."
002:129 Maulana Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Might, the Wise.
002:129 Pickthal Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.
002:129 Rashad "Our Lord, and raise among them a messenger to recite to them Your revelations, teach them the scripture and wisdom, and purify them. You are the Almighty, Most Wise."
002:129 Sarwar Lord, send to them (our descendants) a Messenger of their own who will recite to them Your revelations, teach them the Book, give them wisdom, and purify them. You alone are the Majestic and the Most Wise."
002:129 Shakir Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.
002:129 Sherali `And, Our Lord, raise up among them a Messenger from among themselves who may recite to them THY Signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty the Wise.
002:129 Yusufali "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."
002:130
002:130 Section 16: The Religion of Abraham
002:130 Khan And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.
002:130 Maulana And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous.
002:130 Pickthal And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
002:130 Rashad Who would forsake the religion of Abraham, except one who fools his own soul? We have chosen him in this world, and in the Hereafter he will be with the righteous.
002:130 Sarwar No one turns away from Abraham's Tradition except one who makes a fool of himself. To Abraham We have granted distinction in this world and in the life hereafter he will be among the righteous ones.
002:130 Shakir And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.
002:130 Sherali And who will turn away from the religion of Abraham but he who makes a fool of himself. Him did we choose in this world, and in the next he will surely be among the righteous.
002:130 Yusufali And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.
002:131
002:131 Khan When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamin (mankind, jinns and all that exists)."
002:131 Maulana When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.
002:131 Pickthal When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.
002:131 Rashad When his Lord said to him, "Submit," he said, "I submit to the Lord of the universe."
002:131 Sarwar When God commanded Abraham to submit, he replied, "I have submitted myself to the Will of the Lord of the universe."
002:131 Shakir When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.
002:131 Sherali When his Lord said to Him, `Submit', he said, `I have already submitted to the Lord of the worlds.'
002:131 Yusufali Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

002:132	
002:132 Khan	And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)."
002:132 Maulana	And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones.
002:132 Pickthal	The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).
002:132 Rashad	Moreover, Abraham exhorted his children to do the same, and so did Jacob: "O my children, GOD has pointed out the religion for you; do not die except as submitters."
002:132 Sarwar	Abraham left this legacy to his sons and, in turn, so did Jacob saying, "God has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe)."
002:132 Shakir	And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.
002:132 Sherali	The same did Abraham enjoin upon his sons, - and Jacob also - saying, `O my sons, truly ALLAH has chosen this religion for you; so let not death overtake you except when you are in a state of complete submission.'
002:132 Yusufali	And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."
002:133	
002:133 Khan	Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), One Ilah (God), and to Him we submit (in Islam)."
002:133 Maulana	Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.
002:133 Pickthal	Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.
002:133 Rashad	Had you witnessed Jacob on his death bed; he said to his children, "What will you worship after I die?" They said, "We will worship your god; the god of your fathers Abraham, Ismail, and Isaac; the one god. To Him we are submitters."
002:133 Sarwar	Were you (believers) there when death approached Jacob? When he asked his sons, "Whom will you worship after my death?" They replied, "We will worship your Lord, the Lord of your fathers, Abraham, Ishmael, and Isaac. He is the only Lord, and to Him we have submitted ourselves."
002:133 Shakir	Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.
002:133 Sherali	Were you present when death came to Jacob, when he said to his sons. `What will you worship after me?' They answered, `We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to HIM we submit ourselves.'
002:133 Yusufali	Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) Allah: To Him we bow (in Islam)."
002:134	
002:134 Khan	That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
002:134 Maulana	Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked of what they did.
002:134 Pickthal	Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.
002:134 Rashad	Such is a community from the past. They are responsible for what they earned, and you are responsible for what you earned. You are not answerable for anything they have done.
002:134 Sarwar	That nation (children of Abraham) is gone. They have reaped what they sowed, and the same applies to you. You are not responsible for their deeds.
002:134 Shakir	This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
002:134 Sherali	Those are a people that have passed away, for them is that which they have earned, and for you is what you earn, and you shall not be questioned as to what they did.
002:134 Yusufali	That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!
002:135	
002:135 Khan	And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah - see V.2:105)."
002:135 Maulana	And they say: Be Jews or Christians, you will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.
002:135 Pickthal	And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.
002:135 Rashad	They said, "You have to be Jewish or Christian, to be guided." Say, "We follow the religion of Abraham - monotheism - he never was an idol worshiper."
002:135 Sarwar	The Jews and the Christians have asked the Muslims to accept their faith to have the right guidance. (Muhammad) tell them, "We would rather follow the upright religion of Abraham who was not a pagan".
002:135 Shakir	And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.
002:135 Sherali	And they say, `Be ye Jews or Christians, then you will be rightly guided,' Say `Nay, but follow ye the religion of Abraham who was ever inclined to ALLAH; he was not of those who associated gods with ALLAH.'
002:135 Yusufali	They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."

002:136
002:136 Khan Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."
002:136 Maulana Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit.
002:136 Pickthal Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
002:136 Rashad Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs; and in what was given to Moses and Jesus, and all the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."
002:136 Sarwar (Muslims), say, "We believe in God and what He has revealed to us and to Abraham, Ishmael, Isaac, and their descendants, and what was revealed to Moses, Jesus, and the Prophets from their Lord. We make no distinction among them and to God we have submitted ourselves."
002:136 Shakir Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.
002:136 Sherali Say ye, `We believe in ALLAH and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to HIM we submit ourselves.'
002:136 Yusufali Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."
002:137
002:137 Khan So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.
002:137 Maulana So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But Allah will suffice thee against them; and He is the Hearing, the Knowing.
002:137 Pickthal And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.
002:137 Rashad If they believe as you do, then they are guided. But if they turn away, then they are in opposition. GOD will spare you their opposition; He is the Hearer, the Omniscient.
002:137 Sarwar If they have faith in all that you believe, they will have the right guidance, but if they turn away, it would be for no reason other than their own malice. God is a Sufficient defender for you against them; He is All-hearing and All-knowing.
002:137 Shakir If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.
002:137 Sherali And if they believe as you have believed, then they are rightly guided; but if they turn back, then they are bent upon creating a schism, and ALLAH will surely suffice thee against them, for HE is All-Hearing, the All-Knowing.
002:137 Yusufali So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
002:138
002:138 Khan [Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers.
002:138 Maulana (We take) Allah's colour, and who is better than Allah at colouring, and we are His worshippers.
002:138 Pickthal (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.
002:138 Rashad Such is GOD's system, and whose system is better than GOD's? "Him alone we worship."
002:138 Sarwar Say, "Belief in God and following the guidance of Islam are God's means of purification for us. Islam is the baptism of God. No one is a better baptizer than He and we Muslims worship Him."
002:138 Shakir (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.
002:138 Sherali Say, `We have adopted the religion of ALLAH; and who is better than ALLAH in teaching religion, and him alone do we worship.'
002:138 Yusufali (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.
002:139
002:139 Khan Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."
002:139 Maulana Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him?
002:139 Pickthal Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.
002:139 Rashad Say, "Do you argue with us about GOD, when He is our Lord and your Lord? We are responsible for our deeds, and you are responsible for your deeds. To Him alone we are devoted."
002:139 Sarwar (Muhammad), ask the People of the Book, "Why should you argue with us about God, Who is our Lord as well as yours, when we are sincere in our belief in God?.
002:139 Shakir Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.
002:139 Sherali Say, `Do you dispute with us concerning ALLAH, while HE is our Lord and your Lord? And for us is our works and for you your works; and to HIM alone are we sincerely devoted.'
002:139 Yusufali Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

002:140
002:140 Khan Or say you that Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)] he has from Allah? And Allah is not unaware of what you do."
002:140 Maulana Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not heedless of what you do.
002:140 Pickthal Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.
002:140 Rashad Do you say that Abraham, Ismail, Isaac, Jacob, and the Patriarchs were Jewish or Christian? Say, "Do you know better than GOD? Who is more evil than one who conceals a testimony he has learned from GOD? GOD is never unaware of anything you do."
002:140 Sarwar Everyone will be responsible for his own deeds. Do you (People of the Book) claim that Abraham, Ishmael, Isaac, and their descendants were Jews or Christians?" Ask them, "Who possesses greater knowledge, you or God? Who is more unjust than one who refuses to testify to the truth that God has given to him?" God is not unaware of what you do.
002:140 Shakir Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.
002:140 Sherali Do you say that Abraham and Ishmael, and Isaac and Jacob and his children were Jews or Christians?' Say `Do you know better or ALLAH and who is more unjust than he who hides the testimony that he has from ALLAH? And ALLAH is not unaware of what you do.'
002:140 Yusufali Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!
002:141
002:141 Khan That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.
002:141 Maulana Those are a people that have passed away; and for them is what they earned and for you what you earn; and you will not be asked of what they did.
002:141 Pickthal Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.
002:141 Rashad That was a community from the past. They are responsible for what they earned, and you are responsible for what you earned. You are not answerable for anything they did.
002:141 Sarwar That nation is gone, they have reaped what they sowed and the same applies to you. You are not responsible for their deeds.
002:141 Shakir This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
002:141 Sherali Those are a people that have passed away, for them is what they have earned, and for you is what you earn, and you shall not be questioned as to what they did.
002:141 Yusufali That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:
002:142
002:142 Part 2.
002:142 Section 17: The Ka'bah as the Spiritual Centre
002:142 Khan The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allah belong both, east and the west. He guides whom He wills to a Straight Way."
002:142 Maulana The fools among the people will say: "What has turned them from their qiblah which they had?" Say: The East and the West belong only to Allah; He guides whom He pleases to the right path.
002:142 Pickthal The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.
002:142 Rashad The fools among the people would say, "Why did they change the direction of their Qiblah?" Say, "To GOD belongs the east and the west; He guides whoever wills in a straight path."
002:142 Sarwar Fools will soon say, "What has made them (Muslims) change the direction to which they had been facing during their prayers (the qibla)?" (Muhammad), tell them, "Both the East and West belong to God and He guides (whomever He wants), to the right direction."
002:142 Shakir The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.
002:142 Sherali The fools among the people will say `What has turned them away from their Qiblah which they followed?' Say, `To ALLAH belong the East and the West. HE guides whom HE pleases to the right path.'
002:142 Yusufali The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

002:143

002:143 Khan Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.

002:143 Maulana And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you. And We did not make that which thou wouldst have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom Allah has guided. Nor was Allah going to make your faith to be fruitless. Surely Allah is Compassionate, Merciful, to the people.

002:143 Pickthal Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

002:143 Rashad We thus made you an impartial community, that you may serve as witnesses among the people, and the messenger serves as a witness among you. We changed the direction of your original Qiblah only to distinguish those among you who readily follow the messenger from those who would turn back on their heels. It was a difficult test, but not for those who are guided by GOD. GOD never puts your worship to waste. GOD is Compassionate towards the people, Most Merciful.

002:143 Sarwar We have made you (true Muslims) a moderate nation so that you could be an example for all people and the Prophet an example for you. The direction which you had been facing during your prayers (the qibla) was only made in order that We would know who would follow the Messenger and who would turn away. It was a hard test but not for those to whom God has given guidance. God did not want to make your previous prayers worthless; God is Compassionate and All-merciful.

002:143 Shakir And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

002:143 Sherali And thus have WE made you an exalted nation, that you may be guardians over the people and the Messenger of ALLAH may be a guardian over you. And WE did not appoint the Qiblah which thou didst follow; except that WE might know him who follows the Messenger of ALLAH from him who turns upon his heels. And this is indeed hard except for those whom ALLAH has guided. And ALLAH would never let your faith go in vain; surely, ALLAH is compassionate and Merciful to the people.

002:143 Yusufali Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

002:144

002:144 Khan Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

002:144 Maulana Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the Book certainly know that it is the truth from their Lord. And Allah is not heedless of what they do.

002:144 Pickthal We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

002:144 Rashad We have seen you turning your face about the sky (searching for the right direction). We now assign a Qiblah that is pleasing to you. Henceforth, you shall turn your face towards the Sacred Masjid. Wherever you may be, all of you shall turn your faces towards it. Those who received the previous scripture know that this is the truth from their Lord. GOD is never unaware of anything they do.

002:144 Sarwar We certainly saw you (Muhammad) often turn your face to the sky, so We shall instruct you to face a qibla that you will like. (Muhammad) during prayer, turn your face towards the Sacred Mosque (in Makkah). Muslims, also, wherever you are, during your prayers, turn your faces towards the Sacred Mosque. The People of the Book certainly know that this command (to change the qibla) is truly from their Lord. God is not unaware of what they do.

002:144 Shakir Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.

002:144 Sherali Verily, WE see thee turning thy face often to heaven, surely then will we make thee turn to the Qiblah which thou likest. So turn thy face towards the Sacred Mosque; and wherever you may be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and ALLAH is not unmindful of what they do.

002:144 Yusufali We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

002:145
002:145 Khan And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimun (polytheists, wrong-doers, etc.).
002:145 Maulana And even if thou shouldst bring to those who have been given the Book every sign they would not follow thy qiblah, nor canst thou be a follower of their qiblah, neither are they the followers of each other's qiblah. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou wouldst indeed be of the wrongdoers.
002:145 Pickthal And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.
002:145 Rashad Even if you show the followers of the scripture every kind of miracle, they will not follow your Qiblah. Nor shall you follow their Qiblah. They do not even follow each others' Qiblah. If you acquiesce to their wishes, after the knowledge that has come to you, you will belong with the transgressors.
002:145 Sarwar Even if you were to bring all kinds of authoritative proof to the People of the Book, they still would not accept your qibla, nor would you accept theirs, nor would they accept each others. Were you to follow their desires after all the knowledge that has come to you, you would certainly have been one of the unjust.
002:145 Shakir And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.
002:145 Sherali And even if thou shouldst bring every Sign to those who have been given the Book, they would not follow thy Qiblah nor wouldst thou follow their Qiblah, nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.
002:145 Yusufali Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong.
002:146
002:146 Khan Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurat (Torah) and the Injeel (Gospel)].
002:146 Maulana Those whom We have given the Book recognize him as they recognize their sons. And a party of them surely conceal the truth while they know.
002:146 Pickthal Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.
002:146 Rashad Those who received the scripture recognize the truth herein, as they recognize their own children. Yet, some of them conceal the truth, knowingly.
002:146 Sarwar Those to whom We have given the Book (Bible), know you (Muhammad) just as a well as they know their sons. It is certain that some of them deliberately hide the truth.
002:146 Shakir Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).
002:146 Sherali Those to whom WE have given the Book recognize it even as they recognize their sons, but surely some of them hide the truth knowingly.
002:146 Yusufali The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.
002:147
002:147 Khan (This is) the truth from your Lord. So be you not one of those who doubt.
002:147 Maulana The truth is from thy Lord, so be thou not of the doubters.
002:147 Pickthal It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
002:147 Rashad This is the truth from your Lord; do not harbor any doubt.
002:147 Sarwar Never doubt that the essence of truth comes from your Lord.
002:147 Shakir The truth is from your Lord, therefore you should not be of the doubters.
002:147 Sherali It is the truth from thy Lord; be not, therefore of those who doubt.
002:147 Yusufali The Truth is from thy Lord; so be not at all in doubt.
002:148
002:148 Section 18: The Ka'bah as the Spiritual Centre
002:148 Khan For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.
002:148 Maulana And every one has a goal to which he turns (himself), so vie with one another in good works. Wherever you are, Allah will bring you all together. Surely Allah is Possessor of power over all things.
002:148 Pickthal And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.
002:148 Rashad Each of you chooses the direction to follow; you shall race towards righteousness. Wherever you may be, GOD will summon you all. GOD is Omnipotent.
002:148 Sarwar Every one pursues his goal. Compete with each other in performing good deeds. Wherever you are, God will bring you all together. God has power over all things.
002:148 Shakir And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.
002:148 Sherali And everyone has a goal to which he turns his whole attention. Then vie with one another in good works. Wherever you may be ALLAH will bring you all together. Surely, ALLAH has the power to do all that HE wills.
002:148 Yusufali To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

002:149
002:149 Khan And from wheresoever you start forth (for prayers), turn your face in the direction of Al- Masjid-al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.
002:149 Maulana And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque. And surely it is the truth from thy Lord. And Allah is not heedless of what you do.
002:149 Pickthal And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.
002:149 Rashad Wherever you go, you shall turn your face (during Salat) towards the Sacred Masjid. This is the truth from your Lord. GOD is never unaware of anything you all do.
002:149 Sarwar (Muhammad), wherever you go, turn your face towards the Sacred Mosque (in Mecca). This is the truth from your Lord who is not unaware of what you do.
002:149 Shakir And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.
002:149 Sherali And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And ALLAH is not unmindful of what you do.
002:149 Yusufali From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.
002:150
002:150 Khan And from wheresoever you start forth (for prayers), turn your face in the direction of Al- Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.
002:150 Maulana And from whatsoever place thou comest forth turn thy face towards the Sacred Mosque. And wherever you are turn your faces towards it, so that people may have no plea against you except such of them as are unjust -- so fear them not and fear Me -- and that I may complete My favour to you and that you may go aright.
002:150 Pickthal Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.
002:150 Rashad Wherever you go, you shall turn your face (during Salat) towards the Sacred Masjid; wherever you might be, you shall turn your faces (during Salat) towards it. Thus, the people will have no argument against you, except the transgressors among them. Do not fear them, and fear Me instead. I will then perfect My blessings upon you, that you may be guided.
002:150 Sarwar (Muhammad) wherever you go, turn your face to the Sacred Mosque and Muslims, wherever you are, turn your faces in the same direction so that no group of people, except the unjust among them, would have any reason against you and so that I may establish My commandments for your people to have proper guidance. (The unjust may criticize you) but do not fear them, fear only Me.
002:150 Shakir And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.
002:150 Sherali And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust - so fear them not, but fear ME - and that I may perfect MY favour upon you, and that you may be rightly guided.
002:150 Yusufali So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;
002:151
002:151 Khan Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.
002:151 Maulana Even as We have sent among you a Messenger from among you, who recites to you our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know.
002:151 Pickthal Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.
002:151 Rashad (Blessings) such as the sending of a messenger from among you to recite our revelations to you, purify you, teach you the scripture and wisdom, and to teach you what you never knew.
002:151 Sarwar As We have sent a Messenger from your own people to show you evidence about Me, to purify you from sins, to teach you the Book, give you wisdom and instruct you in that which you did not know,
002:151 Shakir Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.
002:151 Sherali Even as WE have sent to you a Messenger from among yourselves who recites OUR Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you knew not.
002:151 Yusufali A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.
002:152
002:152 Khan Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
002:152 Maulana Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to me.
002:152 Pickthal Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.
002:152 Rashad You shall remember Me, that I may remember you, and be thankful to Me; do not be unappreciative.
002:152 Sarwar therefore, remember Me and I shall remember you. Thank Me and do not hide the truth about Me.
002:152 Shakir Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.
002:152 Sherali Therefore, remember ME and I will remember you; and be thankful to ME and do not be ungrateful to ME.
002:152 Yusufali Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

002:153
002:153 Section 19: Hard Trials necessary to establish Truth
002:153 Khan O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As- Sabirin (the patient ones, etc.).
002:153 Maulana O you who believe, seek assistance through patience and prayer; surely Allah is with the patient.
002:153 Pickthal O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.
002:153 Rashad O you who believe, seek help through steadfastness and the Contact Prayers (Salat). GOD is with those who steadfastly persevere.
002:153 Sarwar Believers, help yourselves (in your affairs) through patience and prayer; God is with those who have patience.
002:153 Shakir O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.
002:153 Sherali O ye who believe, seek help through perseverance and Prayer; surely, ALLAH is with those who patiently persevere.
002:153 Yusufali O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.
002:154
002:154 Khan And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.
002:154 Maulana And speak not of those who are slain in Allah's way as dead. Nay, (they are) alive, but you perceive not.
002:154 Pickthal And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.
002:154 Rashad Do not say of those who are killed in the cause of GOD, "They are dead." They are alive at their Lord, but you do not perceive.
002:154 Sarwar Do not consider those who are slain for the cause of God to be dead. They are alive but you are unaware of them.
002:154 Shakir And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.
002:154 Sherali And say not of those who are slain in the way of ALLAH that they are dead; nay they are living, only you perceive not.
002:154 Yusufali And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.
002:155
002:155 Khan And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.).
002:155 Maulana And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient,
002:155 Pickthal And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,
002:155 Rashad We will surely test you through some fear, hunger, and loss of money, lives, and crops. Give good news to the steadfast.
002:155 Sarwar We shall test you through fear, hunger, loss of life, property, and crops. (Muhammad), give glad news to the people who have patience
002:155 Shakir And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,
002:155 Sherali And WE will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere.
002:155 Yusufali Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,
002:156
002:156 Khan Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."
002:156 Maulana Who, when a misfortune befalls them say: "Surely we are Allah's and to Him we shall return."
002:156 Pickthal Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.
002:156 Rashad When an affliction befalls them, they say, "We belong to GOD, and to Him we are returning."
002:156 Sarwar and in difficulty say, "We are the servants of God and to Him we shall all return".
002:156 Shakir Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.
002:156 Sherali Who, when a misfortune overtakes them, say, `Surely, to ALLAH we belong and to HIM shall we return.'
002:156 Yusufali Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-
002:157
002:157 Khan They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.
002:157 Maulana Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course.
002:157 Pickthal Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
002:157 Rashad These have deserved blessings from their Lord and mercy. These are the guided ones.
002:157 Sarwar It is they who will receive blessings and mercy from God and who follow the right guidance.
002:157 Shakir Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.
002:157 Sherali It is these on whom descend blessings from their Lord and also mercy, and it is these that are rightly guided.
002:157 Yusufali They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.
002:158
002:158 Khan Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As- Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All- Recogniser, All-Knower.
002:158 Maulana The Safa and the Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously -- surely Allah is Bountiful in rewarding, Knowing.
002:158 Pickthal Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.
002:158 Rashad The knolls of Safa and Marwah are among the rites decreed by GOD. Anyone who observes Hajj or `Umrah commits no error by traversing the distance between them. If one volunteers more righteous works, then GOD is Appreciative, Omniscient.
002:158 Sarwar Safa and Marwah (names of two places in Mecca) are reminders of God. It is no sin for one who visits the Sacred House (in Mecca) to walk seven times between (Safa and Marwah.) Whoever willingly does a good deed in obedience to God, will find God All-knowing and Fully Appreciative.
002:158 Shakir Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.
002:158 Sherali Surely, Al-Safa and Al-Marwah are among the Signs of ALLAH. It is therefore no sin for him who is on Pilgrimage to the House, or performs Umrah, or go around the two. And whoso does good beyond what is obligatory, surely then, ALLAH is appreciative of good deeds, and All-Knowing.
002:158 Yusufali Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

002:159	
002:159 Khan	Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.
002:159 Maulana	Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allah curses, and those who curse, curse them (too),
002:159 Pickthal	Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.
002:159 Rashad	Those who conceal our revelations and guidance, after proclaiming them for the people in the scripture, are condemned by GOD; they are condemned by all the condemners.
002:159 Sarwar	Those who hide the authoritative proofs and the guidance that We have revealed, after it has been made clear for the People of the Book, will be condemned by God and those who have the right to condemn.
002:159 Shakir	Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).
002:159 Sherali	Those who hide what WE have sent down of Signs and guidance after WE have made it clear for the people in the Book, it is these whom ALLAH curses; so curse them those who have the right to curse.
002:159 Yusufali	Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-
002:160	
002:160 Khan	Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
002:160 Maulana	Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.
002:160 Pickthal	Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.
002:160 Rashad	As for those who repent, reform, and proclaim, I redeem them. I am the Redeemer, Most Merciful.
002:160 Sarwar	However, I shall accept the repentance of those of them who repent for their sins, reform their manners, and preach the truth; I am All-forgiving and All-merciful.
002:160 Shakir	Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.
002:160 Sherali	But they who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness, and I am Oft-Returning with compassion and Merciful.
002:160 Yusufali	Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful.
002:161	
002:161 Khan	Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.
002:161 Maulana	Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men, of all (of them):
002:161 Pickthal	Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
002:161 Rashad	Those who disbelieve and die as disbelievers, have incurred the condemnation of GOD, the angels, and all the people (on the Day of Judgment).
002:161 Sarwar	Those who deny My existence and die with such attitude will be subject to the condemnation of God, the angels, and all people.
002:161 Shakir	Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;
002:161 Sherali	Those who disbelieve and die while they are disbelievers, on them shall be the curse of ALLAH and of the angels and of men all together.
002:161 Yusufali	Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;
002:162	
002:162 Khan	They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
002:162 Maulana	Abiding therein; their chastisement shall not be lightened nor shall they be given respite.
002:162 Pickthal	They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
002:162 Rashad	Eternally they abide therein. The retribution is never commuted for them, nor are they reprieved.
002:162 Sarwar	They will live condemned forever, will have no relief from the torment, and no attention will be paid to them.
002:162 Shakir	Abiding in it; their chastisement shall not be lightened nor shall they be given respite.
002:162 Sherali	They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.
002:162 Yusufali	They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).
002:163	
002:163 Khan	And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.
002:163 Maulana	And your God is one God; there is no God but He! He is the Beneficent, the Merciful.
002:163 Pickthal	Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.
002:163 Rashad	Your god is one god; there is no god but He, Most Gracious, Most Merciful.
002:163 Sarwar	Our Lord is the only Lord. There is no God but He, the Beneficent and Merciful.
002:163 Shakir	And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.
002:163 Sherali	And your God is One God; there is no God but HE, the Gracious, the Merciful.
002:163 Yusufali	And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

002:164
002:164 Section 20: Unity must prevail
002:164 Khan Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.
002:164 Maulana In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.
002:164 Pickthal Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.
002:164 Rashad In the creation of the heavens and the earth, the alternation of night and day, the ships that roam the ocean for the benefit of the people, the water that GOD sends down from the sky to revive dead land and to spread in it all kinds of creatures, the manipulation of the winds, and the clouds that are placed between the sky and the earth, there are sufficient proofs for people who understand.
002:164 Sarwar The creation of the heavens and the earth, the alternation of nights and days, the ships that sail in the sea for the benefit of the people, the water that God sends from the sky to revive the dead earth where He has scattered all kinds of animals, the winds of all directions, and the clouds rendered for service between the sky and the earth are all evidence (of His existence) for those who use their reason.
002:164 Shakir Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.
002:164 Sherali Verily, in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships that sail the sea with that which profits men, and in the water which ALLAH sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds and the clouds pressed into service between the heaven and the earth - are indeed Signs for the people who use their understanding.
002:164 Yusufali Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise.
002:165
002:165 Khan And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.
002:165 Maulana Yet there are some men who take for themselves objects of worship besides Allah, whom they love as they should love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had seen, when they see the chastisement, that power is wholly Allah's, and that Allah is severe in chastising!
002:165 Pickthal Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!
002:165 Rashad Yet, some people set up idols to rival GOD, and love them as if they are GOD. Those who believe love GOD the most. If only the transgressors could see themselves when they see the retribution! They will realize then that all power belongs to GOD alone, and that GOD's retribution is awesome.
002:165 Sarwar Some people consider certain things equal to God and love them just as one should love God. However, the strongest of the believers' love is their love of God. Had the unjust been able to reflect about their condition, when facing the torment, they would have had no doubt that to God belongs All-power and that He is stern in His retribution.
002:165 Shakir And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).
002:165 Sherali And there are some among men who take for themselves objects of worship other than ALLAH, loving them as they should love ALLAH. But believers are stronger in their love for ALLAH. And if those who transgress could now see the time when they shall see the punishment, they would realize that all power belongs to ALLAH and that ALLAH is severe in punishing.
002:165 Yusufali Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.
002:166
002:166 Khan When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
002:166 Maulana When those who were followed renounce those who followed (them), and they see the chastisement and their ties are cut asunder.
002:166 Pickthal (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.
002:166 Rashad Those who were followed will disown those who followed them. They will see the retribution, and all ties among them will be severed.
002:166 Sarwar When the leaders see the torment and lose all their resources, they will denounce their followers.
002:166 Shakir When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.
002:166 Sherali Could they but see when those who were followed shall disown their followers and shall see the punishment and all their ties shall be cut asunder.
002:166 Yusufali Then would those who are followed clear themselves of those who follow (them): They would see the penalty, and all relations between them would be cut off.

002:167
002:167 Khan And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.
002:167 Maulana And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they will not escape from the Fire.
002:167 Pickthal And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
002:167 Rashad Those who followed will say, "If we can get another chance, we will disown them, as they have disowned us now." GOD thus shows them the consequences of their works as nothing but remorse; they will never exit Hell.
002:167 Sarwar The followers will say, "Had we had the chance we also would have denounced our leaders." That is how God will show them their regrettable deeds. They will not be able to escape from hell fire.
002:167 Shakir And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.
002:167 Sherali And those who followed shall say, `If we could only return, we would disown them even as they have disowned us.' Thus will ALLAH show them their works as anguish for them, and that they shall not get out of the fire.
002:167 Yusufali And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.
002:168
002:168 Section 21: Prohibited Foods
002:168 Khan O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.
002:168 Maulana O men, eat the lawful and good things from that is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you.
002:168 Pickthal O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.
002:168 Rashad O people, eat from the earth's products all that is lawful and good, and do not follow the steps of Satan; he is your most ardent enemy.
002:168 Sarwar People, eat of the good and lawful things on earth. Do not follow the footsteps of Satan; he is clearly your enemy.
002:168 Shakir O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.
002:168 Sherali O ye men ! eat of what is lawful and good in the earth; and follow not the footsteps of Satan, surely he is to you an open enemy.
002:168 Yusufali O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.
002:169
002:169 Khan [Shaitan (Satan)] commands you only what is evil and Fahsha (sinful), and that you should say against Allah what you know not.
002:169 Maulana He enjoins on you only evil and indecency, and that you speak against Allah what you know not.
002:169 Pickthal He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.
002:169 Rashad He only commands you to commit evil and vice, and to say about GOD what you do not know.
002:169 Sarwar He tries to make you do evil and shameful things and speak against God without knowledge.
002:169 Shakir He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.
002:169 Sherali He enjoins upon you only what is evil and what is foul, and that you say of ALLAH what you do not know.
002:169 Yusufali For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.
002:170
002:170 Khan When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?
002:170 Maulana And when it is said to them, "Follow what Allah has revealed," they say: "Nay, we follow that wherein we found our fathers. What! Even though their fathers had no sense at all, nor did they follow the right way."
002:170 Pickthal And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?
002:170 Rashad When they are told, "Follow what GOD has revealed herein," they say, "We follow only what we found our parents doing." What if their parents did not understand, and were not guided?
002:170 Sarwar When some people are asked to follow the revelations of God, they say, "We would rather follow what our fathers have followed," even though their fathers had no understanding and could not find the true guidance.
002:170 Shakir And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.
002:170 Sherali And when it is said to them, `Follow that which ALLAH has sent down, they say, `Nay, we will follow that wherein we found our fathers.' What ! even if their fathers had no sense at all and followed not the right path.
002:170 Yusufali When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?
002:171
002:171 Khan And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.
002:171 Maulana And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense.
002:171 Pickthal The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.
002:171 Rashad The example of such disbelievers is that of parrots who repeat what they hear of sounds and calls, without understanding. Deaf, dumb, and blind; they cannot understand.
002:171 Sarwar Preaching to unbelievers is like talking to someone who cannot hear anything except yells and shouts. They are deaf, dumb, and blind; they have no understanding.
002:171 Shakir And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.
002:171 Sherali And the case of those who disbelieve is like the case of one who shouts to that which hears naught but a call and a cry. They are deaf dumb and blind - so they do not understand.
002:171 Yusufali The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

002:172
002:172 Khan O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.
002:172 Maulana O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve.
002:172 Pickthal O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.
002:172 Rashad O you who believe, eat from the good things we provided for you, and be thankful to GOD, if you do worship Him alone.
002:172 Sarwar Believers, eat from the good things that We have given you and give thanks to God if you worship only Him.
002:172 Shakir O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.
002:172 Sherali O ye who believe, eat of the good things WE have provided for you, and render thanks to ALLAH, if it is HE Whom you really worship.
002:172 Yusufali O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.
002:173
002:173 Khan He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a scrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.
002:173 Maulana He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) Allah has been invoked. Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allah is Forgiving, Merciful.
002:173 Pickthal He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.
002:173 Rashad He only prohibits for you the eating of animals that die of themselves (without human interference), blood, the meat of pigs, and animals dedicated to other than GOD. If one is forced (to eat these), without being malicious or deliberate, he incurs no sin. GOD is Forgiver, Most Merciful.
002:173 Sarwar God has forbidden you to eat that which has not been properly slaughtered, blood, pork, and the flesh of any animal which has not been consecrated with a mention of the Name of God. However, in an emergency, without the intention of transgression or repeating transgression, one will not be considered to have committed a sin. God is All-forgiving and All-merciful.
002:173 Shakir He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.
002:173 Sherali HE has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than ALLAH has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, ALLAH is most Forgiving, Merciful.
002:173 Yusufali He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.
002:174
002:174 Khan Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.
002:174 Maulana Those who conceal aught of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of Resurrection, nor will He purify them; and for them is a painful chastisement.
002:174 Pickthal Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
002:174 Rashad Those who conceal GOD's revelations in the scripture, in exchange for a cheap material gain, eat but fire into their bellies. GOD will not speak to them on the Day of Resurrection, nor will He purify them. They have incurred a painful retribution.
002:174 Sarwar Those who receive some small gain by hiding the Books which God has revealed, have, in fact, filled up their stomachs with fire. God will not speak with them on the Day of Judgment, nor will He purify them; instead, they will face a painful torment.
002:174 Shakir Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.
002:174 Sherali Those who hide that which ALLAH has sent down of the Book and take in exchange for it a paltry price, they fill their bellies with nothing but fire. ALLAH will not speak to them on the Day of Resurrection, nor will HE purify them. And for them is a grievous punishment.
002:174 Yusufali Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.
002:175
002:175 Khan Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.
002:175 Maulana Those are they who buy error for guidance and chastisement for forgiveness; how bold they are to challenge the Fire!
002:175 Pickthal Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
002:175 Rashad It is they who chose the straying instead of guidance, and the retribution instead of forgiveness. Consequently, they will have to endure Hell.
002:175 Sarwar They have exchanged guidance for error and forgiveness for torment. What makes them seek the fire so earnestly (for they are doomed to be punished)?
002:175 Shakir These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.
002:175 Sherali It is they who have bought error for guidance and punishment for forgiveness. How great is their endurance of the Fire !
002:175 Yusufali They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!
002:176
002:176 Khan That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.
002:176 Maulana That is because Allah has revealed the Book with truth. And surely those who disagree about the Book go far in opposition.
002:176 Pickthal That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.
002:176 Rashad This is because GOD has revealed this scripture, bearing the truth, and those who dispute the scripture are the most ardent opponents.
002:176 Sarwar God has revealed the Book in all Truth and those who dispute it are filled with malice which has taken them far away from the truth.
002:176 Shakir This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.
002:176 Sherali That is because ALLAH has sent down the Book with the truth; and surely they who disagree concerning the Book are gone far in enmity.
002:176 Yusufali (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).

002:177
002:177 Section 22: Retaliation and Bequests
002:177 Khan It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As- Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious - see V.2:2).
002:177 Maulana It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free and keeps up prayer and pays the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are truthful; and these are they who keep their duty.
002:177 Pickthal It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.
002:177 Rashad Righteousness is not turning your faces towards the east or the west. Righteous are those who believe in GOD, the Last Day, the angels, the scripture, and the prophets; and they give the money, cheerfully, to the relatives, the orphans, the needy, the traveling alien, the beggars, and to free the slaves; and they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat); and they keep their word whenever they make a promise; and they steadfastly persevere in the face of persecution, hardship, and war. These are the truthful; these are the righteous.
002:177 Sarwar Righteousness is not determined by facing East or West during prayer. Righteousness consists of the belief in God, the Day of Judgment, the angels, the Books of God, His Prophets; to give money for the love of God to relatives, orphans, the destitute, and those who are on a journey and in urgent need of money, beggars; to set free slaves and to be steadfast in prayer, to pay the religious tax (zakat) to fulfill one's promises, and to exercise patience in poverty, in distress, and in times of war. Such people who do these are truly righteous and pious.
002:177 Shakir It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).
002:177 Sherali It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in ALLAH and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for HIM, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives; and observes prayer and pays the Zakát; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God-Fearing.
002:177 Yusufali It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.
002:178
002:178 Khan O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.
002:178 Maulana O you who believe, retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female. But if remission is made to one by his (aggrieved) brother, prosecution (for blood-wit) should be according to usage, and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement.
002:178 Pickthal O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.
002:178 Rashad O you who believe, equivalence is the law decreed for you when dealing with murder - the free for the free, the slave for the slave, the female for the female. If one is pardoned by the victim's kin, an appreciative response is in order, and an equitable compensation shall be paid. This is an alleviation from your Lord and mercy. Anyone who transgresses beyond this incurs a painful retribution.
002:178 Sarwar Believers, in case of murder, the death penalty is the sanctioned retaliation: a free man for a free man, a slave for a slave, and a female for a female. However, if the convicted person receives pardon from the aggrieved party, the prescribed rules of compensation must be followed accordingly. This is a merciful alteration from your Lord. Whoever transgresses against it will face a painful punishment.
002:178 Shakir O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.
002:178 Sherali O ye who believe ! equitable retaliation in the matter of the slain is prescribed for you; the free man for the free man, and the slave for the slave, and the female for the female. But for him who is granted any remission by his injured brother, pursuing the matter for the realization of the blood-money shall be done with fairness, and the murderer shall pay him the blood-money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.
002:178 Yusufali O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

002:179
002:179 Khan And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious - see V.2:2).
002:179 Maulana And there is life for you in retaliation, O men of understanding, that you may guard yourselves.
002:179 Pickthal And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
002:179 Rashad Equivalence is a life saving law for you, O you who possess intelligence, that you may be righteous.
002:179 Sarwar People of understanding, the law of the death penalty as retaliation grants you life so that perhaps you will have fear of God.
002:179 Shakir And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.
002:179 Sherali And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security.
002:179 Yusufali In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.
002:180
002:180 Khan It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqun (the pious - see V.2:2).
002:180 Maulana It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful.
002:180 Pickthal It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).
002:180 Rashad It is decreed that when death approaches, you shall write a will for the benefit of the parents and relatives, equitably. This is a duty upon the righteous.
002:180 Sarwar If one of you facing death can leave a legacy, he should bequeath it to his parents and relatives, according to the law. This is the duty of the pious.
002:180 Shakir Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).
002:180 Sherali It is prescribed for you, when death comes to any one of you, if he leaves much wealth that he make a will to parents and near relatives to act with fairness. This is an obligation on those who fear ALLAH.
002:180 Yusufali It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.
002:181
002:181 Khan Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All- Knower.
002:181 Maulana Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearing, Knowing.
002:181 Pickthal And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
002:181 Rashad If anyone alters a will he had heard, the sin of altering befalls those responsible for such altering. GOD is Hearer, Knower.
002:181 Sarwar Whoever intentionally changes the will of a deceased person, he has committed a sin. God is All-hearing and All-knowing.
002:181 Shakir Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.
002:181 Sherali And he who alters it after he has heard it , the sin thereof shall surely lie on those who alter it. Surely ALLAH is All-Hearing and All-Knowing.
002:181 Yusufali If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).
002:182
002:182 Khan But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.
002:182 Maulana But if one fears a wrong or a sinful course on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
002:182 Pickthal But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
002:182 Rashad If one sees gross injustice or bias on the part of a testator, and takes corrective action to restore justice to the will, he commits no sin. GOD is Forgiver, Most Merciful.
002:182 Sarwar One who is afraid of the testator's deviations and sin and settles the matter among the parties involved, he has not committed a sin. God is All-forgiving and All-merciful.
002:182 Shakir But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
002:182 Sherali But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, ALLAH is most Forgiving and Merciful.
002:182 Yusufali But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.
002:183
002:183 Section 23: Fasting
002:183 Khan O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2).
002:183 Maulana O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.
002:183 Pickthal O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
002:183 Rashad O you who believe, fasting is decreed for you, as it was decreed for those before you, that you may attain salvation.
002:183 Sarwar Believers, fasting has been made mandatory for you as it was made mandatory for the people before you, so that you may have fear of God.
002:183 Shakir O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).
002:183 Sherali O ye who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.
002:183 Yusufali O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-

002:184	
002:184 Khan	[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.
002:184 Maulana	For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know.
002:184 Pickthal	(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -
002:184 Rashad	Specific days (are designated for fasting); if one is ill or traveling, an equal number of other days may be substituted. Those who can fast, but with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.
002:184 Sarwar	Fasting is only for a certain number of days. One who is sick or on a journey has to fast the same number of days at another time. Those who can afford a redemption should feed a poor person. Good deeds performed on one's own initiative will be rewarded. However, fasting is better and will be rewarded. Would that you knew this!
002:184 Shakir	For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.
002:184 Sherali	The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, is an expiation - the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew.
002:184 Yusufali	(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.
002:185	
002:185 Khan	The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu- Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.
002:185 Maulana	The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.
002:185 Pickthal	The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.
002:185 Rashad	Ramadan is the month during which the Quran was revealed, providing guidance for the people, clear teachings, and the statute book. Those of you who witness this month shall fast therein. Those who are ill or traveling may substitute the same number of other days. GOD wishes for you convenience, not hardship, that you may fulfill your obligations, and to glorify GOD for guiding you, and to express your appreciation.
002:185 Sarwar	The month of Ramadan is the month in which the Quran was revealed; a guide for the people, the most authoritative of all guidance and a criteria to discern right from wrong. Anyone of you who knows that the month of Ramadan has begun, he must start to fast. Those who are sick or on a journey have to fast the same number of days at another time. God does not impose any hardship upon you. He wants you to have comfort so that you may complete the fast, glorify God for His having given you guidance, and that, perhaps, you would give Him thanks.
002:185 Shakir	The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.
002:185 Sherali	The month of Ramadaan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, ALLAH desires ease for you and HE desires not hardship for you, and HE desires that you may complete the number, and that you may exalt ALLAH for HIS having guided you and that you may be grateful.
002:185 Yusufali	Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

002:186

002:186 Khan — And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

002:186 Maulana — And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.

002:186 Pickthal — And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

002:186 Rashad — When My servants ask you about Me, I am always near. I answer their prayers when they pray to Me. The people shall respond to Me and believe in Me, in order to be guided.

002:186 Sarwar — (Muhammad), if any of My servants ask you about Me, tell them that the Lord says, "I am near; I accept the prayers of those who pray." Let My servants answer My call and believe in Me so that perhaps they may know the right direction.

002:186 Shakir — And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

002:186 Sherali — And when MY servants ask thee about ME, say `I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way.

002:186 Yusufali — When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

002:187

002:187 Khan — It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189)], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al-Muttaqun (the pious - see V.2:2).

002:187 Maulana — It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty.

002:187 Pickthal — It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).

002:187 Rashad — Permitted for you is sexual intercourse with your wives during the nights of fasting. They are the keepers of your secrets, and you are the keepers of their secrets. GOD knew that you used to betray your souls, and He has redeemed you, and has pardoned you. Henceforth, you may have intercourse with them, seeking what GOD has permitted for you. You may eat and drink until the white thread of light becomes distinguishable from the dark thread of night at dawn. Then, you shall fast until sunset. Sexual intercourse is prohibited if you decide to retreat to the masjid (during the last ten days of Ramadan). These are GOD's laws; you shall not transgress them. GOD thus clarifies His revelations for the people, that they may attain salvation.

002:187 Sarwar — It is made lawful for you, during the nights of fasting, to have carnal relations with your wives. They are your garments and you are their garments. God knew that you were deceiving yourselves. He relented towards you and forgave you. Now it is lawful for you to have carnal relations with your wives and follow what God has commanded. Eat and drink until the white streak of dawn becomes distinguishable from darkness. Complete your fast, starting from dawn to dusk. It is not lawful to have carnal relations with your wives during i'tikaf in the mosque. Such are the limits of the laws of God. Do not come close to transgressing them. Thus has God explained His evidence to men so that perhaps they will have fear of God.

002:187 Shakir — It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

002:187 Sherali — It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. ALLAH knows that you have been acting unjustly to yourselves, wherefore HE has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what ALLAH has ordained for you; and eat and drink until the white thread becomes distinct to you from the black tread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the Mosques for devotion. These are the limits set by ALLAH, so approach them not. Thus does ALLAH make HIS commandments clear to men that they may become secure against evil.

002:187 Yusufali — Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

002:188
002:188 Khan And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.
002:188 Maulana And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.
002:188 Pickthal And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.
002:188 Rashad You shall not take each others' money illicitly, nor shall you bribe the officials to deprive others of some of their rights illicitly, while you know.
002:188 Sarwar Do not use your property among yourselves in illegal ways and then deliberately bribe the rulers with your property so that you may wrongly acquire the property of others.
002:188 Shakir And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.
002:188 Sherali And do not devour your property among yourselves by false means and offer it not as bribe to the authorities that you may devour a part of the wealth of other people wrongfully while you know.
002:188 Yusufali And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.
002:189
002:189 Section 24: Fighting in Defence
002:189 Khan They ask you (O Muhammad SAW) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.
002:189 Maulana They ask thee of the new moons. Say: They are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you enter the houses by their backs, but he is righteous who keeps his duty. And go into the houses by their doors; and keep your duty to Allah, that you may be successful.
002:189 Pickthal They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.
002:189 Rashad They ask you about the phases of the moon! Say, "They provide a timing device for the people, and determine the time of Hajj." It is not righteous to beat around the bush; righteousness is attained by upholding the commandments and by being straightforward. You shall observe GOD, that you may succeed.
002:189 Sarwar (Muhammad), they ask you about the different phases of the moon. Tell them that they are there to indicate to people the phases of time and the pilgrimage season. It is not a righteous act to enter houses from the back. Righteousness is to be pious and enter the houses from the front door. Have fear of God so that perhaps you will have lasting happiness.
002:189 Shakir They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.
002:189 Sherali They ask thee about the new moons. Say, `They are means for measuring time, for the general convenience of people and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof, but truly righteous is he who fears God. And you should come into houses by the doors thereof; and fear ALLAH that you may prosper.
002:189 Yusufali They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.
002:190
002:190 Khan And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)].
002:190 Maulana And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors.
002:190 Pickthal Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.
002:190 Rashad You may fight in the cause of GOD against those who attack you, but do not aggress. GOD does not love the aggressors.
002:190 Sarwar Fight for the cause of God, those who fight you, but do not transgress, for God does not love the transgressors.
002:190 Shakir And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.
002:190 Sherali And fight in the way of ALLAH against those who fight against you, but do not transgress. Surely, ALLAH loves not the transgressors.
002:190 Yusufali Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.
002:191
002:191 Khan And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.
002:191 Maulana And kill them wherever you find them, and drive them out of where they drove you out, and persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in it; so if they fight you (in it), slay them. Such is the recompense of the disbelievers.
002:191 Pickthal And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.
002:191 Rashad You may kill those who wage war against you, and you may evict them whence they evicted you. Oppression is worse than murder. Do not fight them at the Sacred Masjid, unless they attack you therein. If they attack you, you may kill them. This is the just retribution for those disbelievers.
002:191 Sarwar Slay them wherever you may catch them and expel them from the place from which they expelled you. The sin of disbelief in God is greater than committing murder. Do not fight them in the vicinity of the Sacred Mosque in Mecca unless they start to fight. Then slay them for it is the recompense that the disbelievers deserve.
002:191 Shakir And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.
002:191 Sherali And slay these transgressors wherever you meet them and drive them out from where they have driven you out; for persecution is worst than slaying. And fight them not in and near the Sacred Mosque until they fight you therein. But if they fight you, then fight them. Such is the requital for the disbelievers.
002:191 Yusufali And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

002:192	
002:192 Khan	But if they cease, then Allah is Oft- Forgiving, Most Merciful.
002:192 Maulana	But if they desist, then surely Allah is Forgiving, Merciful.
002:192 Pickthal	But if they desist, then lo! Allah is Forgiving, Merciful.
002:192 Rashad	If they refrain, then GOD is Forgiver, Most Merciful.
002:192 Sarwar	If they give up disbelief and fighting, God is All-forgiving and All-merciful.
002:192 Shakir	But if they desist, then surely Allah is Forgiving, Merciful.
002:192 Sherali	But if they desist, then surely, ALLAH is Most Forgiving, Merciful.
002:192 Yusufali	But if they cease, Allah is Oft-forgiving, Most Merciful.
002:193	
002:193 Khan	And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)
002:193 Maulana	And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors.
002:193 Pickthal	And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.
002:193 Rashad	You may also fight them to eliminate oppression, and to worship GOD freely. If they refrain, you shall not aggress; aggression is permitted only against the aggressors.
002:193 Sarwar	Fight them so that there will be no disbelief in God and God's religion will become dominant. If they change their behavior, there would be no hostility against anyone except the unjust.
002:193 Shakir	And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.
002:193 Sherali	And fight them until there is no persecution, and religion is professed only for ALLAH. But if they desist, then remember that no hostility is allowed except against the wrongdoers.
002:193 Yusufali	And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.
002:194	
002:194 Khan	The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqun (the pious - see V.2:2).
002:194 Maulana	The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allah, and know that Allah is with those who keep their duty.
002:194 Pickthal	The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).
002:194 Rashad	During the Sacred Months, aggression may be met by an equivalent response. If they attack you, you may retaliate by inflicting an equitable retribution. You shall observe GOD and know that GOD is with the righteous.
002:194 Sarwar	It is because of their disrespect of a sacred month that you are also allowed to retaliate against them in a sacred month. If any one transgresses against you, you also may retaliate against them to an equal extent. Have fear of God and know that He supports the pious.
002:194 Shakir	The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).
002:194 Sherali	The violation of a Sacred Month may be retaliated in the Sacred Month, and for all sacred things there is the law of retaliation. So whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear ALLAH and know that ALLAH is with those who fear him,
002:194 Yusufali	The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.
002:195	
002:195 Khan	And spend in the Cause of Allah (i.e. Jihad of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinun (the good-doers).
002:195 Maulana	And spend in the way of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of good.
002:195 Pickthal	Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.
002:195 Rashad	You shall spend in the cause of GOD; do not throw yourselves with your own hands into destruction. You shall be charitable; GOD loves the charitable.
002:195 Sarwar	Give money for the cause of God but do not push yourselves into perdition. Do good; God loves the people who do good deeds.
002:195 Shakir	And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.
002:195 Sherali	And spend in the cause of ALLAH, and cast not yourselves into ruin with your own hands, and do good; surely ALLAH loves those who do good.
002:195 Yusufali	And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

002:196

002:196 Khan	And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.
002:196 Maulana	And accomplish the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allah and know that Allah is severe in requiting (evil).
002:196 Pickthal	Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.
002:196 Rashad	You shall observe the complete rites of Hajj and `Umrah for GOD. If you are prevented, you shall send an offering, and do not resume cutting your hair until your offering has reached its destination. If you are ill, or suffering a head injury (and you must cut your hair), you shall expiate by fasting, or giving to charity, or some other form of worship. During the normal Hajj, if you break the state of Ihraam (sanctity) between `Umrah and Hajj, you shall expiate by offering an animal sacrifice. If you cannot afford it, you shall fast three days during Hajj and seven when you return home - this completes ten - provided you do not live at the Sacred Masjid. You shall observe GOD, and know that GOD is strict in enforcing retribution.
002:196 Sarwar	Complete the hajj and umrah (two parts of the rituals of pilgrimage to Makka) in obedience to God. If you are prevented from completing the duty of hajj, offer whatever sacrifice is possible and do not shave your heads before the sacrificial animal is delivered to the prescribed place. If one of you is ill or is suffering because of some ailment in your head, you must redeem the shaving of the head by fasting, or paying money, or offering a sheep as a sacrifice. When all is well with you and you want to complete the umrah in the hajj season, offer whatever sacrifice is possible. If you do not find an animal, you have to fast for three days during the days of the pilgrimage rituals and seven days at home to complete the required ten fasting days. This rule is for those who live beyond (a distance of twelve miles from) the Sacred Mosque in Mecca. Have fear of God and know that He is stern in His retribution.
002:196 Shakir	And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).
002:196 Sherali	And complete the pilgrimage and the Umrah for the sake of ALLAH; but if you are kept back, then make whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, should make and expiation either by fasting or alms giving, or a sacrifice. But when you are safe, then he who would avail himself of the Umrah together with the Pilgrimage, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear ALLAH and know that ALLAH is severe in punishing.
002:196 Yusufali	And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.

002:197
002:197 Section 25: The Pilgrimage
002:197 Khan The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!
002:197 Maulana The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make provision for yourselves, the best provision being to keep one's duty. And keep your duty to me, O men of understanding.
002:197 Pickthal The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.
002:197 Rashad Hajj shall be observed in the specified months. Whoever sets out to observe Hajj shall refrain from sexual intercourse, misconduct, and arguments throughout Hajj. Whatever good you do, GOD is fully aware thereof. As you prepare your provisions for the journey, the best provision is righteousness. You shall observe Me, O you who possess intelligence.
002:197 Sarwar The months of the hajj (pilgrimage) season are well known. Whoever undertakes to complete the hajj rituals, must know that, after commencing the acts of Hajj, he is not allowed to have carnal relations or to lie or to swear by the Name of God. God knows all your good deeds. Supply yourselves for the journey. The best supply is piety. People of understanding have fear of Me.
002:197 Shakir The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.
002:197 Sherali The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarreling during the Pilgrimage. And whatever good you do, ALLAH knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear ME alone, O men of understanding.
002:197 Yusufali For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.
002:198
002:198 Khan There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.
002:198 Maulana It is no sin for you that you seek the bounty of your Lord. So when you press on from 'Arafat, remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.
002:198 Pickthal It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.
002:198 Rashad You commit no error by seeking provisions from your Lord (through commerce). When you file from `Arafaat, you shall commemorate GOD at the Sacred Location (of Muzdalifah). You shall commemorate Him for guiding you; before this, you had gone astray.
002:198 Sarwar It is not a sin if you try to make a profit out of the bounty of your Lord (by trading during hajj). When you leave Arafah, commemorate the name of your Lord in Mash'ar, the sacred reminder of God. Commemorate His name as He has given you guidance while prior to that you had been in error.
002:198 Shakir There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.
002:198 Sherali It is no sin for you that you seek the bounty of your Lord. But when you pour forth from Arafat, remember ALLAH at Mash'ar al-Haraam, and remember HIM as HE has guided you; although before this you were of those gone astray.
002:198 Yusufali It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.
002:199
002:199 Khan Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.
002:199 Maulana Then hasten on from where the people hasten on, and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful.
002:199 Pickthal Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
002:199 Rashad You shall file together, with the rest of the people who file, and ask GOD for forgiveness. GOD is Forgiver, Most Merciful.
002:199 Sarwar Then leave Mash'ar as the rest of the people do and ask forgiveness from God; He is All-forgiving and All-merciful.
002:199 Shakir Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.
002:199 Sherali Then pour forth from where the people pour forth, and seek forgiveness from ALLAH; surely ALLAH is most forgiving, Merciful.
002:199 Yusufali Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

002:200
002:200 Khan So when you have accomplished your Manasik [(i.e. Ihram, Tawaf of the Ka'bah and As-Safa and Al-Marwah), stay at 'Arafat, Muzdalifah and Mina, Ramy of Jamarat, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)]. Remember Allah as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
002:200 Maulana And when you have performed your devotions, laud Allah as you lauded your fathers, rather a more hearty lauding. But there are some people who say, Our Lord, give us in the world. And for such there is no portion in the Hereafter.
002:200 Pickthal And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.
002:200 Rashad Once you complete your rites, you shall continue to commemorate GOD as you commemorate your own parents, or even better. Some people would say, "Our Lord, give us of this world," while having no share in the Hereafter.
002:200 Sarwar After you complete the acts of your Hajj, also commemorate God, just as you would remember your father, or even more earnestly. Some people say, "Lord, give us what we want in this life," but in the life hereafter they have no beneficial share.
002:200 Shakir So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place.
002:200 Sherali And when you have performed the acts of worship prescribed for you, celebrate the praises of ALLAH as you used to celebrate the praises of your fathers, or even with greater devotion. And of men there are some who say `Our Lord grant us good things in this world;' and such a one shall have no share in the hereafter.
002:200 Yusufali So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.
002:201
002:201 Khan And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
002:201 Maulana And there are some among them who say: Our Lord, grant us good in this world and good in the Hereafter, and save us from he chastisement of the Fire.
002:201 Pickthal And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
002:201 Rashad Others would say, "Our Lord, grant us righteousness in this world, and righteousness in the Hereafter, and spare us the retribution of Hell."
002:201 Sarwar Others pray, "Lord, give us good things both in this life as well as in the life hereafter and save us from the torment of fire".
002:201 Shakir And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.
002:201 Sherali And of them there are some who say, `Our Lord grant us good in this world as well as good in the world to come, and save us from the torment of the fire.
002:201 Yusufali And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"
002:202
002:202 Khan For them there will be alloted a share for what they have earned. And Allah is Swift at reckoning.
002:202 Maulana For those there is a portion on account of what they have earned. And Allah is Swift in reckoning.
002:202 Pickthal For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.
002:202 Rashad Each of these will receive the share they have earned. GOD is most efficient in reckoning.
002:202 Sarwar They will have their share of the reward for their deeds. God's reckoning is swift.
002:202 Shakir They shall have (their) portion of what they have earned, and Allah is swift in reckoning.
002:202 Sherali For these their shall be a goodly share because of what they have earned. And ALLAH is swift at reckoning.
002:202 Yusufali To these will be allotted what they have earned; and Allah is quick in account.
002:203
002:203 Khan And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.
002:203 Maulana And remember Allah during the appointed days. Then whoever hastens off in two days, it is no sin for him; and whoever stays behind, it is no sin for him, for one who keeps his duty. And keep your duty to Allah, and know that you will be gathered together to Him.
002:203 Pickthal Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.
002:203 Rashad You shall commemorate GOD for a number of days (in Mena); whoever hastens to do this in two days commits no sin, and whoever stays longer commits no sin, so long as righteousness is maintained. You shall observe GOD, and know that before Him you will be gathered.
002:203 Sarwar Commemorate (the names of) God in the prescribed days. For one who observes piety, it is not a sin to be hasty or tardy during the two days. Have fear of God and know that before Him you will all be raised after death.
002:203 Shakir And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.
002:203 Sherali And remember ALLAH during the appointed number of days, but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him either. This direction is for him who fears ALLAH. So fear ALLAH and know that you shall all be brought together before HIM.
002:203 Yusufali Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

002:204
002:204 Khan And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.
002:204 Maulana And of men is he whose speech about the life of this world pleases thee, and he calls Allah to witness as to that which is in his heart, yet he is the most violent of adversaries.
002:204 Pickthal And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.
002:204 Rashad Among the people, one may impress you with his utterances concerning this life, and may even call upon GOD to witness his innermost thoughts, while he is a most ardent opponent.
002:204 Sarwar There are some people whose words about this life may please you. They say that God knows what they have in their hearts. But, in fact, they are the most quarrelsome opponents.
002:204 Shakir And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.
002:204 Sherali And of men there is he whose talk on this life would please thee, and he calls ALLAH to witness as to that which is in his heart, and yet he is the most contentious of quarrelers.
002:204 Yusufali There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.
002:205
002:205 Khan And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.
002:205 Maulana And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring; and Allah loves not mischief.
002:205 Pickthal And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.
002:205 Rashad As soon as he leaves, he roams the earth corruptingly, destroying properties and lives. GOD does not love corruption.
002:205 Sarwar As soon as they leave you, they quickly commit evil in the land, destroying the farms and people. God does not love evil.
002:205 Shakir And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.
002:205 Sherali And when he is in authority, he runs about in the land to create disorder in it and destroys the tilth and the progeny of man; and ALLAH loves not disorder.
002:205 Yusufali When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.
002:206
002:206 Khan And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!
002:206 Maulana And when it is said to Him, Be careful of thy duty to Allah, pride carries him off to sin -- so hell is sufficient for him. And certainly evil is the resting-place.
002:206 Pickthal And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.
002:206 Rashad When he is told, "Observe GOD," he becomes arrogantly indignant. Consequently, his only destiny is Hell; what a miserable abode.
002:206 Sarwar When they are asked to have fear of God, sinful pride prevents them from paying heed to such advice. It is enough for them to have hell as a terrible dwelling place.
002:206 Shakir And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.
002:206 Sherali And when it is said to him `Fear ALLAH,' pride incites him to further sin. So Hell shall be his sufficient reward; and surely it is an evil place of rest.
002:206 Yusufali When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!
002:207
002:207 Khan And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.
002:207 Maulana And of men is he who sells himself to seek the pleasure of Allah. And Allah is Compassionate to the servants.
002:207 Pickthal And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.
002:207 Rashad Then there are those who dedicate their lives to serving GOD; GOD is compassionate towards such worshipers.
002:207 Sarwar There are those among people who give their lives to seek God's pleasure. God is Affectionate to His servants.
002:207 Shakir And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.
002:207 Sherali And of men there is he who would sell himself to seek the pleasure of ALLAH; and ALLAH is Compassionate to HIS servants.
002:207 Yusufali And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees.
002:208
002:208 Khan O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.
002:208 Maulana O you who believe, enter into complete peace and follow not the footsteps of the devil. Surely he is your open enemy.
002:208 Pickthal O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.
002:208 Rashad O you who believe, you shall embrace total submission; do not follow the steps of Satan, for he is your most ardent enemy.
002:208 Sarwar Believers, submit yourselves to the will of God as a whole. Do not follow the footsteps of Satan; he is your sworn enemy.
002:208 Shakir O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.
002:208 Sherali O ye who believe, come into submission all of you and follow not the footsteps of Satan; surely he is your open enemy.
002:208 Yusufali O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.
002:209
002:209 Khan Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'an, and Islam) have come to you, then know that Allah is All-Mighty, All-Wise.
002:209 Maulana But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.
002:209 Pickthal And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.
002:209 Rashad If you backslide, after the clear proofs have come to you, then know that GOD is Almighty, Most Wise.
002:209 Sarwar If you are seduced after you have received the authoritative guidance, know that God is Majestic and Wise.
002:209 Shakir But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.
002:209 Sherali But if you slip after the clear Signs that have come to you, then know that ALLAH is Mighty and Wise.
002:209 Yusufali If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

002:210	
002:210 Khan	Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).
002:210 Maulana	They wait for naught but that Allah should come to them in the shadows of the clouds with angels, and the matter has (already) been decided. And to Allah are (all) matters returned.
002:210 Pickthal	Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).
002:210 Rashad	Are they waiting until GOD Himself comes to them in dense clouds, together with the angels? When this happens, the whole matter will be terminated, and to GOD everything will be returned.
002:210 Sarwar	Have they decided not to believe until God comes down in a shadow of clouds with the angels so that then the matter is settled? To God do all matters return.
002:210 Shakir	They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.
002:210 Sherali	What do they wait for but that ALLAH should come to them in the coverings of the clouds with angels, and the matter be decided? And to ALLAH do all things return.
002:210 Yusufali	Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).
002:211	
002:211	Section 26: Trials and Tribulations
002:211 Khan	Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allah's Favour after it had come to him, [e.g. renounces the Religion of Allah (Islam) and accepts Kufr (disbelief),] then surely, Allah is Severe in punishment.
002:211 Maulana	Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil).
002:211 Pickthal	Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.
002:211 Rashad	Ask the Children of Israel how many profound miracles have we shown them! For those who disregard the blessings bestowed upon them by GOD, GOD is most strict in retribution.
002:211 Sarwar	(Muhammad), ask the children of Israel about how many visible miracles We had shown them. God is certainly stern in His retribution to those who change the bounty of God (His revelation), after having received His guidance.
002:211 Shakir	Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).
002:211 Sherali	Ask the Children of Israel how many clear Signs WE gave them. But whoso changes the gift of ALLAH after it has come to him, surely then, ALLAH is Severe in punishing.
002:211 Yusufali	Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.
002:212	
002:212 Khan	Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.
002:212 Maulana	The life of this world is made to seem fair to those who disbelieve, and they mock those who believe. And those who keep their duty will be above them on the day of Resurrection. And Allah gives to whom He pleases without measure.
002:212 Pickthal	Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.
002:212 Rashad	This worldly life is adorned in the eyes of the disbelievers, and they ridicule those who believe. However, the righteous will be far above them on the Day of Resurrection. GOD blesses whomever He wills, without limits.
002:212 Sarwar	The worldly life is made to seem attractive to the disbelievers who scoff at the faithful, but the pious, in the life hereafter, will have a position far above them. God grants sustenance (without account) to anyone He wants.
002:212 Shakir	The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.
002:212 Sherali	The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the day of Resurrection; and ALLAH bestows HIS gifts on whomsoever HE pleases without reckoning.
002:212 Yusufali	The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

002:213
002:213 Khan Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.
002:213 Maulana Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path.
002:213 Pickthal Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.
002:213 Rashad The people used to be one community when GOD sent the prophets as bearers of good news, as well as warners. He sent down with them the scripture, bearing the truth, to judge among the people in their disputes. Ironically, those who received the scripture were the ones who rejected any new scripture, despite clear proofs given to them. This is due to jealousy on their part. GOD guides those who believe to the truth that is disputed by all others, in accordance with His will. GOD guides whoever wills in a straight path.
002:213 Sarwar At one time all people were only one nation. God sent Prophets with glad news and warnings. He sent the Book with them for a genuine purpose to provide the people with the ruling about disputed matters among them. No one disputed this matter except those who had already received evidence before. Their dispute was only because of their own hostility. To deal with this dispute, God, through His will, sent guidance to the believers. God guides to the right path whomever He wants.
002:213 Shakir (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.
002:213 Sherali Mankind were one community, then they differed among themselves, so ALLAH raised Prophets as bearers of good tidings and as warners, and sent down with them the book containing the truth that HE might judge between the people wherein they differed. But then they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has ALLAH, by HIS command, guided the believers to the truth in regard to which they (the unbelievers) differed; and ALLAH guides whomsoever HE pleases to the right path.
002:213 Yusufali Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.
002:214
002:214 Khan Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!
002:214 Maulana Or do you think that you will enter the Garden, while there has not yet befallen you the like of what befell those who have passed before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!
002:214 Pickthal Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.
002:214 Rashad Do you expect to enter Paradise without being tested like those before you? They were tested with hardship and adversity, and were shaken up, until the messenger and those who believed with him said, "Where is GOD's victory?" GOD's victory is near.
002:214 Sarwar Would you think that you could go to Paradise without experiencing the kind of suffering others have experienced before you? Distress and afflictions battered them until the Messenger and the believers said, "When will God send help?" Certainly God's help is near.
002:214 Shakir Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!
002:214 Sherali Do you think that you will enter heaven while there has not come to you the like of that which came to those who passed away before you? Poverty and afflictions befell them and they were violently shaken until the Messenger and those who believe along with him said, `When will the help of ALLAH come?' Yea, surely the help of ALLAH is nigh.
002:214 Yusufali Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!
002:215
002:215 Khan They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.
002:215 Maulana They ask thee as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, Allah surely is Knower of it.
002:215 Pickthal They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.
002:215 Rashad They ask you about giving: say, "The charity you give shall go to the parents, the relatives, the orphans, the poor, and the traveling alien." Any good you do, GOD is fully aware thereof.
002:215 Sarwar They ask you what to spend for the cause of God. (Muhammad) tell them that whatever you spend, give it to your parents, the orphans, the destitute, and those who may be in urgent need of money whilst on a journey. Whatever good you do, God certainly is Aware of it.
002:215 Shakir They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.
002:215 Sherali They ask thee what they shall spend. Say, `Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely ALLAH knows it perfectly well.'
002:215 Yusufali They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

002:216
002:216 Khan Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.
002:216 Maulana Fighting is enjoined on you, though it is disliked by you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not.
002:216 Pickthal Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.
002:216 Rashad Fighting may be imposed on you, even though you dislike it. But you may dislike something which is good for you, and you may like something which is bad for you. GOD knows while you do not know.
002:216 Sarwar Fighting is made mandatory for you, but you dislike it. You may not like something which, in fact, is for your good and something that you may love, in fact, may be evil. God knows, but you do not know.
002:216 Shakir Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.
002:216 Sherali Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. ALLAH knows and you know not.
002:216 Yusufali Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.
002:217
002:217 Section 27: Miscellaneous Questions
002:217 Khan They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."
002:217 Maulana They ask thee about fighting in the sacred month. Say: fighting it is a grave (offence). And hindering (men) from Allah's way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with Allah; and persecution is graver with Allah; and persecution is graver than slaughter. And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever -- these it is whose works go for nothing in this world and the Hereafter. And they are the companions of the Fire: therein they will abide.
002:217 Pickthal They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.
002:217 Rashad They ask you about the Sacred Months and fighting therein: say, "Fighting therein is a sacrilege. However, repelling from the path of GOD and disbelieving in Him and in the sanctity of the Sacred Masjid, and evicting its people, are greater sacrileges in the sight of GOD. Oppression is worse than murder." They will always fight you to revert you from your religion, if they can. Those among you who revert from their religion, and die as disbelievers, have nullified their works in this life and the Hereafter. These are the dwellers of Hell, wherein they abide forever.
002:217 Sarwar (Muhammad), they ask you about fighting in the sacred month. Tell them that it is a great sin. However, creating an obstacle in the way of God, disbelief in Him and the Sacred Mosque, and driving away the neighbors of the Sacred Mosque is an even greater sin in the sight of God: Disbelief in God is worse than committing murder. (The pagans) still try to fight you to make you give up your religion. The deeds in this life of those of you who give up their religion and who die disbelievers will be made void and in the life hereafter. These people will be the dwellers of Hell wherein they will remain forever.
002:217 Shakir They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.
002:217 Sherali They ask thee about fighting in the Sacred Month. Say, `Fighting therein is a heinous thing, but to hinder men from the way of ALLAH, and to be ungrateful to HIM, and to hinder men from the Sacred Mosque, and to turn out its people therefrom, is more heinous in the sight of ALLAH; and persecution is worst than killing.' And they will not cease fighting you until they turn you back from your Faith, if they can. And whoso from among you turns back from his Faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and in the next. These are the inmates of the Fire and therein shall they abide.
002:217 Yusufali They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.
002:218
002:218 Khan Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft- Forgiving, Most-Merciful.
002:218 Maulana Those who believed and those who fled (their homes) and strove hard in Allah's way -- these surely hope for the mercy of Allah. And Allah is Forgiving, Merciful.
002:218 Pickthal Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
002:218 Rashad Those who believe, and those who emigrate and strive in the cause of GOD, have deserved GOD's mercy. GOD is Forgiver, Most Merciful.
002:218 Sarwar The believers and the Emigrants from Mecca who fight for the cause of God, indeed have hope in receiving the mercy of God; God is All-forgiving and All-merciful.
002:218 Shakir Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.
002:218 Sherali Those who believe and those who emigrate and strive hard in the cause of ALLAH, it is these who hope for ALLAH's mercy; And ALLAH is Most forgiving Merciful.
002:218 Yusufali Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

002:219	
002:219 Khan	They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought."
002:219 Maulana	They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the messages that you may ponder,
002:219 Pickthal	They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.
002:219 Rashad	They ask you about intoxicants and gambling: say, "In them there is a gross sin, and some benefits for the people. But their sinfulness far outweighs their benefit." They also ask you what to give to charity: say, "The excess." GOD thus clarifies the revelations for you, that you may reflect,
002:219 Sarwar	(Muhammad), they ask you about wine and gambling. Tell them that there is great sin in them. Although they have benefits for men, the sin therein is far greater than the benefit. They ask you about what they should give for the cause of God. Tell them, "Let it be what you can spare." This is how God explains for you His guidance so that perhaps you will think
002:219 Shakir	They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder
002:219 Sherali	They ask thee concerning wine and games of chance. Say `In both there is great sin and harm and also some advantages for men, but their sin and harm are greater than their advantage,' And they ask thee what they should spend. Say, `Spend what you can spare.' Thus does ALLAH makes HIS commandments clear to you that you may reflect
002:219 Yusufali	They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-
002:220	
002:220 Khan	In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise."
002:220 Maulana	On this world and the hereafter. And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren. And Allah knows him who makes mischief from him who sets right. And if Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty, Wise.
002:220 Pickthal	Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
002:220 Rashad	upon this life and the Hereafter. And they ask you about the orphans: say, "Bringing them up as righteous persons is the best you can do for them. If you mix their property with yours, you shall treat them as family members." GOD knows the righteous and the wicked. Had GOD willed, He could have imposed harsher rules upon you. GOD is Almighty, Most Wise.
002:220 Sarwar	about this life and the life hereafter. They ask you about the orphans. Tell them, "The best thing to do is what is for their good. They are your brethren if you would associate with them. God knows who is corrupt or a reformer. Had God wanted He would have brought upon you hardship. God is Majestic and All-wise.
002:220 Shakir	On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.
002:220 Sherali	- Upon this world and the next. And they ask thee concerning the orphans. Say `Promotion of their welfare is an act of great goodness. And if you intermix with them, they are your brethren. And ALLAH knows him who seeks to make mischief apart from him who seeks to promote the welfare of the orphans. And if ALLAH had so willed, HE would have put you to hardship. Surely ALLAH is Mighty and Wise.'
002:220 Yusufali	(Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

002:221
002:221 Khan And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al- Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.
002:221 Maulana And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite to the Fire and Allah invited to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful.
002:221 Pickthal Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.
002:221 Rashad Do not marry idolatresses unless they believe; a believing woman is better than an idolatress, even if you like her. Nor shall you give your daughters in marriage to idolatrous men, unless they believe. A believing man is better than an idolater, even if you like him. These invite to Hell, while GOD invites to Paradise and forgiveness, as He wills. He clarifies His revelations for the people, that they may take heed.
002:221 Sarwar Do not marry pagan women unless they believe in God. A believing slave girl is better than an idolater, even though the idolaters may attract you. Do not marry pagan men unless they believe in God. A believing slave is better than an idolater, even though the idolater may attract you. The pagans invite you to the fire, but God invites you to Paradise and forgiveness through His will. God shows His evidence to people so that they may take heed.
002:221 Shakir And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.
002:221 Sherali And marry not idolatrous women until they believe; even a believing bond women is better than an idolatress, although she may please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may please you. These call to Fire, but ALLAH calls to Heaven and to forgiveness by HIS will. And HE makes HIS Signs clear to the people that they may remember.
002:221 Yusufali Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.
002:222
002:222 Section 28: Divorce
002:222 Khan They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).
002:222 Maulana And they ask thee about menstruation. Say: It is harmful; so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as Allah has commanded you. Surely Allah loves those who turn much (to Him), and He loves those who purify themselves.
002:222 Pickthal They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.
002:222 Rashad They ask you about menstruation: say, "It is harmful; you shall avoid sexual intercourse with the women during menstruation; do not approach them until they are rid of it. Once they are rid of it, you may have intercourse with them in the manner designed by GOD. GOD loves the repenters, and He loves those who are clean."
002:222 Sarwar They ask you about women's menses. Tell them, "It is an ailment. Avoid having carnal relations with them until their period is over." Then you may have carnal relations with them according to the rules of God. God loves those who repent and those who purify themselves.
002:222 Shakir And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.
002:222 Sherali And they ask thee concerning menstruation. Say, `It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as ALLAH has commanded you. ALLAH loves those who keep themselves clean.'
002:222 Yusufali They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

002:223
002:223 Khan Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).
002:223 Maulana Your wives are a tilth for you, so go in to your tilth when you like, and send (good) beforehand for yourselves. And keep your duty to Allah, and know that you will meet Him. And give good news to the believers.
002:223 Pickthal Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
002:223 Rashad Your women are the bearers of your seed. Thus, you may enjoy this privilege however you like, so long as you maintain righteousness. You shall observe GOD, and know that you will meet Him. Give good news to the believers.
002:223 Sarwar Your wives are as fields for you. You may enter your fields from any place you want. Reserve something good for your souls (for the life hereafter). Have fear of God and know that you are going to meet Him. (Muhammad) give the glad news to the believers.
002:223 Shakir Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.
002:223 Sherali Your wives are a sort of tilth for you; so approach your tilth when and as you like and send ahead some good for yourselves; and fear ALLAH and know that you shall meet HIM; and bear good tidings to those who believe.
002:223 Yusufali Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.
002:224
002:224 Khan And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All- Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).
002:224 Maulana And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And Allah is Hearing, Knowing.
002:224 Pickthal And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.
002:224 Rashad Do not subject GOD's name to your casual swearing, that you may appear righteous, pious, or to attain credibility among the people. GOD is Hearer, Knower.
002:224 Sarwar Do not swear by God not to do good things, or have piety, or make peace among people. God is All-hearing and All-knowing.
002:224 Shakir And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.
002:224 Sherali And make not ALLAH a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men. And ALLAH is All-Hearing, All-Knowing.
002:224 Yusufali And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.
002:225
002:225 Khan Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most- Forbearing.
002:225 Maulana Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing.
002:225 Pickthal Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.
002:225 Rashad GOD does not hold you responsible for the mere utterance of oaths; He holds you responsible for your innermost intentions. GOD is Forgiver, Clement.
002:225 Sarwar God will not take into account your inattentive oath. However, He will question you about what your hearts have gained. God is All-forgiving and Lenient.
002:225 Shakir Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.
002:225 Sherali ALLAH will not call you to account for such of your oaths as are vain, but HE will call you to account for what your hearts have earned. And ALLAH is Most forgiving, Forbearing.
002:225 Yusufali Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.
002:226
002:226 Khan Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.
002:226 Maulana Those who swear that they will not go in to their wives should wait four months; then if they go back, Allah is surely Forgiving, Merciful.
002:226 Pickthal Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
002:226 Rashad Those who intend to divorce their wives shall wait four months (cooling off); if they change their minds and reconcile, then GOD is Forgiver, Merciful.
002:226 Sarwar Those who swear by God not to ever have any carnal relations with their wives (will not be punished), if they decide to resume marital relations again within four months. God is All-forgiving and All-merciful.
002:226 Shakir Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.
002:226 Sherali For those who vow abstinence from their wives, the maximum period of waiting is four months. Then if they go back to their normal relationship, surely ALLAH is Most forgiving, Merciful.
002:226 Yusufali For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.
002:227
002:227 Khan And if they decide upon divorce, then Allah is All-Hearer, All-Knower.
002:227 Maulana And if they resolve on a divorce, Allah is surely Hearing, Knowing.
002:227 Pickthal And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.
002:227 Rashad If they go through with the divorce, then GOD is Hearer, Knower.
002:227 Sarwar If they choose divorce, God is All-hearing and All-knowing.
002:227 Shakir And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.
002:227 Sherali And if they decide upon divorce, then surely ALLAH is All-Hearing, All-Knowing.
002:227 Yusufali But if their intention is firm for divorce, Allah heareth and knoweth all things.

002:228
002:228 Khan And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.
002:228 Maulana And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them to conceal that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And women have rights similar to those against them in a just manner, and men are a degree above them. And Allah is Mighty, Wise.
002:228 Pickthal Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.
002:228 Rashad The divorced women shall wait three menstruations (before marrying another man). It is not lawful for them to conceal what GOD creates in their wombs, if they believe in GOD and the Last Day. (In case of pregnancy,) the husband's wishes shall supersede the wife's wishes, if he wants to remarry her. The women have rights, as well as obligations, equitably. Thus, the man's wishes prevail (in case of pregnancy). GOD is Almighty, Most Wise.
002:228 Sarwar The divorced women must wait up to three menstrual cycles before another marriage. If they believe in God and the Day of Judgment, it is not lawful for them to hide what God has created in their wombs. Within their waiting period their husbands have the right to resume marital relations, if they want reconciliation. Women have benefits as well as responsibilities. Men have a status above women. God is Majestic and Wise.
002:228 Shakir And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.
002:228 Sherali And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what ALLAH has created in their wombs, if they believe in ALLAH and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a degree of advantage above them. And ALLAH is Mighty and Wise.
002:228 Yusufali Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.
002:229
002:229 Section 29: Divorce
002:229 Khan The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers, etc.).
002:229 Maulana Divorce may be (pronounced) twice; then keep (them) in good fellowship to let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is not blame on them for what she gives up to become free thereby. These are the limits of Allah, so exceed them not; and whoever exceeds the limits of Allah, these are the wrongdoers.
002:229 Pickthal Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.
002:229 Rashad Divorce may be retracted twice. The divorced woman shall be allowed to live in the same home amicably, or leave it amicably. It is not lawful for the husband to take back anything he had given her. However, the couple may fear that they may transgress GOD's law. If there is fear that they may transgress GOD's law, they commit no error if the wife willingly gives back whatever she chooses. These are GOD's laws; do not transgress them. Those who transgress GOD's laws are the unjust.
002:229 Sarwar A marital relation can only be resumed after the first and second divorce, otherwise it must be continued with fairness or terminated with kindness. It is not lawful for you to take back from women what you have given them unless you are afraid of not being able to observe God's law. In this case, it would be no sin for her to pay a ransom to set herself free from the bond of marriage. These are the laws of God. Do not transgress against them; those who do so are unjust.
002:229 Shakir Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.
002:229 Sherali Such divorce may be pronounced twice; then either retain them in a becoming manner or send them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribe by ALLAH. But if you fear that they cannot observe the limits prescribed by ALLAH, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by ALLAH, so transgress them not; and whoso transgresses the limits prescribed by ALLAH, it is they that are the wrongdoers.
002:229 Yusufali A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

002:230

002:230 Khan And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.

002:230 Maulana So if he divorces her (the third time), she shall not be lawful to him afterwards until she marries another husband. If he divorces her, there is not blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah. And these are the limits of Allah which He makes clear for a people who know.

002:230 Pickthal And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

002:230 Rashad If he divorces her (for the third time), it is unlawful for him to remarry her, unless she marries another man, then he divorces her. The first husband can then remarry her, so long as they observe GOD's laws. These are GOD's laws; He explains them for people who know.

002:230 Sarwar After a divorce for the third time, it is not lawful for the husband to resume marital relations with her or remarry her until she has been married and divorced by another husband. In that case, there is no sin for the former husband to marry her if they (both) think that they can abide by the law. These are the laws of God. He explains them for the people of knowledge.

002:230 Shakir So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

002:230 Sherali And if he divorces her the third time, then she is not lawful for him thereafter, until she marries another husband; and, if he also divorces her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits prescribed by ALLAH. And these are the limits prescribed by ALLAH which HE makes clear to the people who have knowledge.

002:230 Yusufali So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

002:231

002:231 Khan And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything.

002:231 Maulana And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not Allah's messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things.

002:231 Pickthal When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

002:231 Rashad If you divorce the women, once they fulfill their interim (three menstruations), you shall allow them to live in the same home amicably, or let them leave amicably. Do not force them to stay against their will, as a revenge. Anyone who does this wrongs his own soul. Do not take GOD's revelations in vain. Remember GOD's blessings upon you, and that He sent down to you the scripture and wisdom to enlighten you. You shall observe GOD, and know that GOD is aware of all things.

002:231 Sarwar When you divorce your wives and their waiting period has almost ended, you may resume marital relations with honor or leave them with kindness. Do not force them to live with you in suffering to satisfy your hostility. Whoever commits such transgressions, he has only harmed himself. Do not make jest of God's words. Remember the favors that God has done to you and the Book and wisdom He has revealed for your guidance. Have fear of God and know that God has knowledge of all things.

002:231 Shakir And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

002:231 Sherali And when you divorce women and they approach the end of their appointed period, then either retain them in a becoming manner or send them away in a becoming manner; but retain them not wrongfully so that you may transgress against them. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of ALLAH, and remember the favour of ALLAH upon you and the book and the Wisdom which HE has sent down to you, whereby HE exhorts you. And fear ALLAH and know that ALLAH knows all things well

002:231 Yusufali When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

002:232
002:232 Section 30: Remarriage of Divorced Women and Widows
002:232 Khan And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.
002:232 Maulana And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believes in Allah and the Last Day. This is more profitable for you and purer. And Allah knows while you know not.
002:232 Pickthal And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.
002:232 Rashad If you divorce the women, once they fulfill their interim, do not prevent them from remarrying their husbands, if they reconcile amicably. This shall be heeded by those among you who believe in GOD and the Last Day. This is purer for you, and more righteous. GOD knows, while you do not know.
002:232 Sarwar When the waiting period of the divorced women has ended, you (her relatives) must not prevent them from marrying their (previous) husbands again if they might reach an honorable agreement. This is an advice for those of you who believe in God and the Day of Judgment. It is the most beneficial and pure way of treating each other. God knows but you do not know.
002:232 Shakir And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.
002:232 Sherali And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This an admonition for him among you who believes in ALLAH and the Last Day. It is more blessed for you and purer; and ALLAH knows but you know not.
002:232 Yusufali When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.
002:233
002:233 Khan The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.
002:233 Maulana And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child; and a similar duty (devolves) on the (father's) heir. But if both desire weaning by mutual consent and counsel, there is not blame on them. And if you wish to engage a wetnurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to Allah and know that Allah is Seer of what you do.
002:233 Pickthal Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.
002:233 Rashad Divorced mothers shall nurse their infants two full years, if the father so wishes. The father shall provide the mother's food and clothing equitably. No one shall be burdened beyond his ability. No mother shall be harmed on account of her infant, nor shall the father be harmed because of his infant. (If the father dies), his inheritor shall assume these responsibilities. If the infant's parents mutually agree to part, after due consultation, they commit no error by doing so. You commit no error by hiring nursing mothers, so long as you pay them equitably. You shall observe GOD, and know that GOD is Seer of everything you do.
002:233 Sarwar Mothers will breast feed their babies for two years if the fathers want them to complete this term. The father has to pay them reasonable expenses. No soul is responsible for what is beyond its ability. None of the parents should suffer any loss from the other because of the baby. The heirs are responsible to look after the children of a deceased. It is no sin for the parents to have a mutual agreement about weaning the baby. There is no sin in hiring a woman to breast feed your children for a reasonable payment. Have fear of God and know that God is well aware of what you do.
002:233 Shakir And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.
002:233 Sherali And mothers shall give suck to their children for two whole years; this is for those who desire to complete the period of suckling. And the man to whom the child belongs shall be responsible for their (the mothers') maintenance and clothing according to usage. No soul is burdened beyond its capacity. Neither shall a mother be made to suffer on account of her child, nor shall he to whom the child belongs be made to suffer on account of his child and the same is incumbent on the father's heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay in a fair manner. And fear ALLAH and know that ALLAH sees what you do.
002:233 Yusufali The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

002:234
002:234 Khan And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allah is Well- Acquainted with what you do.
002:234 Maulana And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days; when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do.
002:234 Pickthal Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.
002:234 Rashad Those who die and leave wives, their widows shall wait four months and ten days (before they remarry). Once they fulfill their interim, you commit no error by letting them do whatever righteous matters they wish to do. GOD is fully Cognizant of everything you do.
002:234 Sarwar The wives of those of you who die have to wait for a period of four months and ten days. After this appointed time, it is no sin for the relatives of the deceased to let the widows do what is reasonable. God knows well what you do.
002:234 Shakir And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.
002:234 Sherali And as for those of you who die and leave wives behind, these (wives) shall wait concerning themselves for four months and ten days. And when they have reached the end of their period, no blame shall be attached to you concerning anything that they do with regard to themselves in a decent manner. And ALLAH is Aware of what you o.
002:234 Yusufali If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.
002:235
002:235 Khan And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islamic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.
002:235 Maulana And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds. Allah knows that you will have them in your minds, but given them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing.
002:235 Pickthal There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.
002:235 Rashad You commit no sin by announcing your engagement to the women, or keeping it secret. GOD knows that you will think about them. Do not meet them secretly, unless you have something righteous to discuss. Do not consummate the marriage until their interim is fulfilled. You should know that GOD knows your innermost thoughts, and observe Him. You should know that GOD is Forgiver, Clement.
002:235 Sarwar It is not a sin if you make an indirect marriage proposal or have such an intention in your hearts. God knows that you will cherish their memories in your hearts. Do not have secret dates unless you behave lawfully. Do not decide for a marriage before the appointed time is over. Know that God knows what is in your hearts. Have fear of Him and know that He is All-forgiving and All-merciful.
002:235 Shakir And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you win mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.
002:235 Sherali And their shall be no blame on you in throwing out a hint regarding proposal of marriage to these women or in keeping the desire hidden in your minds. ALLAH knows that you will think of them in this connection. But make not a contract with them in secret, except that you say a fair word. And resolve not on marriage tie until the prescribed period reaches its end. And know that ALLAH knows what is in your minds; so beware of HIM. And know that ALLAH is Most Forgiving, Forbearing.
002:235 Yusufali There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.
002:236
002:236 Section 31: Provision for Divorced Women and Widows
002:236 Khan There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.
002:236 Maulana There is no blame on you if you divorce women while yet you have not touched them, nor appointed for them a portion. And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good.
002:236 Pickthal It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.
002:236 Rashad You commit no error by divorcing the women before touching them, or before setting the dowry for them. In this case, you shall compensate them - the rich as he can afford and the poor as he can afford - an equitable compensation. This is a duty upon the righteous.
002:236 Sarwar Also, it is not a sin if you divorce your wives before the consummation of the marriage or the fixing of the dowry. But the dowry will be due from a husband whether he is rich or poor. It is payable in a reasonable amount according to the husband's financial ability. This is an obligation for the righteous ones.
002:236 Shakir There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).
002:236 Sherali It shall be no sin for you if you divorce women while you have not touched them, nor settle for them a dowry. But provide for them - the rich man according to his means and the poor man according to his need - a provision in a becoming manner. This is an obligation upon the virtuous.
002:236 Yusufali There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.

002:237
002:237 Khan And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, right-eousness, etc.). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.
002:237 Maulana And if you divorce them before you have touched them and you have appointed for them a portion, (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely Allah is Seer of what you do.
002:237 Pickthal If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.
002:237 Rashad If you divorce them before touching them, but after you had set the dowry for them, the compensation shall be half the dowry, unless they voluntarily forfeit their rights, or the party responsible for causing the divorce chooses to forfeit the dowry. To forfeit is closer to righteousness. You shall maintain the amicable relations among you. GOD is Seer of everything you do.
002:237 Sarwar If you divorce your wives before the consummation of the marriage and the amount of dowry has been fixed, pay your wives half of the amount of their dowry unless she or her guardians drop their demand for payment. To drop such a demand is closer to piety. Be generous to each other. God is Well-Aware of what you do.
002:237 Shakir And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) ha!f of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.
002:237 Sherali And if you divorce them before you have touched them, but have settled upon them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose hands is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely ALLAH sees what you do.
002:237 Yusufali And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.
002:238
002:238 Khan Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].
002:238 Maulana Guard the prayers and the most excellent prayer, and stand up truly obedient to Allah.
002:238 Pickthal Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.
002:238 Rashad You shall consistently observe the Contact Prayers, especially the middle prayer, and devote yourselves totally to GOD.
002:238 Sarwar Pay due attention to your prayers, especially the middle prayer and stand up while praying, in obedience to God.
002:238 Shakir Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.
002:238 Sherali Watch over prayers, and particularly the middle Prayer, and stand before ALLAH submissively.
002:238 Yusufali Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).
002:239
002:239 Khan And if you fear (an enemy), perfrom Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before).
002:239 Maulana But if you are in danger (say your prayers) on foot or on horseback. And when you are secure, remember Allah as He has taught you what you knew not.
002:239 Pickthal And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.
002:239 Rashad Under unusual circumstances, you may pray while walking or riding. Once you are safe, you shall commemorate GOD as He taught you what you never knew.
002:239 Sarwar In an emergency you may say your prayers while walking or riding; but when you are safe, remember God, as He has taught you what you did not know before.
002:239 Shakir But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as. He has taught you what you did not know.
002:239 Sherali If you are in a state of fear, then say your prayers on foot or riding, but when you are safe, remember ALLAH as HE has taught you that which you did not know.
002:239 Yusufali If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).
002:240
002:240 Khan And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allah is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].
002:240 Maulana And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out. Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves. And Allah is Mighty, Wise.
002:240 Pickthal (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
002:240 Rashad Those who die and leave wives, a will shall provide their wives with support for a year, provided they stay within the same household. If they leave, you commit no sin by letting them do whatever they wish, so long as righteousness is maintained. GOD is Almighty, Most Wise.
002:240 Sarwar Those who are about to die and leave widows behind should bequeath for their wives the expenses of one year's maintenance. The widows must not be expelled from the house for up to one year. It is no sin for the relatives of the deceased to permit the widows to leave the house before the appointed time and do what is reasonable. God is Majestic and Wise.
002:240 Shakir And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.
002:240 Sherali And those of you who die and leave behind wives shall bequeath to their wives provision for a year without being turned out. But if they themselves go out, then there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And ALLAH is Mighty and Wise.
002:240 Yusufali Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

002:241
002:241 Khan And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqun (the pious - see V.2:2).
002:241 Maulana And for the divorced women, provision (must be made) in kindness. This is incumbent on those who have regard for duty.
002:241 Pickthal For divorced women a provision in kindness: a duty for those who ward off (evil).
002:241 Rashad The divorcees also shall be provided for, equitably. This is a duty upon the righteous.
002:241 Sarwar The divorced women have the right to receive reasonable provisions. It is an obligation for the pious.
002:241 Shakir And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).
002:241 Sherali And for the divorce women also there should be a provision according to what is fair - an obligation on the God-fearing.
002:241 Yusufali For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.
002:242
002:242 Khan Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.
002:242 Maulana Allah thus makes clear to you His messages that you may understand.
002:242 Pickthal Thus Allah expoundeth unto you His revelations so that ye may understand.
002:242 Rashad GOD thus explains His revelations for you, that you may understand.
002:242 Sarwar Thus does God explain His revelations to you so that perhaps you will have understanding.
002:242 Shakir Allah thus makes clear to you His communications that you may understand.
002:242 Sherali Thus does ALLAH make HIS commandments clear to you that you may understand.
002:242 Yusufali Thus doth Allah Make clear His Signs to you: In order that ye may understand.
002:243
002:243 Section 32: Fighting in the Cause of Truth
002:243 Khan Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.
002:243 Maulana Hast thou not considered those who went forth from their homes, and they were thousands, for fear of death. Then Allah said to them, Die. Then He gave them life. Surely Allah is Gracious to people, but most people are not grateful.
002:243 Pickthal Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.
002:243 Rashad Have you noted those who fled their homes - though they were in the thousands - fearing death? GOD said to them, "Die," then revived them. GOD showers His grace upon the people, but most people are unappreciative.
002:243 Sarwar (Muhammad), consider the thousands who left their homes for fear of death, who were then caused by God to die and brought back to life. God is generous to men but most people are not grateful.
002:243 Shakir Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.
002:243 Sherali Hast thou not heard of those who went forth from their homes, and they were thousands, fearing death? And ALLAH said to them, `Die', Then HE brought them to life. Surely ALLAH is Gracious to men, but most men are not grateful.
002:243 Yusufali Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.
002:244
002:244 Khan And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.
002:244 Maulana And fight in the way of Allah, and know that Allah is Hearing, Knowing.
002:244 Pickthal Fight in the way of Allah, and know that Allah is Hearer, Knower.
002:244 Rashad You shall fight in the cause of GOD, and know that GOD is Hearer, Knower.
002:244 Sarwar Fight for the cause of God and know that God is All-hearing and All-knowing.
002:244 Shakir And fight in the way of Allah, and know that Allah is Hearing, Knowing.
002:244 Sherali And fight in the cause of ALLAH and know that ALLAH is All-Hearing, All-Knowing.
002:244 Yusufali Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.
002:245
002:245 Khan Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.
002:245 Maulana Who is it that will offer to Allah a goodly gift, so He multiplies it to him manifold? And Allah receives and amplifies, and to Him you shall be returned.
002:245 Pickthal Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
002:245 Rashad Who would lend GOD a loan of righteousness, to have it repaid to them multiplied manifold? GOD is the One who provides and withholds, and to Him you will be returned.
002:245 Sarwar One who generously lends to God will be paid back in many multiples of the loan. It is God who reduces and expands things and to Him you will all return.
002:245 Shakir Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.
002:245 Sherali Who is it that will lend ALLAH a goodly loan that HE may multiply it for him manifold? And ALLAH receives and enlarges. And to HIM shall you be made to return.
002:245 Yusufali Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.

002:246

002:246 Khan Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

002:246 Maulana Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a prophet of theirs: Raise up for us a king, that we may fight in the way of Allah. He said: May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in Allah's way and we have indeed been deprived of our homes and our children? But when fighting was ordained for them, they turned back, except a few of them. And Allah is Knower of the wrongdoers.

002:246 Pickthal Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

002:246 Rashad Have you noted the leaders of Israel after Moses? They said to their prophet, "If you appoint a king to lead us, we will fight in the cause of GOD." He said, "Is it your intention that, if fighting is decreed for you, you will not fight?" They said, "Why should we not fight in the cause of GOD, when we have been deprived of our homes, and our children?" Yet, when fighting was decreed for them, they turned away, except a few. GOD is aware of the transgressors.

002:246 Sarwar (Muhammad), remember that group of the Israelites after Moses who demanded a Prophet of their own to appoint a king for them who would lead them in the fight for the cause of God. Their Prophet then said, "What if you are ordered to fight and you disobey?" They said, "Why should we not fight for the cause of God when we and our sons have been expelled from our homes?" However, when they were ordered to fight, all refused except a few among them. God knows well the unjust.

002:246 Shakir Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

002:246 Sherali Hast thou not heard of the chiefs of the Children of Israel after Moses, when they said to a Prophet of theirs, `Appoint for us a king that we may fight in the way of ALLAH?' He said, `It is not likely that you will not fight, if fighting is prescribe for you?' They said, `What reason have we that we should not fight in the way of ALLAH when we have been driven forth from our homes and our sons?' But when fighting was ordained for them, they turned back except a small number of them. And ALLAH knows the transgressors well.

002:246 Yusufali Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

002:247

002:247 Khan And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All- Sufficient for His creatures' needs, All-Knower."

002:247 Maulana And their prophet said to them: Surely Allah has raised Saul to be a king over you. They said: How can he have kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth? He said: Surely Allah has chosen him above you, and has increased him abundantly in knowledge and physique. And Allah grants His kingdom to whom He please. And Allah is Ample-giving, Knowing.

002:247 Pickthal Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

002:247 Rashad Their prophet said to them, "GOD has appointed Taloot (Saul) to be your king." They said, "How can he have kingship over us when we are more worthy of kingship than he; he is not even rich?" He said, "GOD has chosen him over you, and has blessed him with an abundance in knowledge and in body." GOD grants His kingship to whomever He wills. GOD is Bounteous, Omniscient.

002:247 Sarwar Their Prophet said, "God has appointed Saul as a king for you." They replied, "How can he dominate us when we deserve more to be king than he. Besides, he does not have abundant wealth." Their Prophet said, "God has chosen him as your ruler and has given him physical power and knowledge. God grants His authority to anyone whom He wants. God is Provident and All-knowing.

002:247 Shakir And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

002:247 Sherali And their Prophet said to them, `ALLAH has appointed for you Talut as king.' They said, `How can he have sovereignty over us while we are better entitled to sovereignty than he, and he is not given abundance of wealth?' He said, `Surely, ALLAH has chosen him above you and has bestowed upon him abundant increase in knowledge and in strength of body. And ALLAH gives sovereignty to whom HE pleases. And ALLAH is Bountiful, All-Knowing.

002:247 Yusufali Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

002:248
002:248 Khan And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.
002:248 Maulana And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the heart in which there is tranquillity from your Lord and the best of what the followers of Moses and the followers of Aaron have left, the angels bearing it. Surely there is a sign in this for you if you are believers.
002:248 Pickthal And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.
002:248 Rashad Their prophet said to them, "The sign of his kingship is that the Ark of the Covenant will be restored to you, bringing assurances from your Lord, and relics left by the people of Moses and the people of Aaron. It will be carried by the angels. This should be a convincing sign for you, if you are really believers."
002:248 Sarwar Their Prophet further told them, "As the evidence of his authority, he will bring to you the Ark which will be a comfort to you from your Lord and a legacy of the household of Moses and Aaron. It will be carried by the angels. This is the evidence for you if you have faith."
002:248 Shakir And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.
002:248 Sherali And their Prophet said to them, `The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquility from your Lord and a legacy of good left by the family of Moses and the family of Aaron - the angels bearing it. Surely, in this there is a sign for you if you are believers.'
002:248 Yusufali And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."
002:249
002:249 Section 33: Fighting in the Cause of Truth
002:249 Khan Then when Talut (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sabirin (the patient ones, etc.).
002:249 Maulana So when Saul set out with the forces, he said: surely Allah will try you with a river. Whoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand. But they drank of it save a few of them. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission! And Allah is with the steadfast.
002:249 Pickthal And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.
002:249 Rashad When Saul took command of the troops, he said, "GOD is putting you to the test by means of a stream. Anyone who drinks from it does not belong with me - only those who do not taste it belong with me - unless it is just a single sip." They drank from it, except a few of them. When he crossed it with those who believed, they said, "Now we lack the strength to face Goliath and his troops." Those who were conscious of meeting GOD said, "Many a small army defeated a large army by GOD's leave. GOD is with those who steadfastly persevere."
002:249 Sarwar When Saul set forth with the army he said, "God will test you with a river. Those who drink its water will not be of my people and those who do not even taste the water or who only taste some of it from within the hollow of their hand, will be my friends. They all drank the water except a few of them. When Saul and those who believed in him crossed the river, his people said, "We do not have the strength to fight against Goliath and his army." Those who thought that they would meet God said, "How often, with God's permission, have small groups defeated the large ones?" God is with those who exercise patience.
002:249 Shakir So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.
002:249 Sherali And when Talut set out with the forces, he said, `Surely, ALLAH will try you with a river. So he who drinks therefrom is not of me; and he who taste it not is assuredly of me, save him who takes only a handful of water with his hand.' But they drank of it, except a few of them. And when they crossed it - he and those who believed along with him - they said, `We have no power today against Jalut and his forces.' But those who knew for certain that they would one day meet ALLAH, said, `How many a small party has triumphed over a large party by ALLAH's command ! And ALLAH is with the steadfast.'
002:249 Yusufali When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

002:250	
002:250 Khan	And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."
002:250 Maulana	And when they went out against Goliath and his forces, they said: Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people.
002:250 Pickthal	And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.
002:250 Rashad	When they faced Goliath and his troops, they prayed, "Our Lord, grant us steadfastness, strengthen our foothold, and support us against the disbelieving people."
002:250 Sarwar	Advancing towards Goliath and his army, they prayed to God for patience, steadfastness in battle, and for victory over the unbelievers.
002:250 Shakir	And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.
002:250 Sherali	And when they issued forth to encounter Jalut and his forces, they said, `O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.'
002:250 Yusufali	When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."
002:251	
002:251 Khan	So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath), and Allah gave him [Dawud (David)] the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists).
002:251 Maulana	So they put them to flight by Allah's permission. And David slew Goliath, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men by others, the earth would certainly be in a state of disorder: but Allah is Full of grace to the worlds.
002:251 Pickthal	So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.
002:251 Rashad	They defeated them by GOD's leave, and David killed Goliath. GOD gave him kingship and wisdom, and taught him as He willed. If it were not for GOD's support of some people against others, there would be chaos on earth. But GOD showers His grace upon the people.
002:251 Sarwar	They defeated their enemy through God's will. David slew Goliath and God granted David the kingdom and wisdom and also taught him whatever He wanted. Had God not made one group of people repel the other, the earth would have become full of corruption, but God is generous to His creatures.
002:251 Shakir	So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.
002:251 Sherali	So they routed them by the command of ALLAH, and David slew Jalut, and ALLAH gave him sovereignty and wisdom and taught him of what HE pleased. And had not ALLAH repelled some men by others, the earth would be full of mischief. But ALLAH is the Lord of grace to all peoples.
002:251 Yusufali	By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.
002:252	
002:252 Khan	These are the Verses of Allah, We recite them to you (O Muhammad SAW) in truth, and surely, you are one of the Messengers (of Allah).
002:252 Maulana	These are the messages of Allah -- We recite them to thee with truth; and surely thou art of the messengers.
002:252 Pickthal	These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;
002:252 Rashad	These are GOD's revelations. We recite them through you, truthfully, for you are one of the messengers.
002:252 Sarwar	(Muhammad), these are the revelations which We recite to you for a genuine purpose. Certainly you are one of Our Messengers.
002:252 Shakir	These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.
002:252 Sherali	These are the Signs of ALLAH. WE recite them unto thee with truth. Surely, thou art of the Messengers.
002:252 Yusufali	These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.

002:253
002:253 Part 3.
002:253 Khan Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.
002:253 Maulana We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And we gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had pleased they would not have fought one with another, but Allah does what He intends.
002:253 Pickthal Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so wiled it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.
002:253 Rashad These messengers; we blessed some of them more than others. For example, GOD spoke to one, and we raised some of them to higher ranks. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, their followers would not have fought with each other, after the clear proofs had come to them. Instead, they disputed among themselves; some of them believed, and some disbelieved. Had GOD willed, they would not have fought. Everything is in accordance with GOD's will.
002:253 Sarwar We gave some of Our Messengers preference over others. To some of them God spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. Had God wanted, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves, some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.
002:253 Shakir We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.
002:253 Sherali These messengers have WE exalted some of them above others; among them there are those to whom ALLAH spoke and some of them HE exalted in degrees of rank and WE gave Jesus, son of Mary, clear proofs and strengthened him with the spirit of holiness. And if ALLAH had so willed, those that came after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if ALLAH had so willed, they would not have fought with one another; but ALLAH does what HE desires.
002:253 Yusufali Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.
002:254
002:254 Section 34: Compulsion in Religion forbidden
002:254 Khan O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong-doers, etc.).
002:254 Maulana O you who believe, spend out of what We have given you before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers -- they are the wrongdoers.
002:254 Pickthal O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.
002:254 Rashad O you who believe, you shall give to charity from the provisions we have given to you, before a day comes where there is no trade, no nepotism, and no intercession. The disbelievers are the unjust.
002:254 Sarwar Believers, out of what We have given you, spend for the cause of God before the coming of the day when there will be no trading, no friendship, and no intercession. Those who deny the Truth are unjust.
002:254 Shakir O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.
002:254 Sherali O ye who believe ! spend out of what WE have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves.
002:254 Yusufali O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

002:255
002:255 Khan Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]
002:255 Maulana Allah -- there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great.
002:255 Pickthal Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
002:255 Rashad GOD: there is no other god besides Him, the Living, the Eternal. Never a moment of unawareness or slumber overtakes Him. To Him belongs everything in the heavens and everything on earth. Who could intercede with Him, except in accordance with His will? He knows their past, and their future. No one attains any knowledge, except as He wills. His dominion encompasses the heavens and the earth, and ruling them never burdens Him. He is the Most High, the Great.
002:255 Sarwar God exists. There is no God but He, the Everlasting and the Guardian of life. Drowsiness or sleep do not seize him. To Him belongs all that is in the heavens and the earth. No one can intercede with Him for others except by His permission. He knows about people's present and past. No one can grasp anything from His knowledge besides what He has permitted them to grasp. The heavens and the earth are under His dominion. He does not experience fatigue in preserving them both. He is the Highest and the Greatest.
002:255 Shakir Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.
002:255 Sherali ALLAH - there is no god save HIM, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes HIM not, nor sleep. To HIM belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with HIM save by HIS permission? HE knows what is before them and what is behind them; and they encompass nothing of HIS knowledge, except what HE pleases. HIS knowledge extends over the heavens and the earth; and the care of them wearies HIM not; and HE is the High, the Great.
002:255 Yusufali Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).
002:256
002:256 Khan There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.
002:256 Maulana There is no compulsion in religion -- the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.
002:256 Pickthal There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.
002:256 Rashad There shall be no compulsion in religion: the right way is now distinct from the wrong way. Anyone who denounces the devil and believes in GOD has grasped the strongest bond; one that never breaks. GOD is Hearer, Omniscient.
002:256 Sarwar There is no compulsion in religion. Certainly, right has become clearly distinct from wrong. Whoever rejects the devil and believes in God has firmly taken hold of a strong handle that never breaks. God is All-hearing and knowing.
002:256 Shakir There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.
002:256 Sherali There is no compulsion in religion. Surely the right has become distinct from error; so whosoever refuses to be led by those who transgress and believes in ALLAH, has surely grasped a strong handle which knows no breaking. And ALLAH is All-Hearing. All-Knowing.
002:256 Yusufali Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.
002:257
002:257 Khan Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.
002:257 Maulana Allah is the Friend of those who believe -- He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide.
002:257 Pickthal Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.
002:257 Rashad GOD is Lord of those who believe; He leads them out of darkness into the light. As for those who disbelieve, their lords are their idols; they lead them out of the light into darkness - these will be the dwellers of Hell; they abide in it forever.
002:257 Sarwar God is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever.
002:257 Shakir Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.
002:257 Sherali ALLAH is the Friend of those who believe; HE brings them out of all kinds of darkness into light. And those who disbelieve, their friends are the transgressors who brings them out of light into manifold darknesses. These are the inmates of the Fire, therein shall they abide.
002:257 Yusufali Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).

002:258
002:258 Section 35: How Dead Nations are raised to Life
002:258 Khan Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.).
002:258 Maulana Hast thou not thought of him who disputed with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death. Abraham said: Surely Allah causes the sun to rise from the East, so do thou make it rise from the West. Thus he who disbelieved was confounded. And Allah guides not the unjust people.
002:258 Pickthal Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.
002:258 Rashad Have you noted the one who argued with Abraham about his Lord, though GOD had given him kingship? Abraham said, "My Lord grants life and death." He said, "I grant life and death." Abraham said, "GOD brings the sun from the east, can you bring it from the west?" The disbeliever was stumped. GOD does not guide the wicked.
002:258 Sarwar (Muhammad), have you heard about the one who argued with Abraham about his Lord for His granting him authority? Abraham said, "It is only my Lord who gives life and causes things to die." His opponent said, "I also can give life and make things die." Abraham said, "God causes the sun to come up from the East. You make it come from the West." Thus the unbeliever was confounded. God does not guide the unjust people.
002:258 Shakir Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.
002:258 Sherali Hast thou not heard of him who disputed with Abraham about his Lord, because ALLAH has given him kingdom? When Abraham said, `My Lord is HE WHO gives life and causes death,' he said, `I also give life and cause death.' Abraham said, `Well, ALLAH brings the sun from the East; bring it thou from the West,' Thereupon the infidel was confounded. And ALLAH guides not the unjust people.
002:258 Yusufali Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.
002:259
002:259 Khan Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things."
002:259 Maulana Or like him who passed by a town, and it had fallen in upon its roofs. He said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him. He said: How long hast thou tarried? He said: I have tarried a day, or part of a day. He said: Nay, thou has tarried a hundred years; but look at thy food and drink -- years have not passed over it! And look at thy ass! And that We may make thee a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became clear to him, he said: I know that Allah is Possessor of power over all things.
002:259 Pickthal Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.
002:259 Rashad Consider the one who passed by a ghost town and wondered, "How can GOD revive this after it had died?" GOD then put him to death for a hundred years, then resurrected him. He said, "How long have you stayed here?" He said, "I have been here a day, or part of the day." He said, "No! You have been here a hundred years. Yet, look at your food and drink; they did not spoil. Look at your donkey - we thus render you a lesson for the people. Now, note how we construct the bones, then cover them with flesh." When he realized what had happened, he said, "Now I know that GOD is Omnipotent."
002:259 Sarwar (Or have you heard) of the one who, on passing through an empty and ruined town, said, "When will God bring it to life?" God caused him to die and brought him back to life after a hundred years and then asked him, "How long have you been here?" He replied, "One day or part of a day." The Lord said, "No, you have been here for one hundred years. Look at your food and drink. They have not yet decayed. But look at your donkey and its bones. To make your case evidence (of the Truth) for the people, see how we bring the bones together and cover them with flesh." When he learned the whole story, he said, "Now I know that God has power over all things."
002:259 Shakir Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.
002:259 Sherali Or hast thou not heard of the like of him who passed by a town which had fallen down upon its roofs and exclaimed, `When will ALLAH restore it to life after its destruction?' Then ALLAH caused him to die for a hundred years, then HE raised him and said, `How long hast thou remained in this state?' He answered, `I have remained a day or part of a day.' ALLAH said, `It is so but thou hast also remained in this state for a hundred years. Now look at thy food and thy drink; they have not rotted And look at thy ass. And WE have done this that WE may make thee a Sign unto men. And look at the bones, how WE set them and then clothe them with flesh.' And when this became clear to him, he said, `I know that ALLAH has the power to do all that HE wills.'
002:259 Yusufali Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."

002:260
002:260 Khan And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."
002:260 Maulana And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part of them, then class them, they will come to thee flying; and know that Allah is Mighty, Wise.
002:260 Pickthal And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.
002:260 Rashad Abraham said, "My Lord, show me how You revive the dead." He said, "Do you not believe?" He said, "Yes, but I wish to reassure my heart." He said, "Take four birds, study their marks, place a piece of each bird on top of a hill, then call them to you. They will come to you in a hurry. You should know that GOD is Almighty, Most Wise."
002:260 Sarwar When Abraham prayed, "Lord, show me how you bring the dead back to life," the Lord said, "Do you not yet believe?" Abraham replied, "I believe but want more confidence for my heart." God told him, "Take four birds, induce them to come to you, cut and scatter their bodies leaving parts on every mountain top, then call them and they will swiftly come to you." Know that God is Majestic and Wise.
002:260 Shakir And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.
002:260 Sherali And remember when Abraham said, `My Lord, show me how THOU givest life to the dead.' God said, `Dost thou not believe?' Abraham said, `Yes, but I ask this that my heart may be at ease.' God answered, `Take four birds and make them attached to thee. Then put each of them on a hill; then call them; they will come to thee in haste.' And know that ALLAH is Mighty and Wise.
002:260 Yusufali When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."
002:261
002:261 Section 36: Spending Money in the Cause of Truth
002:261 Khan The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All- Sufficient for His creatures' needs, All-Knower.
002:261 Maulana The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing.
002:261 Pickthal The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.
002:261 Rashad The example of those who spend their monies in the cause of GOD is that of a grain that produces seven spikes, with a hundred grains in each spike. GOD multiplies this manifold for whomever He wills. GOD is Bounteous, Knower.
002:261 Sarwar Spending money for the cause of God is as the seed from which seven ears may grow, each bearing one hundred grains. God gives in multiples to those whom He wants. God is Munificent and All-knowing.
002:261 Shakir The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing
002:261 Sherali The similitude of those who spend their wealth in the way of ALLAH is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And ALLAH multiplies it further for whomsoever HE pleases and ALLAH is Bountiful, All-Knowing.
002:261 Yusufali The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.
002:262
002:262 Khan Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
002:262 Maulana Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve.
002:262 Pickthal Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.
002:262 Rashad Those who spend their money in the cause of GOD, then do not follow their charity with insult or harm, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve.
002:262 Sarwar Those who spend their property for the cause of God and do not make the recipient feel obliged or insulted shall receive their reward from God. They will have no fear nor will they be grieved.
002:262 Shakir (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.
002:262 Sherali They who spend their wealth in the way of ALLAH, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.
002:262 Yusufali Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.
002:263
002:263 Khan Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all wants) and He is Most-Forbearing.
002:263 Maulana A kind word with forgiveness is better than charity followed by injury. And Allah is Self-sufficient, Forbearing.
002:263 Pickthal A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.
002:263 Rashad Kind words and compassion are better than a charity that is followed by insult. GOD is Rich, Clement.
002:263 Sarwar Instructive words and forgiveness are better than charity that may cause an insult to the recipient. God is Rich and Forbearing.
002:263 Shakir Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.
002:263 Sherali A kind word and forgiveness are better than charity followed by injury. And ALLAH is Self-Sufficient, Forbearing.
002:263 Yusufali Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.

002:264

002:264 Khan — O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

002:264 Maulana — O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Last Day. So His parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare! They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people.

002:264 Pickthal — O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

002:264 Rashad — O you who believe, do not nullify your charities by inflicting reproach and insult, like one who spends his money to show off, while disbelieving in GOD and the Last Day. His example is like a rock covered with a thin layer of soil; as soon as heavy rain falls, it washes off the soil, leaving it a useless rock. They gain nothing from their efforts. GOD does not guide disbelieving people.

002:264 Sarwar — Believers, do not make your charities fruitless by reproachfully reminding the recipient of your favor or making them feel insulted, like the one who spends his property to show off and who has no faith in God or belief in the Day of Judgment. The example of his deed is as though some soil has gathered on a rock and after a rain fall it turns hard and barren. Such people can not benefit from what they have earned. God does not guide the unbelievers.

002:264 Shakir — O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

002:264 Sherali — O ye who believe ! render not vain your alms by reproach and injury like him who spends his wealth to be seen by men, and he believes not in ALLAH and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare and hard, They shall not secure aught of what they earn. And ALLAH guides not the disbelieving people.

002:264 Yusufali — O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

002:265

002:265 Khan — And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their ownselves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All- Seer of (knows well) what you do.

002:265 Maulana — And the parable of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold; but if heavy rain falls not on it, light rain (suffices). And Allah is Seer of what you do.

002:265 Pickthal — And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

002:265 Rashad — The example of those who give their money seeking GOD's pleasure, out of sincere conviction, is that of a garden on high fertile soil; when heavy rain falls, it gives twice as much crop. If heavy rain is not available, a drizzle will suffice. GOD is Seer of everything you do.

002:265 Sarwar — The example of those who spend their property to please God out of their firm and sincere intention is as the garden on a fertile land which, after a heavy rainfall or even a drizzle, yields double produce. God is Well-Aware of what you do.

002:265 Shakir — And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

002:265 Sherali — And the case of those who spend their wealth to seek the pleasure of ALLAH and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And ALLAH sees what you do.

002:265 Yusufali — And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

002:266

002:266 Khan — Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat (proofs, evidences, verses) to you that you may give thought.

002:266 Maulana — Does one of you like to have a garden of palms and vines with streams flowing in it -- he has therein all kinds of fruits -- and old age has overtaken him and he has weak offspring; when (lo!) a whirlwind with fire in it smites it so it becomes blasted. Thus Allah makes the messages clear to you that you may reflect.

002:266 Pickthal — Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

002:266 Rashad — Does any of you wish to own a garden of palm trees and grapes, with flowing streams and generous crops, then, just as he grows old, and while his children are still dependent on him, a holocaust strikes and burns up his garden? GOD thus clarifies the revelations for you, that you may reflect.

002:266 Sarwar — (What do you think of the case) of one of you who wishes to have a garden of palm-trees and grapes with water flowing therein and producing all kinds of fruits, especially if he is well advanced in age and has weak children who need support, and then a hurricane with fire in it strikes the garden and burns it to the ground? This is how God explains to you His evidence so that you may think.

002:266 Shakir — Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

002:266 Sherali — Would any of you desire that there should be for him a garden of palm tress and vines with streams flowing beneath it, and with all kinds of fruit for him therein - while old age has stricken him and he has weak offspring - and that a fiery whirlwind should smite it and it be all burnt? Thus does ALLAH makes HIS Signs clear to you that you may reflect.

002:266 Yusufali — Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.

002:267	
002:267	Section 37: Spending in the Cause of Truth
002:267 Khan	O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all wants), and Worthy of all praise.
002:267 Maulana	O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that Allah is Self-sufficient, Praiseworthy.
002:267 Pickthal	O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.
002:267 Rashad	O you who believe, you shall give to charity from the good things you earn, and from what we have produced for you from the earth. Do not pick out the bad therein to give away, when you yourselves do not accept it unless your eyes are closed. You should know that GOD is Rich, Praiseworthy.
002:267 Sarwar	Believers, spend for the cause of God from the good things that you earn and from what we have made the earth yield for you. Do not even think of spending for the cause of God worthless things that you yourselves would be reluctant to accept. Know that God is Self-sufficient and Glorious.
002:267 Shakir	O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.
002:267 Sherali	O ye who believe ! spend of the good things you have earned, and from what WE produce for you from the earth; and seek not what is bad that you may spend out of it when you would not take it yourselves except that you connive at it. And know that ALLAH is Self-Sufficient, praiseworthy.
002:267 Yusufali	O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.
002:268	
002:268 Khan	Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.
002:268 Maulana	The devil threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance. And Allah is Ample-giving, Knowing:
002:268 Pickthal	The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.
002:268 Rashad	The devil promises you poverty and commands you to commit evil, while GOD promises you forgiveness from Him and grace. GOD is Bounteous, Omniscient.
002:268 Sarwar	Satan threatens you with poverty and commands you to commit sin. God promises you forgiveness and favors. God is Munificent and All-knowing.
002:268 Shakir	Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.
002:268 Sherali	Satan threatens you with poverty and enjoins upon you what is foul, whereas ALLAH promises you forgiveness from Himself and bounty. And ALLAH is Bountiful, All-Knowing.
002:268 Yusufali	The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.
002:269	
002:269 Khan	He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.
002:269 Maulana	He grants wisdom to whom he pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding.
002:269 Pickthal	He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.
002:269 Rashad	He bestows wisdom upon whomever He chooses, and whoever attains wisdom, has attained a great bounty. Only those who possess intelligence will take heed.
002:269 Sarwar	God gives wisdom to anyone whom He wants. Whoever is given wisdom, certainly, has received much good. Only people of reason can grasp this.
002:269 Shakir	He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.
002:269 Sherali	HE grants wisdom to whom HE pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would take heed except those endowed with understanding.
002:269 Yusufali	He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.
002:270	
002:270 Khan	And whatever you spend for spendings (e.g., in Sadaqah - charity, etc. for Allah's Cause) or whatever vow you make, be sure Allah knows it all. And for the Zalimun (wrong-doers, etc.) there are no helpers.
002:270 Maulana	And whatever alms you give or (whatever) vow you vow, Allah surely knows it. And the wrongdoers shall have no helpers.
002:270 Pickthal	Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.
002:270 Rashad	Any charity you give, or a charitable pledge you fulfill, GOD is fully aware thereof. As for the wicked, they will have no helpers.
002:270 Sarwar	God knows all about whatever you spend for His cause or any vows that you make. The unjust people have no helper.
002:270 Shakir	And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.
002:270 Sherali	And whatsoever you spend or whatsoever you vow, ALLAH surely knows it; and for the wrongdoers there shall be no helpers.
002:270 Yusufali	And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

002:271
002:271 Khan If you disclose your Sadaqat (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins. And Allah is Well- Acquainted with what you do.
002:271 Maulana If you manifest charity, how excellent it is! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds; and Allah is Aware of what you do.
002:271 Pickthal If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.
002:271 Rashad If you declare your charities, they are still good. But if you keep them anonymous, and give them to the poor, it is better for you, and remits more of your sins. GOD is fully Cognizant of everything you do.
002:271 Sarwar It is not bad to give alms in public. However if you give them privately to the poor, it would be better for you and an expiation for some of your sins. God is Well-Aware of what you do.
002:271 Shakir If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.
002:271 Sherali If you give alms openly it is well and good; but if you hide them and give them to the poor, it is better for you, And HE will remit from you many of your evil deeds. And ALLAH is Aware of what you do.
002:271 Yusufali If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.
002:272
002:272 Khan Not upon you (Muhammad SAW) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
002:272 Maulana Their guidance is not thy duty, but Allah guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged.
002:272 Pickthal The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.
002:272 Rashad You are not responsible for guiding anyone. GOD is the only one who guides whoever chooses (to be guided). Any charity you give is for your own good. Any charity you give shall be for the sake of GOD. Any charity you give will be repaid to you, without the least injustice.
002:272 Sarwar (Muhammad), you do not have to guide them. God guides whomever He wants. Whatever you spend for the cause of God is for your own good, provided you do not spend anything but to please God. For anything good that you may give for the cause of God, you will receive sufficient reward and no injustice will be done to you.
002:272 Shakir To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.
002:272 Sherali It is not thy responsibility to make them follow the right path; But ALLAH guides whosoever HE pleases. And whatever of wealth you spend, the benefit will of it will be for yourselves, for, you spend not but to seek the favour of ALLAH. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.
002:272 Yusufali It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.
002:273
002:273 Khan (Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.
002:273 Maulana (Charity) is for the poor who are confined in the way of Allah, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging). Thou canst recognize them by their maker -- they beg not of men importunately. And whatever good thing you spend, surely Allah is Knower of it.
002:273 Pickthal (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.
002:273 Rashad Charity shall go to the poor who are suffering in the cause of GOD, and cannot emigrate. The unaware may think that they are rich, due to their dignity. But you can recognize them by certain signs; they never beg from the people persistently. Whatever charity you give, GOD is fully aware thereof.
002:273 Sarwar (If the recipients of charity are) the poor whose poverty, because of their striving for the cause of God, has become an obstacle for them, and who do not have the ability to travel in the land, they seem rich compared to the ignorant, because of their modest behavior. You would know them by their faces. They would never earnestly ask people for help. God knows well whatever wealth you spend for the cause of God.
002:273 Shakir (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.
002:273 Sherali Alms are for the poor who are detained in the way of ALLAH and are unable to move about in the land. The ignorant man imagines them to be free from want because of their abstaining from begging. Thou shalt know them by their appearance, they do not beg of men with importunity. And whatever of wealth you spend, Surely ALLAH has perfect knowledge thereof.
002:273 Yusufali (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

002:274
002:274 Section 38: Usury Prohibited
002:274 Khan Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.
002:274 Maulana Those who spend their wealth by night and day, privately and publicly, their reward is with their Lord; and they have no fear, nor shall they grieve.
002:274 Pickthal Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.
002:274 Rashad Those who give to charity night and day, secretly and publicly, receive their recompense from their Lord; they will have nothing to fear, nor will they grieve.
002:274 Sarwar Those who spend their property for the cause of God, any time during the day or night, in public or in private, will receive their reward from their Lord. There will be no fear for them nor will they grieve.
002:274 Shakir (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.
002:274 Sherali Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear nor shall they grieve.
002:274 Yusufali Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.
002:275
002:275 Khan Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.
002:275 Maulana Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usuary. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it) -- these are the companions of the Fire: therein they will abide.
002:275 Pickthal Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.
002:275 Rashad Those who charge usury are in the same position as those controlled by the devil's influence. This is because they claim that usury is the same as commerce. However, GOD permits commerce, and prohibits usury. Thus, whoever heeds this commandment from his Lord, and refrains from usury, he may keep his past earnings, and his judgment rests with GOD. As for those who persist in usury, they incur Hell, wherein they abide forever.
002:275 Sarwar Those who take unlawful interest will stand before God (on the Day of Judgment) as those who suffer from a mental imbalance because of Satan's touch; they have said that trade is just like unlawful interest. God has made trade lawful and has forbidden unlawful interest. One who has received advice from his Lord and has stopped committing sins will be rewarded for his previous good deeds. His affairs will be in the hands of God. But one who turns back to committing sins will be of the dwellers of hell wherein he will live forever.
002:275 Shakir Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these arc the inmates of the fire; they shall abide in it.
002:275 Sherali Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say, `Trade also is like interest;' whereas ALLAH has made trade lawful and has made interest unlawful. So he to whom an admonition comes from his Lord and he desist, then will that which he received in the pass be his; and his affair rests with ALLAH. And those who revert to it they are the inmates of the Fire; therein shall they abide.
002:275 Yusufali Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).
002:276
002:276 Khan Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.
002:276 Maulana Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner.
002:276 Pickthal Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.
002:276 Rashad GOD condemns usury, and blesses charities. GOD dislikes every disbeliever, guilty.
002:276 Sarwar God makes unlawful interest devoid of all blessings and causes charity to increase. God does not love sinful unbelievers.
002:276 Shakir Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.
002:276 Sherali ALLAH will blot out interest and will cause charity to increase. And ALLAH loves not anyone who is a confirmed disbeliever and an arch-sinner.
002:276 Yusufali Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

002:277
002:277 Khan Truly those who believe, and do deeds of righteousness, and perform As-Salat (Iqamat-as- Salat), and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.
002:277 Maulana Those who believe and do good deeds and keep up prayer and pay the poor-rate -- their reward is with their Lord; and they have no fear, nor shall they grieve.
002:277 Pickthal Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
002:277 Rashad Those who believe and lead a righteous life, and observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), they receive their recompense from their Lord; they will have nothing to fear, nor will they grieve.
002:277 Sarwar The righteously striving believers who are steadfast in their prayers and pay the zakat, will receive their reward from God. They will have no fear nor will they grieve.
002:277 Shakir Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.
002:277 Sherali Surely, those, who believe and do good deeds, and observe Prayer and pay the Zakát, shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve.
002:277 Yusufali Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.
002:278
002:278 Khan O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers.
002:278 Maulana O you who believe, keep your duty to Allah and relinquish what remains (due) from usury, if you are believers.
002:278 Pickthal O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.
002:278 Rashad O you who believe, you shall observe GOD and refrain from all kinds of usury, if you are believers.
002:278 Sarwar Believers, have fear of God and give up whatever unlawful interest you still demand from others, if you are indeed true believers.
002:278 Shakir O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.
002:278 Sherali O ye who believe ! fear ALLAH and give up what remains of interest, if you are truly believers.
002:278 Yusufali O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.
002:279
002:279 Khan And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).
002:279 Maulana But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital. Wrong not, and you shall not be wronged.
002:279 Pickthal And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.
002:279 Rashad If you do not, then expect a war from GOD and His messenger. But if you repent, you may keep your capitals, without inflicting injustice, or incurring injustice.
002:279 Sarwar If you will not give up the unlawful interest which you demand, know that you are in the state of war with God and His Messenger. But if you repent, you will have your capital without being wronged or having done wrong to others.
002:279 Shakir But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.
002:279 Sherali But if you do it not, then beware of war from ALLAH and HIS Messenger; and if you repent, then you shall have your principal; thus you shall not wrong nor shall you be wronged.
002:279 Yusufali If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.
002:280
002:280 Khan And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.
002:280 Maulana And if (the debtor) is in straitness, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if you only knew.
002:280 Pickthal And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.
002:280 Rashad If the debtor is unable to pay, wait for a better time. If you give up the loan as a charity, it would be better for you, if you only knew.
002:280 Sarwar One who faces hardship in paying his debts must be given time until his financial condition improves. Would that you knew that waiving such a loan as charity would be better for you!
002:280 Shakir And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.
002:280 Sherali And if the debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if you only knew.
002:280 Yusufali If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.
002:281
002:281 Khan And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
002:281 Maulana And guard yourselves against a day in which you will be returned to Allah. Then every soul will be paid in full what it has earned, and they will not be wronged.
002:281 Pickthal And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.
002:281 Rashad Beware of the day when you are returned to GOD, and every soul is paid for everything it had done, without the least injustice.
002:281 Sarwar Safeguard yourselves against the day when you will return to God and every soul will be rewarded according to its deeds without being wronged.
002:281 Shakir And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.
002:281 Sherali And guard yourselves against the day when you shall be made to return to ALLAH; then shall every soul be paid in full what it has earned; and they shall not be wronged.
002:281 Yusufali And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

002:282

002:282 Section 39: Contracts and Evidence

002:282 Khan O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything.

002:282 Maulana O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate, and he should observe his duty to Allah, his Lord, and not diminish any thing from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And keep your duty to Allah. And Allah teaches you. And Allah is Knower of all things.

002:282 Pickthal O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.

002:282 Rashad O you who believe, when you transact a loan for any period, you shall write it down. An impartial scribe shall do the writing. No scribe shall refuse to perform this service, according to GOD's teachings. He shall write, while the debtor dictates the terms. He shall observe GOD his Lord and never cheat. If the debtor is mentally incapable, or helpless, or cannot dictate, his guardian shall dictate equitably. Two men shall serve as witnesses; if not two men, then a man and two women whose testimony is acceptable to all. Thus, if one woman becomes biased, the other will remind her. It is the obligation of the witnesses to testify when called upon to do so. Do not tire of writing the details, no matter how long, including the time of repayment. This is equitable in the sight of GOD, assures better witnessing, and eliminates any doubts you may have. Business transactions that you execute on the spot need not be recorded, but have them witnessed. No scribe or witness shall be harmed on account of his services. If you harm them, it would be wickedness on your part. You shall observe GOD, and GOD will teach you. GOD is Omniscient.

002:282 Sarwar Believers, if you take a loan for a known period of time, have a just scribe write it down for you. The scribe should not refuse to do this as God has taught him. The debtor should dictate without any omission and have fear of God, his Lord. If the debtor is a fool, a minor, or one who is unable to dictate, his guardian should act with justice as his representative. Let two men or one man and two women whom you choose, bear witness to the contract so that if one of them makes a mistake the other could correct him. The witness must not refuse to testify when their testimony is needed. Do not disdain writing down a small or a large contract with all the details. A written record of the contract is more just in the sight of God, more helpful for the witness, and a more scrupulous way to avoid doubt. However, if everything in the contract is exchanged at the same time, there is no sin in not writing it down. Let some people bear witness to your trade contracts but the scribe or witness must not be harmed; it is a sin to harm them. Have fear of God. God teaches you. He has knowledge of all things.

002:282 Shakir O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

002:282 Sherali O ye who believe ! When you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because ALLAH has taught him, so let him write and let him who incurs the liability dictate, and he should fear ALLAH, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can guard his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you approve as witnesses, so that if either of the two women should forget, then one may remind the other. And the witnesses should not refuse when they are called. And be not averse to writing it down whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of ALLAH and makes testimony surer and is more likely to save you from doubt; so write it down except that it be ready transaction which you make among yourselves on the spot in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another, and let no harm be done to the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear ALLAH. And ALLAH teaches you and ALLAH knows all things quite well.

002:282 Yusufali O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

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002:283 Khan And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.

002:283 Maulana And if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trusts another, then he who is trusted should deliver his trust, and let him keep his duty to Allah, his Lord. And conceal not testimony. And whoever conceals it, his heart is surely sinful. And Allah is Knower of what you do.

002:283 Pickthal If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

002:283 Rashad If you are traveling, and no scribe is available, a bond shall be posted to guarantee repayment. If one is trusted in this manner, he shall return the bond when due, and he shall observe GOD his Lord. Do not withhold any testimony by concealing what you had witnessed. Anyone who withholds a testimony is sinful at heart. GOD is fully aware of everything you do.

002:283 Sarwar If you are on a journey where you cannot find a scribe, finalize your contract in the form of a deposit in which the goods are already given to the parties. If you trust each other in such a contract, let him pay back what he has entrusted you with and have fear of God, his Lord. Do not refuse to testify to what you bore witness. Whoever does so has committed a sin. God knows what you do.

002:283 Shakir And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

002:283 Sherali And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrust another with something, then let him who is entrusted, surrender his trust and let him fear ALLAH, his Lord. And hide not testimony; and whoever hides it his heart is certainly sinful. And ALLAH is Well-Aware of what you do.

002:283 Yusufali If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.

002:284

002:284 Section 40: Muslims shall be made Victorious

002:284 Khan To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.

002:284 Maulana To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you manifest what is in your minds or hide it, Allah will call you to account according to it. So he forgives whom He pleases and chastises whom He pleases. And Allah is Possessor of power over all things.

002:284 Pickthal Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

002:284 Rashad To GOD belongs everything in the heavens and the earth. Whether you declare your innermost thoughts, or keep them hidden, GOD holds you responsible for them. He forgives whomever He wills, and punishes whomever He wills. GOD is Omnipotent.

002:284 Sarwar God belongs whatever is in the heavens and the earth. God will call you to account for all that you may reveal from your souls and all that you may conceal. God will forgive or punish whomever He wants. God has power over all things.

002:284 Shakir Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

002:284 Sherali To ALLAH belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, ALLAH will call you to account for it, then will HE forgive whomsoever HE pleases, and punish whomsoever HE pleases; and ALLAH has the power to do all that HE wills.

002:284 Yusufali To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

002:285
002:285 Khan The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."
002:285 Maulana The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.
002:285 Pickthal The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
002:285 Rashad The messenger has believed in what was sent down to him from his Lord, and so did the believers. They believe in GOD, His angels, His scripture, and His messengers: "We make no distinction among any of His messengers." They say, "We hear, and we obey. Forgive us, our Lord. To You is the ultimate destiny."
002:285 Sarwar The Messengers and the believers have faith in what was revealed to them from their Lord. Everyone of them believed in God, His angels, His Books, and His Messengers, saying, "We find no difference among the Messengers of God." They also have said, "We heard God's commands and obeyed them. Lord, we need Your forgiveness and to You we shall return."
002:285 Shakir The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.
002:285 Sherali This Messenger of OURS believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in ALLAH, and in HIS angels, and in HIS Books, and in HIS Messengers, saying, `We make no distinction between any of HIS Messengers;' and they say `We have heard and we are obedient. Our Lord, we implore THY forgiveness, and to Thee is the returning.'
002:285 Yusufali The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."
002:286
002:286 Khan Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor- ter and Protector, etc.) and give us victory over the disbelieving people."
002:286 Maulana Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people.
002:286 Pickthal Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.
002:286 Rashad GOD never burdens a soul beyond its means: to its credit is what it earns, and against it is what it commits. "Our Lord, do not condemn us if we forget or make mistakes. Our Lord, and protect us from blaspheming against You, like those before us have done. Our Lord, protect us from sinning until it becomes too late for us to repent. Pardon us and forgive us. You are our Lord and Master. Grant us victory over the disbelieving people."
002:286 Sarwar God does not impose on any soul a responsibility beyond its ability. Every soul receives whatever it gains and is liable for whatever it does. Lord, do not hold us responsible for our forgetfulness and mistakes. Lord, do not lay upon us the burden that You laid on those who lived before us. Lord, do not lay on us what we cannot afford. Ignore and forgive our sins. Have mercy on us. You are our Lord. Help us against the unbelievers.
002:286 Shakir Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.
002:286 Sherali ALLAH burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us if we forget or fall into error, and our Lord, lay not on us a responsibility as THOU didst lay upon those before us. Our Lord, burden us not with what we have not he strength to bear; and efface our sins and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people.
002:286 Yusufali On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."
003:000
003:000 Translations of the Qur'an, Chapter 3: AL-E-IMRAN (THE FAMILY OF 'IMRAN, THE HOUSE OF 'IMRAN). Total Verses: 200. Revealed At: MADINA
003:000 In the name of God, Most Gracious, Most Merciful
003:001
003:001 Section 1: Rule of Interpretation.
003:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
003:001 Maulana I, Allah, am the best Knower,
003:001 Pickthal Alim. Lam. Mim.
003:001 Rashad A.L.M.
003:001 Sarwar Alif. Lam. Mim.
003:001 Shakir Alif Lam Mim.
003:001 Sherali Alif, Lam, Mim.
003:001 Yusufali A. L. M.

003:002	
003:002 Khan	Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.
003:002 Maulana	Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist.
003:002 Pickthal	Allah! There is no god save Him, the Alive, the Eternal.
003:002 Rashad	GOD: there is no god except He; the Living, the Eternal.
003:002 Sarwar	God exists. He is the only Lord, the Everlasting and the Guardian of life.
003:002 Shakir	Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist
003:002 Sherali	ALLAH is HE besides Whom there is none worthy of worship, the Living, the Self-Subsisting and All-Sustaining.
003:002 Yusufali	Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.
003:003	
003:003 Khan	It is He Who has sent down the Book (the Qur'an) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel).
003:003 Maulana	He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel
003:003 Pickthal	He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.
003:003 Rashad	He sent down to you this scripture, truthfully, confirming all previous scriptures, and He sent down the Torah and the Gospel
003:003 Sarwar	He has sent the Book (Quran) to you (Muhammad) in all Truth. It confirms the original Bible. He revealed the Torah and the Gospel
003:003 Shakir	He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.
003:003 Sherali	HE has sent down to thee the Book containing the truth and fulfilling that which precedes it; and HE has sent down the Torah and the Gospel before this, as a guidance to the people; and HE has sent down the Discrimination.
003:003 Yusufali	It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).
003:004	
003:004 Khan	Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.
003:004 Maulana	aforetime, a guidance for the people, and He sent the Discrimination. Those who disbelieve in the messages of Allah -- for them is a severe chastisement. And Allah is Mighty, the Lord of retribution.
003:004 Pickthal	Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).
003:004 Rashad	before that, to guide the people, and He sent down the statute book. Those who disbelieve in GOD's revelations incur severe retribution. GOD is Almighty, Avenger.
003:004 Sarwar	before as a guide for the people and now He has revealed the criteria of discerning right from wrong. Those who reject the revelations of God will face the most severe torment. God is Majestic and capable to revenge.
003:004 Shakir	Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.
003:004 Sherali	Surely, those who deny the Signs of ALLAH, shall have a severe punishment. And ALLAH is Mighty, Lord of Retribution.
003:004 Yusufali	Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.
003:005	
003:005 Khan	Truly, nothing is hidden from Allah, in the earth or in the heavens.
003:005 Maulana	Surely nothing in the earth or in the heaven is hidden from Allah.
003:005 Pickthal	Lo! nothing in the earth or in the heavens is hidden from Allah.
003:005 Rashad	Nothing is hidden from GOD, on earth, or in the heaven.
003:005 Sarwar	Nothing in the heavens or the earth is hidden from God.
003:005 Shakir	Allah-- surely nothing is hidden from Him in the earth or in the heaven.
003:005 Sherali	Surely, nothing in the earth or in the heaven is hidden from ALLAH.
003:005 Yusufali	From Allah, verily nothing is hidden on earth or in the heavens.
003:006	
003:006 Khan	He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
003:006 Maulana	He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise.
003:006 Pickthal	He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.
003:006 Rashad	He is the One who shapes you in the wombs as He wills. There is no other god besides Him; the Almighty, Most Wise.
003:006 Sarwar	It is God who shapes you in the wombs as He wills. He is the only Lord, the Majestic, and All-wise.
003:006 Shakir	He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
003:006 Sherali	HE it is who fashions you in the wombs as HE wills; there is none worthy of worship but HE, the Mighty, the Wise.
003:006 Yusufali	He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

003:007
003:007 Khan It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.
003:007 Maulana He it is Who has revealed the Book to thee; some of its verses are decisive -- they are the basis of the Book -- and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah, and those firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding.
003:007 Pickthal He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.
003:007 Rashad He sent down to you this scripture, containing straightforward verses - which constitute the essence of the scripture - as well as multiple-meaning or allegorical verses. Those who harbor doubts in their hearts will pursue the multiple-meaning verses to create confusion, and to extricate a certain meaning. None knows the true meaning thereof except GOD and those well founded in knowledge. They say, "We believe in this - all of it comes from our Lord." Only those who possess intelligence will take heed.
003:007 Sarwar It is God who has revealed the Book to you in which some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book, while other verses may have several possibilities. Those whose hearts are perverse, follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except God and those who have a firm grounding in knowledge say, "We believe in it. All its verses are from our Lord." No one can grasp this fact except the people of reason.
003:007 Shakir He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.
003:007 Sherali HE it is who has sent down to thee the Book; in it there are verses that are firm and decisive in meaning - they are the basis of the Book - and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking to cause discord and seeking wrong interpretations of it. And none knows it except ALLAH and those who are firmly grounded in knowledge; they say, `We believe in it; the whole is from our Lord.' - And none take heed except those gifted with understanding -
003:007 Yusufali He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.
003:008
003:008 Khan (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
003:008 Maulana Our Lord, make not our hearts to deviate after Thou has guided us and grant us mercy from Thee; surely Thou art the most liberal Giver.
003:008 Pickthal Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.
003:008 Rashad "Our Lord, let not our hearts waver, now that You have guided us. Shower us with Your mercy; You are the Grantor.
003:008 Sarwar They say, "Lord, do not cause our hearts to deviate from Your guidance, and grant us mercy. You are the Most Awarding One.
003:008 Shakir Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.
003:008 Sherali `Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower;
003:008 Yusufali "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.
003:009
003:009 Khan Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise".
003:009 Maulana Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allah will not fail in (His) promise.
003:009 Pickthal Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.
003:009 Rashad "Our Lord, You will surely gather the people on a day that is inevitable. GOD never breaks a promise."
003:009 Sarwar Lord, it is certain that one day You will gather all the people together. God does not break His promise."
003:009 Shakir Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.
003:009 Sherali `Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, ALLAH never fails in HIS promise.'
003:009 Yusufali "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."
003:010
003:010 Section 2: Unity the Basis of all Religions
003:010 Khan Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.
003:010 Maulana Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And they will be fuel for fire --
003:010 Pickthal (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.
003:010 Rashad Those who disbelieve will never be helped by their money, nor by their children, against GOD. They will be fuel for Hell.
003:010 Sarwar The wealth and children of the unbelievers will never serve them as a substitute for their belief in God. Such people will be the fuel for the fire.
003:010 Shakir (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.
003:010 Sherali Those who disbelieve - their possessions and their children shall not avail them at all against ALLAH; and it is they that are the fuel of the Fire.
003:010 Yusufali Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

003:011
003:011 Khan Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allah seized (destroyed) them for their sins. And Allah is Severe in punishment.
003:011 Maulana As was the case of the people of Pharoah, and those before them! They rejected Our messages, so Allah destroyed them on account of their sins. And Allah is Severe in requiting (evil).
003:011 Pickthal Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.
003:011 Rashad Like Pharaoh's people and those before them, they rejected our revelations and, consequently, GOD punished them for their sins. GOD is strict in enforcing retribution.
003:011 Sarwar They do as the people of Pharaoh and those who lived before them did. They called Our revelations mere lies. God punished them for their sins. God is stern in His retribution.
003:011 Shakir Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).
003:011 Sherali Their case is the like the case of the people of Pharaoh and those before them; They rejected our Signs; So ALLAH punished them for their sins, and ALLAH is severe in punishing.
003:011 Yusufali (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.
003:012
003:012 Khan Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."
003:012 Maulana And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.
003:012 Maulana Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.
003:012 Pickthal Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.
003:012 Rashad Say to those who disbelieve, "You will be defeated, then gathered in Hell; what a miserable abode!"
003:012 Sarwar (Muhammad), tell the unbelievers that they will soon be defeated and driven into Hell, a terrible dwelling.
003:012 Shakir Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.
003:012 Sherali Say to those who disbelieve, `You shall be overcome and be gathered unto Hell; and an evil place of rest it is.'
003:012 Yusufali Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)!
003:013
003:013 Khan There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See Verse 8:44).
003:013 Maulana Indeed there was a sign for you in the two hosts (which) met together in encounter -- one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes.
003:013 Pickthal There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.
003:013 Rashad An example has been set for you by the two armies who clashed - one army was fighting in the cause of GOD, while the other was disbelieving. They saw with their own eyes that they were twice as many. GOD supports with His victory whomever He wills. This should provide an assurance for those who possess vision.
003:013 Sarwar There, certainly, is evidence (of the existence of God) for you in the case of the two armies. One of them fought for the cause of God. The other were disbelievers. The disbelievers appeared to be twice the size of the believers. However, God supports through His help whomever He wants. It is a good lesson for the people of true vision.
003:013 Shakir Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.
003:013 Sherali Certainly there was for you a Sign in the two armies which encountered each other - one army fighting in the way of ALLAH and the other disbelieving, whom they saw with their own eyes to be twice as many as themselves. Thus does ALLAH strengthen with HIS aid whomsoever HE pleases. In that surely is a lesson for those who have eyes.
003:013 Yusufali "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."
003:014
003:014 Khan Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.
003:014 Maulana Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah -- with Him is the good goal (of life).
003:014 Pickthal Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.
003:014 Rashad Adorned for the people are the worldly pleasures, such as the women, having children, piles upon piles of gold and silver, trained horses, livestock, and crops. These are the materials of this world. A far better abode is reserved at GOD.
003:014 Sarwar Worldly desires, wives, children, accumulated treasures of gold and silver, horses of noble breed, cattle, and farms are all made to seem attractive to men. All these are the bounties of the worldly life but in the life to come God has the best place for people to dwell.
003:014 Shakir The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).
003:014 Sherali Fair-seeming to men is made the love of desired things -women and children, and stored up heaps of gold and silver, and horses of mark and cattle and crops. That is the provision of the present life; but it is ALLAH with Whom is an excellent home.
003:014 Yusufali Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).

003:015	
003:015 Khan	Say: "Shall I inform you of things far better than those? For Al-Muttaqun (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves".
003:015 Maulana	Say: Shall I tell you of what is better than these? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah’s goodly pleasure. And Allah is Seer of the servants.
003:015 Pickthal	Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,
003:015 Rashad	Say, "Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens with flowing streams, and pure spouses, and joy in GOD's blessings." GOD is Seer of His worshipers.
003:015 Sarwar	(Muhammad), ask them, "Shall I tell you what is far superior to worldly pleasures? Those who have fear of God will have (as their reward) gardens wherein streams flow and wherein they will live forever with their purified spouses and with the consent of God. God knows all about His servants."
003:015 Shakir	Say:Shall}I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.
003:015 Sherali	Say, `Shall I inform you of something better than that?' For those who fear God, there are Gardens with their Lord; beneath which streams flow; therein shall they abide; and pure mates and ALLAH's pleasure. And ALLAH is Mindful of HIS servants.
003:015 Yusufali	Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants,-
003:016	
003:016 Khan	Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
003:016 Maulana	Those who say: Our Lord, we believe, so forgive our sins and save us from the chastisement of the fire.
003:016 Pickthal	Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;
003:016 Rashad	They say, "Our Lord, we have believed, so forgive us our sins, and spare us the agony of the hellfire."
003:016 Sarwar	(Such will be the reward of) those who say, "Lord, we have believed in you. Forgive us our sins and save us from the torment of fire,"
003:016 Shakir	Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.
003:016 Sherali	Those who say, `Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;
003:016 Yusufali	(Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-
003:017	
003:017 Khan	(They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the Zakat and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the night.
003:017 Maulana	The patient and the truthful, and the obedient, and those who spend and those who ask Divine protection in the morning times.
003:017 Pickthal	The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.
003:017 Rashad	They are steadfast, truthful, submitting, charitable, and meditators at dawn.
003:017 Sarwar	who exercise patience, speak the truth, who are devoted in prayer, spend their property for the cause of God and seek forgiveness from God during the last part of the night.
003:017 Shakir	The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.
003:017 Sherali	The steadfast, and the truthful, and the humble, and those who spend in the way of ALLAH and those who pray for pardon in the latter part of the night.
003:017 Yusufali	Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.
003:018	
003:018 Khan	Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All- Mighty, the All-Wise.
003:018 Maulana	Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining justice. There is no god but He, the Mighty, the Wise.
003:018 Pickthal	Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.
003:018 Rashad	GOD bears witness that there is no god except He, and so do the angels and those who possess knowledge. Truthfully and equitably, He is the absolute god; there is no god but He, the Almighty, Most Wise.
003:018 Sarwar	God Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and All-wise.
003:018 Shakir	Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.
003:018 Sherali	ALLAH bears witness that there is no god but HE - and also do the angels and those possessed of knowledge, maintaining justice; there is no god but HE, the Mighty, the Wise.
003:018 Yusufali	There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

003:019
003:019 Khan Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account.
003:019 Maulana Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah -- Allah indeed is Quick at reckoning.
003:019 Pickthal Lo! religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.
003:019 Rashad The only religion approved by GOD is "Submission." Ironically, those who have received the scripture are the ones who dispute this fact, despite the knowledge they have received, due to jealousy. For such rejectors of GOD's revelations, GOD is most strict in reckoning.
003:019 Sarwar In the sight of God Islam is the religion. The People of the Book created differences in the matters (of religion) because of their hostility among themselves, only after knowledge had come to them. Let whoever denies the revelations of God know that the reckoning of God is swift.
003:019 Shakir Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.
003:019 Sherali Surely the true religion with ALLAH is Islam. And those who were given the Book did not disagree but, after knowledge had come to them, out of mutual envy. And whoso denies the Signs of ALLAH, then surely ALLAH is quick at reckoning.
003:019 Yusufali The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.
003:020
003:020 Khan So if they dispute with you (Muhammad SAW) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All- Seer of (His) slaves.
003:020 Maulana But if they dispute with thee say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the Unlearned (people): Do you submit yourselves? If they submit, then indeed they following the right way; and if they turn back, thy duty is only to deliver the message. And Allah is Seer of the servants.
003:020 Pickthal And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
003:020 Rashad If they argue with you, then say, "I have simply submitted myself to GOD; I and those who follow me." You shall proclaim to those who received the scripture, as well as those who did not, "Would you submit?" If they submit, then they have been guided, but if they turn away, your sole mission is to deliver this message. GOD is Seer of all people.
003:020 Sarwar (Muhammad), if the People of the Book argue against you, say, "I and those who follow me have submitted ourselves to God." Ask the People of the Book and the illiterate ones, "Have you embraced Islam?" If they embrace Islam, they will find guidance but if they turn away, your task is just to preach. God knows all about His servants.
003:020 Shakir But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.
003:020 Sherali But if they dispute with thee, say `I have surrendered myself completely to ALLAH, and also those who follow me.' And say to those who have been given the Book and to the Unlearned, `Have you also surrendered? If they surrender, then they will surely be rightly guided, but if they turn back, then thy duty is only to convey the Message. And ALLAH is Watchful of HIS servants.
003:020 Yusufali So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.
003:021
003:021 Section 3: The Kingdom is granted to another People
003:021 Khan Verily! Those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.
003:021 Maulana Those who disbelieve in the messages of Allah and would slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.
003:021 Pickthal Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.
003:021 Rashad Those who have rejected GOD's revelations, and killed the prophets unjustly, and killed those who advocated justice among the people, promise them a painful retribution.
003:021 Sarwar Warn those who deny the revelations of God and unjustly slay the Prophets and those who call people to be just, that they will suffer a painful torment.
003:021 Shakir Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.
003:021 Sherali Surely, those who deny the signs of ALLAH and seek to slay the Prophets unjustly and seek to slay such men as enjoin equity - announce to them a painful punishment.
003:021 Yusufali As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.
003:022
003:022 Khan They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
003:022 Maulana Those are they whose works will be of no avail in this world and the Hereafter, and they will have no helpers.
003:022 Pickthal Those are they whose works have failed in the world and the Hereafter; and they have no helpers.
003:022 Rashad Their works have been nullified, both in this life and in the Hereafter, and they will have no helpers.
003:022 Sarwar The deeds of such people are made devoid of all virtue in both this life and the life to come. There will be no one to help them.
003:022 Shakir Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.
003:022 Sherali Those are they whose deed shall come to naught in this world and in the next, and they shall have no helpers.
003:022 Yusufali They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.

003:023
003:023 Khan Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.
003:023 Maulana Hast thou not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may decide between them, then a party of them turn back and they withdraw.
003:023 Pickthal Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?
003:023 Rashad Have you noted those who were given part of the scripture, and how they are invited to uphold this scripture of GOD, and apply it to their own lives, then some of them turn away in aversion?
003:023 Sarwar (Muhammad), consider those who have received a share of the Book. When they refer to the Book in order to judge amongst themselves, a group of them turn away with disregard
003:023 Shakir Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.
003:023 Sherali Hast thou not seen those who have been given their portion of the Book? They are called to the Book of ALLAH that it may judge between them, but a party of them turn away in aversion.
003:023 Yusufali Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).
003:024
003:024 Khan This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
003:024 Maulana This is because they say: The Fire shall not touch us but for a few days; and that which they forge deceives them regarding their religion.
003:024 Pickthal That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.
003:024 Rashad This is because they said, "The hellfire will not touch us, except for a few days." They were thus deceived in their religion by their own fabrications.
003:024 Sarwar because of their belief that the fire will only touch them for a few days. This fabricated belief has deceived them in matters of their religion.
003:024 Shakir This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.
003:024 Sherali That is because they say, `The Fire shall not touch us except for a limited number of days.' And what they used to forge has deceived them regarding their religion.
003:024 Yusufali This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.
003:025
003:025 Khan How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
003:025 Maulana Then how will it be when We gather them together on a day about which there is no doubt. And every soul shall be fully paid what it has earned, and they shall not be wronged?
003:025 Pickthal How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.
003:025 Rashad How will it be for them, when we summon them on that inevitable day? Each soul will be paid for whatever it earned, without the least injustice.
003:025 Sarwar What will happen to their belief when We bring them together on the Inevitable Day when every soul will be justly recompensed for its deeds?
003:025 Shakir Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?
003:025 Sherali How will it be with them when WE will gather them together on the Day about which there is no doubt; and when every soul will be paid in full what it has earned, and they shall not be wronged?
003:025 Yusufali But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?
003:026
003:026 Khan Say (O Muhammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.
003:026 Maulana Say: O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. In Thine hand is the good. Surely, Thou are Possessor of power over all things.
003:026 Pickthal Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.
003:026 Rashad Say, "Our god: possessor of all sovereignty. You grant sovereignty to whomever You choose, You remove sovereignty from whomever You choose. You grant dignity to whomever You choose, and commit to humiliation whomever You choose. In Your hand are all provisions. You are Omnipotent.
003:026 Sarwar (Muhammad), say, "Lord, Owner of the Kingdom, You give authority to whomever You want and take it away from whomever You want. You give honor to whomever You want and humiliate whomever You want. In Your hands is all virtue and You have power over all things.
003:026 Shakir Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.
003:026 Sherali Say, `O ALLAH, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.
003:026 Yusufali Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.

003:027
003:027 Khan You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
003:027 Maulana Thou makest the night to pass into the day and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou pleasest without measure.
003:027 Pickthal Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou choosest, without stint.
003:027 Rashad "You merge the night into the day, and merge the day into the night. You produce the living from the dead, and produce the dead from the living, and You provide for whomever You choose, without limits."
003:027 Sarwar You cause the day to enter into the night and the night to enter into the day. You cause the living to come out of the dead and the dead to come out of the living. You give sustenance to whomever You want without keeping an account.
003:027 Shakir Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.
003:027 Sherali Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'
003:027 Yusufali "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."
003:028
003:028 Khan Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.
003:028 Maulana Let not the believers take the disbelievers for friends rather than believers. And whoever does this has no connection with Allah -- except that you guard yourselves against them, guarding carefully. And Allah cautions you against His retribution. And to Allah is the eventual coming.
003:028 Pickthal Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.
003:028 Rashad The believers never ally themselves with the disbelievers, instead of the believers. Whoever does this is exiled from GOD. Exempted are those who are forced to do this to avoid persecution. GOD alerts you that you shall reverence Him alone. To GOD is the ultimate destiny.
003:028 Sarwar The believers must not establish friendship with the unbelievers in preference to the faithful. Whoever does so has nothing to hope for from God unless he does it out of fear or taqiyah (pious dissimulation). God warns you about Himself. To God do all things return.
003:028 Shakir Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.
003:028 Sherali Let not the believers take disbelievers for friends in preference to believers - and whoever does that has no connection with ALLAH - except that you guard yourselves fully against them. And ALLAH cautions you against HIS punishment; and to ALLAH is the returning.
003:028 Yusufali Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.
003:029
003:029 Khan Say (O Muhammad SAW): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things."
003:029 Maulana Say: Whether you hide what is in your hearts or manifest it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth. And Allah is Possessor of power over all things.
003:029 Pickthal Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
003:029 Rashad Say, "Whether you conceal your innermost thought, or declare it, GOD is fully aware thereof." He is fully aware of everything in the heavens and the earth. GOD is Omnipotent.
003:029 Sarwar (Muhammad), tell them, "God knows all that you may conceal in your hearts or you may reveal. He knows all that is in the heavens and the earth. He has power over all things.
003:029 Shakir Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.
003:029 Sherali Say, `Whether you hide what is in your breasts or reveal it, ALLAH knows it; and HE knows whatever is in the heavens and whatever is in the earth. And ALLAH has power to do all things.'
003:029 Yusufali Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.
003:030
003:030 Khan On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves.
003:030 Maulana On the day when every soul will find present that which it has done of good; and that which it has done of evil -- it will wish that between it and that (evil) there were a long distance. And Allah cautions you against His retribution. And Allah is Compassionate to the servants.
003:030 Pickthal On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.
003:030 Rashad The day will come when each soul will find all the good works it had done brought forth. As for the evil works, it will wish that they were far, far removed. GOD alerts you that you shall reverence Him alone. GOD is Compassionate towards the people.
003:030 Sarwar On the day when every soul will see its good and bad deeds right before its very eyes, it will wish for the longest period of time to separate it from its bad deeds. God warns you about Himself. God is Compassionate to His servants.
003:030 Shakir On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.
003:030 Sherali Beware of the Day when every soul shall find itself confronted with all the good it has done and all the evil it has done. It will wish there were a great distance between it and that evil. And ALLAH cautions you against HIS punishment. And ALLAH is Most Compassionate to HIS servants.
003:030 Yusufali "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."

003:031
003:031 Section 4: Last Members of a Chosen Race
003:031 Khan Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."
003:031 Maulana Say: If you love Allah, follow me: Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful.
003:031 Pickthal Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.
003:031 Rashad Proclaim: "If you love GOD, you should follow me." GOD will then love you, and forgive your sins. GOD is Forgiver, Most Merciful.
003:031 Sarwar (Muhammad), tell them, "If you love God, follow me. God will love you and forgive your sins. God is All-forgiving and All-merciful."
003:031 Shakir Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, MercifuL
003:031 Sherali Say `If you love ALLAH, follow me; then will ALLAH love you and forgive you your sins.' And ALLAH is Most Forgiving and Merciful.
003:031 Yusufali Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."
003:032
003:032 Khan Say (O Muhammad SAW): "Obey Allah and the Messenger (Muhammad SAW)." But if they turn away, then Allah does not like the disbelievers.
003:032 Maulana Say: Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.
003:032 Pickthal Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).
003:032 Rashad Proclaim: "You shall obey GOD and the messenger." If they turn away, GOD does not love the disbelievers.
003:032 Sarwar Tell them, "Obey God and the Messenger." If they turn away (let it be known) that God does not love the unbelievers.
003:032 Shakir Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.
003:032 Sherali Say, `Obey ALLAH and HIS Messenger;' but if they turn away, then remember that ALLAH loves not the disbelievers.
003:032 Yusufali Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.
003:033
003:033 Khan Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinns) (of their times).
003:033 Maulana Truly Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations,
003:033 Pickthal Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.
003:033 Rashad GOD has chosen Adam, Noah, the family of Abraham, and the family of Amram (as messengers) to the people.
003:033 Sarwar God chose (and gave distinction to) Adam, Noah, the family of Abraham, and Imran over all the people of the world.
003:033 Shakir Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.
003:033 Sherali ALLAH chose Adam and Noah and the family of Abraham and the family of Imran above all peoples of the time.
003:033 Yusufali Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-
003:034
003:034 Khan Offspring, one of the other, and Allah is the All-Hearer, All-Knower.
003:034 Maulana Offspring, one of the other. And Allah is Hearing, Knowing.
003:034 Pickthal They were descendants one of another. Allah is Hearer, Knower.
003:034 Rashad They belong in the same progeny. GOD is Hearer, Omniscient.
003:034 Sarwar They were the offspring of one another. God is All-hearing and All-seeing.
003:034 Shakir Offspring one of the other; and Allah is Hearing, Knowing.
003:034 Sherali They were descendants of one another and ALLAH is All-Hearing, All-Knowing.
003:034 Yusufali Offspring, one of the other: And Allah heareth and knoweth all things.
003:035
003:035 Khan (Remember) when the wife of 'Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."
003:035 Maulana When a woman of Amran said: My Lord, I vow to Thee what is in my womb, to be devoted (to Thy service), so accept (it) from me; surely Thou, only Thou, art the Hearing, the Knowing.
003:035 Pickthal (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
003:035 Rashad The wife of Amram said, "My Lord, I have dedicated (the baby) in my belly to You, totally, so accept from me. You are Hearer, Omniscient."
003:035 Sarwar Remember when Imran's wife prayed to her Lord saying, "I have made a vow to dedicate to Your service whatever is in my womb. Lord, accept it from me. You are All-hearing and All-knowing".
003:035 Shakir When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.
003:035 Sherali Remember when a women of Imran said, `My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do Thou accept it of me; Verily Thou alone art All-Hearing, All-Knowing.'
003:035 Yusufali Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."
003:036
003:036 Khan Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allah knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the outcast."
003:036 Maulana So when she brought it forth, she said: My Lord, I have brought it forth a female -- and Allah knew best what she brought forth -- and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil.
003:036 Pickthal And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
003:036 Rashad When she gave birth to her, she said, "My Lord, I have given birth to a girl" - GOD was fully aware of what she bore - "The male is not the same as the female. I have named her Mary, and I invoke Your protection for her and her descendants from the rejected devil."
003:036 Sarwar When the baby was born she said, "Lord, it is a female." God knew this. Male and female are not alike. "I have named her Mary. I pray that You will keep her and her offspring safe from Satan, the condemned one."
003:036 Shakir So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.
003:036 Sherali But when she was delivered of it, she said, `My Lord, I am delivered of a female,' - and ALLAH knew best of what she was delivered and the male she desired to have was not like the female she was delivered of - `and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.
003:036 Yusufali When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

003:037
003:037 Khan So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."
003:037 Maulana So her Lord accepted her with a goodly acceptance and made her grow up a goodly growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary, whence comes this to thee? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
003:037 Pickthal And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.
003:037 Rashad Her Lord accepted her a gracious acceptance, and brought her up a gracious upbringing, under the guardianship of Zachariah. Whenever Zachariah entered her sanctuary he found provisions with her. He would ask, "Mary, where did you get this from?" She would say, "It is from GOD. GOD provides for whomever He chooses, without limits."
003:037 Sarwar Her Lord graciously accepted the offer and made Mary grow up, pure, and beautiful. Zachariah took custody of her. Whenever he went to visit her in her place of worship, he would find with her some food. He would ask her, "Where did this food come from?" She would reply, "God has sent it." God gives sustenance to whomever He wants without keeping an account.
003:037 Shakir So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
003:037 Sherali So her Lord accepted her with gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, `O Mary whence hast thou this?' She replied, `It is from ALLAH.' Surely ALLAH gives to whomsoever HE pleases without measure.
003:037 Yusufali Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."
003:038
003:038 Khan At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
003:038 Maulana There did Zacharias pray to his Lord. He said: My Lord, grant me from Thee goodly offspring; surely Thou art the Hearer of prayer.
003:038 Pickthal Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.
003:038 Rashad That is when Zachariah implored his Lord: "My Lord, grant me such a good child; You are the Hearer of the prayers."
003:038 Sarwar Zachariah prayed to his Lord there, saying, "Lord, grant me, by Your Grace, virtuous offspring. You hear all prayers".
003:038 Shakir There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.
003:038 Sherali Then and there did Zachariah pray to his Lord, saying, `My Lord grant me from Thyself pure offspring; surely thou art the Hearer of Prayer.'
003:038 Yusufali There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!
003:039
003:039 Khan Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of 'Iesa (Jesus), the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
003:039 Maulana So the angels called to him as he stood praying in the sanctuary: Allah gives thee the good news of John, verifying a word from Allah, and honourable and chaste and a prophet from among the good ones.
003:039 Pickthal And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.
003:039 Rashad The angels called him when he was praying in the sanctuary: "GOD gives you good news of John; a believer in the word of GOD, honorable, moral, and a righteous prophet."
003:039 Sarwar When he was standing during prayer in his place of worship, the angels called him saying, "God gives you the glad news of the birth of your son, John who will be a confirmation of (Jesus) the Word of God. He will become a chaste, noble leader and one of the righteous Prophets.
003:039 Shakir Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.
003:039 Sherali And the angels called to him as he stood praying in the chamber, `ALLAH gives thee glad tidings of Yahya, who shall testify to the truth of a word from ALLAH - noble and chaste and a Prophet, from among the righteous.
003:039 Yusufali While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."
003:040
003:040 Khan He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allah said: "Thus Allah does what He wills."
003:040 Maulana He said: My Lord, how can I have a son when old age has already come upon me, and my wife is barren? He said: Even thus does Allah do what He pleases.
003:040 Pickthal He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.
003:040 Rashad He said, "How can I have a boy, when I am so old, and my wife is sterile?" He said, "GOD does whatever He wills."
003:040 Sarwar He said, "How can there be a son for me when I am already senile and my wife is barren." The angel replied, "God does as He wills."
003:040 Shakir He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.
003:040 Sherali He said `My Lord, how shall I have a son, when old age has overtaken me already, and my wife is barren?' He answered, `Such is the way of ALLAH; HE does what HE pleases,'
003:040 Yusufali He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."

003:041
003:041 Khan He said: "O my Lord! Make a sign for me." Allah said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."
003:041 Maulana He said: My Lord, appoint a sign for me. Said He: Thy sign is that thou speak not to men for three days except by signs. And remember thy Lord much and glorify (Him) in the evenings and early morning.
003:041 Pickthal He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.
003:041 Rashad He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three days, except through signals. Commemorate your Lord frequently; and meditate night and day."
003:041 Sarwar Zachariah prayed to God saying, "Lord, show me the evidence (that it is Divine revelation)." The Lord replied, "You must not speak to people for three days except with gestures. Commemorate your Lord often and glorify Him in the early mornings and the evenings."
003:041 Shakir He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.
003:041 Sherali He said `My Lord, give me a commandment.' He replied, `The commandment for thee is that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify HIM in the evening and in the early morning.'
003:041 Yusufali He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."
003:042
003:042 Section 5: Birth of Jesus and His Ministry
003:042 Khan And (remember) when the angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and jinns) (of her lifetime)."
003:042 Maulana And when the angels said: O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world.
003:042 Pickthal And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.
003:042 Rashad The angels said, "O Mary, GOD has chosen you and purified you. He has chosen you from all the women.
003:042 Sarwar "Behold," the angels told Mary, "God had chosen you, purified you, and given you distinction over all women.
003:042 Shakir And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.
003:042 Sherali And remember when the angels said, `ALLAH has chosen thee and purified thee and chosen thee above all women of the time.
003:042 Yusufali Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.
003:043
003:043 Khan O Mary! "Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.)."
003:043 Maulana O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow.
003:043 Pickthal O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).
003:043 Rashad "O Mary, you shall submit to your Lord, and prostrate and bow down with those who bow down."
003:043 Sarwar Mary, pray devotedly to your Lord, prostrate yourself before Him and bow down with those who bow down before Him."
003:043 Shakir O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.
003:043 Sherali `O Mary, be obedient to thy Lord and prostrate thyself and worship the one God with those who worship HIM.'
003:043 Yusufali "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."
003:044
003:044 Khan This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad SAW). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
003:044 Maulana This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their pens (to decide) which of them should have Mary in his charge, and thou wast not with them when they contended one with another.
003:044 Pickthal This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).
003:044 Rashad This is news from the past that we reveal to you. You were not there when they drew their raffles to select Mary's guardian. You were not present when they argued with one another.
003:044 Sarwar (Muhammad), that was some of the news about the unseen, that We have revealed to you. You were not among those who cast lots by throwing their arrows to find out who would take custody of Mary, nor were you among those who disputed the matter.
003:044 Shakir This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.
003:044 Sherali This is of the tidings of things unseen which WE reveal to thee. And thou was not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor was thou with them when they disputed with one another.
003:044 Yusufali This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).
003:045
003:045 Khan (Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."
003:045 Maulana When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah),
003:045 Pickthal (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).
003:045 Rashad The angels said, "O Mary, GOD gives you good news: a Word from Him whose name is `The Messiah, Jesus the son of Mary. He will be prominent in this life and in the Hereafter, and one of those closest to Me.'
003:045 Sarwar "Behold," the angels told Mary, "God has given you the glad news of the coming birth of a son whom He calls His Word, whose name will be Messiah, Jesus, son of Mary, who will be a man of honor in this life and the life to come, and who will be one of the ones nearest to God.
003:045 Shakir When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the '. Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).
003:045 Sherali When the angels said, `O Mary, ALLAH gives thee glad tidings of a son through a word from HIM; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God;
003:045 Yusufali Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

003:046
003:046 Khan "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."
003:046 Maulana And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones.
003:046 Pickthal He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.
003:046 Rashad "He will speak to the people from the crib, as well as an adult; he will be one of the righteous."
003:046 Sarwar He will speak to the people while in his cradle and preach to them when he will be a man. He will be one of the righteous ones.
003:046 Shakir And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.
003:046 Sherali `And he shall speak to the people in the cradle, and when of middle age, and he shall be of the righteous.
003:046 Yusufali "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."
003:047
003:047 Khan She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.
003:047 Maulana She said: My Lord, how can I have a son and man has not yet touched me? He said: Even so; Allah creates what He pleases. When he decrees a matter, He only says to it, Be, and it is.
003:047 Pickthal She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.
003:047 Rashad She said, "My Lord, how can I have a son, when no man has touched me?" He said, "GOD thus creates whatever He wills. To have anything done, He simply says to it, `Be,' and it is.
003:047 Sarwar (Mary) said, "How can there be a son for me when no mortal has touched me?" The angel replied, "That is how God creates whatever He wants. When He decides to do something He just orders it to exist and it comes into existence."
003:047 Shakir She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.
003:047 Sherali She said, `My Lord, how shall I have a son, when no man has touch me? He said, `Such is the way of ALLAH. HE creates what HE pleases. When HE decrees a thing HE says to it `Be,' and it is;
003:047 Yusufali She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!
003:048
003:048 Khan And He (Allah) will teach him ['Iesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurat (Torah) and the Injeel (Gospel).
003:048 Maulana And He will teach him the Book and the Wisdom and the Torah and the Gospel:
003:048 Pickthal And He will teach him the Scripture and wisdom, and the Torah and the Gospel,
003:048 Rashad "He will teach him the scripture, wisdom, the Torah, and the Gospel."
003:048 Sarwar God will give (Jesus) wisdom and teach him the Book, the Torah, and the Gospel.
003:048 Shakir And He will teach him the Book and the wisdom and the Tavrat and the Injeel.
003:048 Sherali And HE will teach him the Book and the Wisdom and the Torah and the Gospel;
003:048 Yusufali "And Allah will teach him the Book and Wisdom, the Law and the Gospel,
003:049
003:049 Khan And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
003:049 Maulana And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah's permission, and I heal the blind and the leprous, and bring the dead to life with Allah's permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.
003:049 Pickthal And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.
003:049 Rashad As a messenger to the Children of Israel: "I come to you with a sign from your Lord - I create for you from clay the shape of a bird, then I blow into it, and it becomes a live bird by GOD's leave. I restore vision to the blind, heal the leprous, and I revive the dead by GOD's leave. I can tell you what you eat, and what you store in your homes. This should be a proof for you, if you are believers.
003:049 Sarwar He will be a Messenger of God to the Israelites to whom he will say, "I have brought you a miracle from your Lord. I can create for you something from clay in the form of a bird. When I blow into it, it will become a real bird, by the permission of God. I can heal the blind and the lepers and bring the dead back to life, by the permission of God. I can tell you about what you eat and what you store in your homes. This is a miracle for you if you want to have faith.
003:049 Shakir And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.
003:049 Sherali And will send him as a Messenger to the Children of Israel with the Message, `I come to you with a Sign from your Lord, which is, that I will fashion out for you a creation out of clay after the manner of a bird; then I will breath into it a new spirit and it will become a soaring being by the command of ALLAH; and I will heal the night blind and the leprous, and I will quicken the dead by the command of ALLAH; and I will announce to you what you will eat and what you will store up in your houses. Surely therein is a Sign for you, if you are believers.
003:049 Yusufali "And (appoint him) a messenger to the Children of Israel, (with this message): "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

003:050	
003:050 Khan	And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.
003:050 Maulana	And (I am) a verifier of that which is before me of the Torah, and I allow you part of that which was forbidden to you; and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me.
003:050 Pickthal	And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.
003:050 Rashad	"I confirm previous scripture - the Torah - and I revoke certain prohibitions imposed upon you. I come to you with sufficient proof from your Lord. Therefore, you shall observe GOD, and obey me.
003:050 Sarwar	"I testify to what is true in the Torah and make lawful for you some of the things that were made unlawful. I have brought you a miracle from your Lord. Have fear of God and obey me.
003:050 Shakir	And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden t you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.
003:050 Sherali	`And I come fulfilling that which is before me, namely the Torah; and to allow you some of that which was forbidden unto you, and I come to you with a Sign from your Lord; so fear ALLAH and obey me;
003:050 Yusufali	"'(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.
003:051	
003:051 Khan	Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.
003:051 Maulana	Surely Allah is my Lord and your Lord, so serve Him. This is the right path.
003:051 Pickthal	Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.
003:051 Rashad	"GOD is my Lord and your Lord; you shall worship Him alone. This is the right path."
003:051 Sarwar	God is my Lord as well as yours. Worship Him for this is the right path."
003:051 Shakir	Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
003:051 Sherali	`Surely, ALLAH is my Lord and your Lord, so worship him this is the right path.'
003:051 Yusufali	"'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"
003:052	
003:052 Khan	Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" Al-Hawariun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)."
003:052 Maulana	But when Jesus perceived disbelief on their part, he said: Who will be my helpers in Allah’s way? The disciples said: We are Allah’s helpers: we believe in Allah, and bear thou witness that we are submitting ones.
003:052 Pickthal	But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).
003:052 Rashad	When Jesus sensed their disbelief, he said, "Who are my supporters towards GOD?" The disciples said, "We are GOD's supporters; we believe in GOD, and bear witness that we are submitters."
003:052 Sarwar	When Jesus found them denying the truth, he said, "Who will help me in the cause of God?" The disciples replied, "We are the helpers of God. We believe in Him. Jesus, bear witness that we have submitted ourselves to His will."
003:052 Shakir	But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.
003:052 Sherali	And when Jesus perceived their disbelief, he said, `Who will be my helpers in the cause of ALLAH?' The disciples answered, `We are the helpers of ALLAH. We have believed in ALLAH. And bear thou witness that we are obedient;
003:052 Yusufali	When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.
003:053	
003:053 Khan	Our Lord! We believe in what You have sent down, and we follow the Messenger ['Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha ill-Allah - none has the right to be worshipped but Allah).
003:053 Maulana	Our Lord, we believe in that which Thou has revealed and we follow the messenger, so write us down with those who bear witness.
003:053 Pickthal	Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).
003:053 Rashad	"Our Lord, we have believed in what You have sent down, and we have followed the messenger; count us among the witnesses."
003:053 Sarwar	They prayed, "Lord, we have believed in what You have revealed to Your Messenger and we have followed him. Write down our names with those who testify in support of the Truth."
003:053 Shakir	Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.
003:053 Sherali	`Our Lord, we believe in that which thou hast sent down and we follow this Messenger. So write us down among those who bear witness.'
003:053 Yusufali	"Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."
003:054	
003:054 Khan	And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners.
003:054 Maulana	And (the Jews) planned and Allah (also) planned. And Allah is the best of planners.
003:054 Pickthal	And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.
003:054 Rashad	They plotted and schemed, but so did GOD, and GOD is the best schemer.
003:054 Sarwar	The unbelievers plotted and God planned, but God is a much better planner;
003:054 Shakir	And they planned and Allah (also) planned, and Allah is the best of planners.
003:054 Sherali	And Jesus's enemies planned and ALLAH also planned, and ALLAH is the Best of Planners.
003:054 Yusufali	And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

003:055
003:055 Section 6: Jesus cleared of False Charges
003:055 Khan And (remember) when Allah said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad SAW, 'Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."
003:055 Maulana When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ.
003:055 Pickthal (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.
003:055 Rashad Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me, and ridding you of the disbelievers. I will exalt those who follow you above those who disbelieve, till the Day of Resurrection. Then to Me is the ultimate destiny of all of you, then I will judge among you regarding your disputes.
003:055 Sarwar He told Jesus, "I will save you from your enemies, raise you to Myself, keep you clean from the association with the disbelievers, and give superiority to your followers over the unbelievers until the Day of Judgment. On that day you will all return to Me and I shall resolve your dispute.
003:055 Shakir And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so l will decide between you concerning that in which you differed.
003:055 Sherali Remember the time when ALLAH said' `O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve, and will exalt those who follow thee above those who disbelieve, until the Day of Resurrection; then to ME shall be your return, and I will judge between you concerning that wherein you differ.
003:055 Yusufali Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.
003:056
003:056 Khan "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
003:056 Maulana Then as to those who disbelieve, I shall chastise them with severe chastisement in this world and the Hereafter, and they will have no helpers.
003:056 Pickthal As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
003:056 Rashad "As for those who disbelieve, I will commit them to painful retribution in this world, and in the Hereafter. They will have no helpers."
003:056 Sarwar I shall sternly punish the unbelievers in this life and in the life to come and no one will help them.
003:056 Shakir Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.
003:056 Sherali `Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers;'
003:056 Yusufali "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."
003:057
003:057 Khan And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers).
003:057 Maulana And as to those who believe and do good deeds, He will pay them fully their rewards. And Allah loves not the unjust.
003:057 Pickthal And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.
003:057 Rashad As for those who believe and lead a righteous life, He will fully recompense them. GOD does not love the unjust.
003:057 Sarwar However, to the righteously striving believers I shall give their reward in full measure." God does not love the unjust.
003:057 Shakir And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.
003:057 Sherali `And as for those who believe and do good works, HE will give them their full rewards. And ALLAH loves not the wrongdoers.'
003:057 Yusufali "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."
003:058
003:058 Khan This is what We recite to you (O Muhammad SAW) of the Verses and the Wise Reminder (i.e. the Qur'an).
003:058 Maulana This We recite to thee of the messages and the Reminder full of wisdom.
003:058 Pickthal This (which) We recite unto thee is a revelation and a wise reminder.
003:058 Rashad These are the revelations that we recite to you, providing a message full of wisdom.
003:058 Sarwar (Muhammad), what we recite to you are revelations and words of wisdom.
003:058 Shakir This We recite to you of the communications and the wise reminder.
003:058 Sherali That is what WE recite unto thee of the Signs and the Reminder, full of Wisdom.
003:058 Yusufali "This is what we rehearse unto thee of the Signs and the Message of Wisdom."
003:059
003:059 Khan Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.
003:059 Maulana The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was.
003:059 Pickthal Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.
003:059 Rashad The example of Jesus, as far as GOD is concerned, is the same as that of Adam; He created him from dust, then said to him, "Be," and he was.
003:059 Sarwar To God the case of Jesus is as that of Adam whom He created from the earth and then said, "Exist," and Adam came into existence.
003:059 Shakir Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.
003:059 Sherali Surely the case of Jesus is like the case of Adam. HE created him out of dust, then he said to him, "Be', and he was.
003:059 Yusufali The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.
003:060
003:060 Khan (This is) the truth from your Lord, so be not of those who doubt.
003:060 Maulana (This is) the truth from thy Lord, so be not of the disputers.
003:060 Pickthal (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.
003:060 Rashad This is the truth from your Lord; do not harbor any doubts.
003:060 Sarwar (Muhammad, the essence of) the Truth is from your Lord. Never have any doubt about it.
003:060 Shakir (This is) the truth from your Lord, so be not of the disputers.
003:060 Sherali This is the truth from thy Lord, so be thou not of those who doubt.
003:060 Yusufali The Truth (comes) from Allah alone; so be not of those who doubt.

003:061
003:061 Khan Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie."
003:061 Maulana Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars.
003:061 Pickthal And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.
003:061 Rashad If anyone argues with you, despite the knowledge you have received, then say, "Let us summon our children and your children, our women and your women, ourselves and yourselves, then let us invoke GOD's curse upon the liars."
003:061 Sarwar If anyone disputes (your prophesy) after knowledge has come to you, say, "Let each of us bring our children, women, our people, and ourselves to one place and pray to God to condemn the liars among us."
003:061 Shakir But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.
003:061 Sherali Now whoso disputes with thee concerning him, after what has come to thee of Knowledge, say to him `Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of ALLAH on those who lie.
003:061 Yusufali If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"
003:062
003:062 Khan Verily! This is the true narrative [about the story of 'Iesa (Jesus)], and, La ilaha ill-Allah (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All- Mighty, the All-Wise.
003:062 Maulana Surely this is the true account, and there is no god but Allah. And Allah! He surely is the Mighty, the Wise.
003:062 Pickthal Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise.
003:062 Rashad Absolutely, this is the narration of the truth. Absolutely, there is no god except GOD. Absolutely, GOD is the Almighty, Most Wise.
003:062 Sarwar This is the true story (of Jesus). There is no Lord but God. It is God who is Majestic and All-wise.
003:062 Shakir Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.
003:062 Sherali This certainly is the true account. There is none worthy of worship save ALLAH; and surely, it is ALLAH Who is the Mighty, the Wise.
003:062 Yusufali This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.
003:063
003:063 Khan And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief.
003:063 Maulana But if they turn away, then surely Allah knows the mischief-makers.
003:063 Pickthal And if they turn away, then lo! Allah is Aware of (who are) the corrupters.
003:063 Rashad If they turn away, then GOD is fully aware of the evildoers.
003:063 Sarwar If they turn away (from the Truth, let it be known that) God knows well the evil-doers.
003:063 Shakir But if they turn back, then surely Allah knows the mischief-makers.
003:063 Sherali But if they turn away, then remember that ALLAH fully knows the mischief-makers.
003:063 Yusufali But if they turn back, Allah hath full knowledge of those who do mischief.
003:064
003:064 Section 7: Controversy with Jews and Christians
003:064 Khan Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."
003:064 Maulana Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims.
003:064 Pickthal Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).
003:064 Rashad Say, "O followers of the scripture, let us come to a logical agreement between us and you: that we shall not worship except GOD; that we never set up any idols besides Him, nor set up any human beings as lords beside GOD." If they turn away, say, "Bear witness that we are submitters."
003:064 Sarwar (Muhammad), say to the People of the Book, "We must come to a common term. Let us worship no one except God, nor consider anything equal to Him, nor regard any of us as our Lord besides God." However, if they turn away from (the Truth), tell them, "Bear witness that we have submitted ourselves to the will of God."
003:064 Shakir Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.
003:064 Sherali Say, `O people of the Book ! come to a word equal to us and you - that we worship none but ALLAH, and that we associate no partner with HIM, and that some of us take not others for Lords beside ALLAH.' But if they turn away, then say `Bear witness that we have submitted to God.'
003:064 Yusufali Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

003:065
003:065 Khan O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
003:065 Maulana O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand?
003:065 Pickthal O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?
003:065 Rashad O followers of the scripture, why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not understand?
003:065 Sarwar Ask the People of the Book, "Why do you argue about Abraham? The Torah and Gospel were revealed only after him. Why do you not understand?.
003:065 Shakir O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?
003:065 Sherali O People of the Book ! Why do you dispute concerning Abraham, When the Torah and the Gospel were not revealed till after him? Will you not understand.
003:065 Yusufali Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?
003:066
003:066 Khan Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allah Who knows, and you know not.
003:066 Maulana Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you know not.
003:066 Pickthal Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.
003:066 Rashad You have argued about things you knew; why do you argue about things you do not know? GOD knows, while you do not know.
003:066 Sarwar You even argue about what is already known to you. What can you learn from arguing about that which you have no knowledge? God knows but you do not know."
003:066 Shakir Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.
003:066 Sherali Behold ! you are those who disputed about that whereof you had some knowledge. Why then do you now dispute about that whereof you have no knowledge at all? ALLAH knows and you know not.
003:066 Yusufali Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!
003:067
003:067 Khan Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105).
003:067 Maulana Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists.
003:067 Pickthal Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
003:067 Rashad Abraham was neither Jewish, nor Christian; he was a monotheist submitter. He never was an idol worshiper.
003:067 Sarwar Abraham was not a Jew or a Christian. He was an upright person who had submitted himself to the will of God. Abraham was not a pagan.
003:067 Shakir Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.
003:067 Sherali Abraham was neither a Jew nor a Christian but he was ever inclined to God and obedient to HIM, and he was not of those who associate gods with ALLAH.
003:067 Yusufali Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.
003:068
003:068 Khan Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.
003:068 Maulana The nearest of people to Abraham are surely those who follow him and their Prophet and those who believe. And Allah is the Friend of the believers.
003:068 Pickthal Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.
003:068 Rashad The people most worthy of Abraham are those who followed him, and this prophet, and those who believe. GOD is the Lord and Master of the believers.
003:068 Sarwar The nearest people to Abraham, among mankind, are those who followed him, this Prophet (Muhammad) and the true believers. God is the Guardian of the true believers.
003:068 Shakir Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.
003:068 Sherali Surely, the nearest of men to Abraham are those who followed him and this prophet and those who believe in him, and ALLAH is the Friend of the believers.
003:068 Yusufali Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.
003:069
003:069 Khan A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.
003:069 Maulana A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not.
003:069 Pickthal A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.
003:069 Rashad Some followers of the scripture wish to lead you astray, but they only lead themselves astray, without perceiving.
003:069 Sarwar A group among the People of the Book would love to mislead you but they mislead no one but themselves. However, they do not realize it.
003:069 Shakir A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.
003:069 Sherali A party of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.
003:069 Yusufali It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive!

003:070
003:070 Khan O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayat of Allah, [the Verses about Prophet Muhammad SAW present in the Taurat (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."
003:070 Maulana O People of the Book, why do you disbelieve in the messages of Allah while you witness (their truth)?
003:070 Pickthal O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?
003:070 Rashad O followers of the scripture, why do you reject these revelations of GOD though you bear witness (that this is the truth)?
003:070 Sarwar (Muhammad), say, "People of the Book, why do you deny the revelation of God (the Quran) even though you know very well that it is from God?.
003:070 Shakir O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?
003:070 Sherali O People of the Book ! Why do you deny the signs of ALLAH, while you are witnesses thereof?
003:070 Yusufali Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?
003:071
003:071 Khan O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"
003:071 Maulana O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know?
003:071 Pickthal O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?
003:071 Rashad O followers of the scripture, why do you confound the truth with falsehood, and conceal the truth, knowingly?
003:071 Sarwar Why do you mix truth with falsehood and knowingly hide the truth?"
003:071 Shakir O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?
003:071 Sherali O People of the Book ! Why do you confound truth with falsehood and hide the truth knowingly?
003:071 Yusufali Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?
003:072
003:072 Section 8: Machinations to discredit Islam
003:072 Khan And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.
003:072 Maulana And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back.
003:072 Pickthal And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;
003:072 Rashad Some followers of the scripture say, "Believe in what was sent down to the believers in the morning, and reject it in the evening; maybe someday they will revert.
003:072 Sarwar Some of the People of the Book say, "Believe in what is revealed to the Muslims during the day only and abandon it in the evening. This will perhaps make them give up their religion".
003:072 Shakir And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.
003:072 Sherali And a party of the People of the Book say, `Declare your belief outwardly in that which has been revealed unto the believers, in the early part of the day, and disbelieve in the latter part of thereof; perchance they may return.
003:072 Yusufali A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;
003:073
003:073 Khan And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allah" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower."
003:073 Maulana And believe not but in him who follows your religion. Say: True guidance -- Allah’s guidance -- is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah’s hand. He gives it to whom He pleases. And Allah is Ample-giving, Knowing.
003:073 Pickthal And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.
003:073 Rashad "And do not believe except as those who follow your religion." Say, "The true guidance is GOD's guidance." If they claim that they have the same guidance, or argue with you about your Lord, say, "All grace is in GOD's hand; He bestows it upon whomever He wills." GOD is Bounteous, Omniscient.
003:073 Sarwar They also say, "Do not believe anyone except those who follow your religion, so that no one may have what you have received or may argue with you before your Lord." (Muhammad), tell them, "The only guidance is the guidance of God. All favors are in the hands of God. He grants His favors to whomever He wants. He is Munificent and All-knowing".
003:073 Shakir And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.
003:073 Sherali And obey none but him who follows your religion.' Say, `Surely, true guidance - the guidance of ALLAH, - is, that one be given the like of that which has been given to you - or they would argue with you before your Lord.' Say, `All grace is in the hand of ALLAH. HE gives it to whomsoever HE pleases. And ALLAH is Bountiful, All-knowing.
003:073 Yusufali "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."
003:074
003:074 Khan He selects for His Mercy (Islam and the Qur'an with Prophethood) whom He wills and Allah is the Owner of Great Bounty.
003:074 Maulana He specially chooses for His mercy whom He pleases. And Allah is the Lord of mighty grace.
003:074 Pickthal He selecteth for His mercy whom He will. Allah is of Infinite Bounty.
003:074 Rashad He specifies His mercy for whomever He wills; GOD possesses unlimited grace.
003:074 Sarwar God grants priority in granting mercy to whomever He wants. God's favors are great.
003:074 Shakir He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.
003:074 Sherali `HE selects for HIS mercy whomsoever HE pleases. And ALLAH is the Lord of mighty grace.
003:074 Yusufali For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.

003:075
003:075 Khan Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.
003:075 Maulana And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a dinar would not pay it back to thee, unless thou kept on demanding it. This is because they say there is not blame on us in the matter of the unlearned people and they forge a lie against Allah while they know.
003:075 Pickthal Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.
003:075 Rashad Some followers of the scripture can be trusted with a whole lot, and they will give it back to you. Others among them cannot be trusted with a single dinar; they will not repay you unless you keep after them. That is because they say, "We do not have to be honest when dealing with the gentiles!" Thus, they attribute lies to GOD, knowingly.
003:075 Sarwar If you entrust some of the People of the Book, with a large quantity of gold, they will return it to you while if you entrust others among them with a small quantity of gold, they will not give it back to you unless you keep insisting on its return. For they say, "We are not bound to keep our words with the illiterate people," and they themselves knowingly ascribe false statements to God.
003:075 Shakir And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.
003:075 Sherali Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them is he who, if thou trust him with a dinar, will not return it to thee, unless thou keep standing over him. That is because they say, `We are not liable to be called to account in the matter of the Unlearned people; and they utter a lie against ALLAH knowingly.
003:075 Yusufali Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.
003:076
003:076 Khan Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqun (the pious - see V.2:2).
003:076 Maulana Yea, whoever fulfils his promise and keeps his duty -- then Allah surely loves the dutiful.
003:076 Pickthal Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
003:076 Rashad Indeed, those who fulfill their obligations and lead a righteous life, GOD loves the righteous.
003:076 Sarwar Those who keep their promise and observe piety should know that God certainly loves the pious ones.
003:076 Shakir Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).
003:076 Sherali Nay, but whoso fulfills his pledge and fears ALLAH -verily, ALLAH loves those who fear Him.
003:076 Yusufali Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.
003:077
003:077 Khan Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.
003:077 Maulana Those who take a small price for the covenant of Allah and their own oaths -- they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement.
003:077 Pickthal Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
003:077 Rashad As for those who trade away GOD's covenant, and their obligations, for a cheap price, they receive no share in the Hereafter. GOD will not speak to them, nor look at them, on the Day of Resurrection, nor will He purify them. They have incurred a painful retribution.
003:077 Sarwar Those who sell their covenant with God and their promises for a small price will have no share in the life hereafter. God will not speak to them nor will He look at them on the Day of Judgment nor will He purify them. They will face a painful torment.
003:077 Shakir (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.
003:077 Sherali As for those who take a paltry price in exchange for their covenant with ALLAH and their oaths, they shall have no portion in the life to come, and ALLAH will neither speak to them nor look upon them on the Day of Resurrection, nor will HE purify them; and for them shall be a grievous punishment.
003:077 Yusufali As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.
003:078
003:078 Khan And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it.
003:078 Maulana And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know.
003:078 Pickthal And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.
003:078 Rashad Among them are those who twist their tongues to imitate the scripture, that you may think it is from the scripture, when it is not from the scripture, and they claim that it is from GOD, when it is not from GOD. Thus, they utter lies and attribute them to GOD, knowingly.
003:078 Sarwar A group among the People of the Book when reading the Bible, deliberately mispronounce words in order to change their meaning, try to show that what they have read is from the true Bible. In fact, what they have read is not from the true Bible. They say, "What we read is from God." In reality, it is not from God. They knowingly ascribe false statements to God.
003:078 Shakir Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.
003:078 Sherali And, surely, among them is a party who twist their tongues while reciting the Book that you may think it to be part of the Book, while it is not part of the Book. And they say `It is from ALLAH;' while it is not from ALLAH; and they utter a lie against ALLAH while they know.
003:078 Yusufali There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!

003:079
003:079 Khan It is not (possible) for any human being to whom Allah has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."
003:079 Maulana It is not meet for a mortal that Allah should give him the Book and the judgement and the prophethood, then he should say to men: Be my servants besides Allah’s; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it);
003:079 Pickthal It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.
003:079 Rashad Never would a human being whom GOD blessed with the scripture and prophethood say to the people, "Idolize me beside GOD." Instead, (he would say), "Devote yourselves absolutely to your Lord alone," according to the scripture you preach and the teachings you learn.
003:079 Sarwar God would never give the Book, authority, or prophesy to any person who would tell others to be his servants instead of being the servants of God. He would rather tell them to worship God for they had been teaching and studying the Book.
003:079 Shakir It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).
003:079 Sherali It does not befit a truthful man that ALLAH should give him the Book and Wisdom and Prophethood, and then he should say to men, `Be my worshippers instead of ALLAH; but he would say, `Be solely devoted to the Lord because you teach the book and because you study t.
003:079 Yusufali It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."
003:080
003:080 Khan Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?
003:080 Maulana Nor would he enjoin you to take the angels and the prophets for lords. Would he enjoy you to disbelieve after you submit?
003:080 Pickthal And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?
003:080 Rashad Nor would he command you to idolize the angels and the prophets as lords. Would he exhort you to disbelieve after becoming submitters?
003:080 Sarwar A Prophet would never order you to take the angels and the Prophets as your Lords. Would he order you to disbelieve after you have submitted yourselves to God?
003:080 Shakir And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?
003:080 Sherali Nor does it befit that he should bid you to take angels and Prophets for lords. What ! would he enjoin you to disbelieve after you have submitted to God.
003:080 Yusufali Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?
003:081
003:081 Section 9: Covenant of the Prophets
003:081 Khan And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."
003:081 Maulana And when Allah made a covenant through the prophets: Certainly what I have given you of Book and Wisdom -- then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.
003:081 Pickthal When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.
003:081 Rashad GOD took a covenant from the prophets, saying, "I will give you the scripture and wisdom. Afterwards, a messenger will come to confirm all existing scriptures. You shall believe in him and support him." He said, "Do you agree with this, and pledge to fulfill this covenant?" They said, "We agree." He said, "You have thus borne witness, and I bear witness along with you."
003:081 Sarwar When God made a covenant with the Prophets, saying, "When I give you the Book and wisdom and a Messenger comes to you who will testify to the guidance which you have received from Me, you must believe in him and help him, then He asked them, "Do you affirm and accept my covenant?" They replied, "Yes, we affirm it." The Lord said, "Then bear witness to this and I shall bear witness with you".
003:081 Shakir And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.
003:081 Sherali And remember the time when ALLAH took a covenant from the people through the Prophets, saying `Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And HE said, `Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said `We agree.' HE said `Then bear witness and I am with you among the witnesses.'
003:081 Yusufali Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."
003:082
003:082 Khan Then whoever turns away after this, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience).
003:082 Maulana Whoever then turns back after this, these are the transgressors.
003:082 Pickthal Then whosoever after this shall turn away: they will be miscreants.
003:082 Rashad Those who reject this (Quranic prophecy) are the evil ones.
003:082 Sarwar After this, whoever turns away will be of the evil-doers.
003:082 Shakir Whoever therefore turns back after this, these it is that are the transgressors.
003:082 Sherali Now whoso turns away after this, then surely, those are the transgressors.
003:082 Yusufali If any turn back after this, they are perverted transgressors.

003:083
003:083 Khan Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.
003:083 Maulana Seek they then other than Allah’s religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.
003:083 Pickthal Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.
003:083 Rashad Are they seeking other than GOD's religion, when everything in the heavens and the earth has submitted to Him, willingly and unwillingly, and to Him they will be returned?
003:083 Sarwar Do they want a religion other than the religion of God when all that is in the heavens and the earth have submitted themselves to His will, either by their own free will or by force? To God do all things return.
003:083 Shakir Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.
003:083 Sherali Do the seek a religion other than ALLAH's, while to HIM submits whosoever is in the heavens and the earth, willingly or unwillingly, and to HIM shall they all be returned?
003:083 Yusufali Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.
003:084
003:084 Khan Say (O Muhammad SAW): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)."
003:084 Maulana Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit.
003:084 Pickthal Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
003:084 Rashad Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."
003:084 Sarwar (Muhammad), say, "We believe in God and in that which has been revealed to us and in that which was revealed to Abraham, Ishmael, Isaac, Jacob, and their descendants. We believe in that which was given to Moses, Jesus, and the Prophets by their Lord. We make no distinction between them and we have submitted ourselves to the will of God".
003:084 Shakir Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.
003:084 Sherali Say, `We believe in ALLAH and that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and to HIM we submit.
003:084 Yusufali Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."
003:085
003:085 Khan And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.
003:085 Maulana And whoever seeks a religion other than Islam, it will not be accepted from him, and in the hereafter he will be one of the losers.
003:085 Pickthal And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.
003:085 Rashad Anyone who accepts other than Submission as his religion, it will not be accepted from him, and in the Hereafter, he will be with the losers.
003:085 Sarwar No religion other than Islam (submission to the will of God) will be accepted from anyone. Whoever follows a religion other than Islam will be lost on the Day of Judgment.
003:085 Shakir And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.
003:085 Sherali And whoso seeks a religion other than Islam, it shall not be accepted of him, and in the Hereafter he shall be among the losers.
003:085 Yusufali If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).
003:086
003:086 Khan How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allah guides not the people who are Zalimun (polytheists and wrong-doers).
003:086 Maulana How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allah guides not the unjust people.
003:086 Pickthal How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.
003:086 Rashad Why should GOD guide people who disbelieved after believing, and after witnessing that the messenger is truth, and after solid proofs have been given to them? GOD does not guide the wicked.
003:086 Sarwar Why would God guide a people who disbelieves after having had faith, who have found the Messenger to be truthful, and who have received authoritative evidence? God does not guide the unjust.
003:086 Shakir How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.
003:086 Sherali How shall ALLAH guide a people who have disbelieved after believing and who had borne witness that the messenger was true and to whom clear proofs had come? And ALLAH guides not the wrong doing people.
003:086 Yusufali How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

003:087
003:087 Khan They are those whose recompense is that on them (rests) the Curse of Allah, of the angels, and of all mankind.
003:087 Maulana As for these, their reward is that on them is the curse of Allah and the angels and of men, all together --
003:087 Pickthal As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.
003:087 Rashad These have incurred condemnation by GOD, and the angels, and all the people.
003:087 Sarwar What they will gain will be the condemnation of God, the angels, and all people,
003:087 Shakir (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.
003:087 Sherali As for such - their reward is that on them shall be the curse of ALLAH and of angels and of men, all together.
003:087 Yusufali Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind;-
003:088
003:088 Khan They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
003:088 Maulana Abiding therein. Their chastisement shall not be lightened, nor shall they be respited --
003:088 Pickthal They will abide therein. Their doom will not be lightened, neither will they be reprieved;
003:088 Rashad Eternally they abide therein; the retribution is never commuted for them, nor will they be reprieved.
003:088 Sarwar with which they will live forever. Their torment will not be relieved and no attention will be paid to them.
003:088 Shakir Abiding in it; their chastisement shall not be lightened nor shall they be respited.
003:088 Sherali They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved.
003:088 Yusufali In that will they dwell; nor will their penalty be lightened, nor respite be (their lot);-
003:089
003:089 Khan Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.
003:089 Maulana Except those who repent after that and amend, for surely Allah is Forgiving, Merciful.
003:089 Pickthal Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
003:089 Rashad Exempted are those who repent thereafter, and reform. GOD is Forgiver, Most Merciful.
003:089 Sarwar However, to those who repent afterwards and reform themselves, God is All-forgiving and All-merciful.
003:089 Shakir Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.
003:089 Sherali Except those who repent thereafter and amend. And surely ALLAH is Most Forgiving, Merciful.
003:089 Yusufali Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.
003:090
003:090 Khan Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'an and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
003:090 Maulana Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.
003:090 Pickthal Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.
003:090 Rashad Those who disbelieve after believing, then plunge deeper into disbelief, their repentance will not be accepted from them; they are the real strayers.
003:090 Sarwar Those who disbelieve, after having been believers and increase their disbelief, are lost and their repentance will not be accepted.
003:090 Shakir Surely, those who disbelieve a,fter their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.
003:090 Sherali Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray.
003:090 Yusufali But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.
003:091
003:091 Khan Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.
003:091 Maulana Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.
003:091 Pickthal Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.
003:091 Rashad Those who disbelieve and die as disbelievers, an earthful of gold will not be accepted from any of them, even if such a ransom were possible. They have incurred painful retribution; they will have no helpers.
003:091 Sarwar From those who have rejected the truth and died in disbelief, no ransom will be accepted even though they may pay a whole earth of gold. They will suffer a painful torment and no one will help them.
003:091 Shakir Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.
003:091 Sherali As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from anyone of them even the earth-full of gold though he offer it as ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.
003:091 Yusufali As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.
003:092
003:092 Part 4.
003:092 Section 10: Ever-living Testimony to the Truth of Islam
003:092 Khan By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.
003:092 Maulana You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it.
003:092 Pickthal Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.
003:092 Rashad You cannot attain righteousness until you give to charity from the possessions you love. Whatever you give to charity, GOD is fully aware thereof.
003:092 Sarwar You can never have extended virtue and righteousness unless you spend part of what you dearly love for the cause of God. God knows very well whatever you spend for His cause.
003:092 Shakir By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.
003:092 Sherali You cannot attain to righteousness unless you spend out of that which you love; and whatever you spend, ALLAH surely knows it well.
003:092 Yusufali By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

003:093	
003:093 Khan	All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurat (Torah) and recite it, if you are truthful."
003:093 Maulana	All food was lawful to the Children of Israel, before the Torah was revealed, except that which Israel forbade himself. Say: Bring the Torah and read it, if you are truthful.
003:093 Pickthal	All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.
003:093 Rashad	All food used to be lawful for the Children of Israel, until Israel imposed certain prohibitions on themselves before the Torah was sent down. Say, "Bring the Torah and read it, if you are truthful."
003:093 Sarwar	All food was lawful for the children of Israel except for what Israel had deemed unlawful for himself before the Torah was revealed. (Muhammad), ask them to bring the Torah and read it, if they are true in their claim (that all food was not unlawful for the children of Israel).
003:093 Shakir	All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.
003:093 Sherali	All food was lawful to the Children of Israel, except what Israel forbade himself before the Torah was sent down. Say, `Bring, then, the Torah and read it, if you are truthful.'
003:093 Yusufali	All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth.”
003:094	
003:094 Khan	Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Zalimun (disbelievers).
003:094 Maulana	So whoever forgoes a lie against Allah after this, these are the wrongdoers.
003:094 Pickthal	And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.
003:094 Rashad	Those who fabricate false prohibitions after this, and attribute them to GOD, are truly wicked.
003:094 Sarwar	Whoever ascribes falsehood to God despite of all the evidence is unjust.
003:094 Shakir	Then whoever fabricates a lie against Allah after this, these it is that are the unjust.
003:094 Sherali	Now whoso forges a lie against ALLAH after this, then it is these that are the wrongdoers.
003:094 Yusufali	If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.
003:095	
003:095 Khan	Say (O Muhammad SAW): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al- Mushrikun." (See V.2:105)
003:095 Maulana	Say: Allah speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists.
003:095 Pickthal	Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.
003:095 Rashad	Say, "GOD has proclaimed the truth: You shall follow Abraham's religion - monotheism. He never was an idolater."
003:095 Sarwar	(Muhammad), say, "God has spoken the Truth. Follow the upright tradition of Abraham who was not an idolater."
003:095 Shakir	Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.
003:095 Sherali	Say, `ALLAH has declared the truth; follow, therefore, the religion of Abraham who was ever inclined to ALLAH, and he was not of those who associated gods with Him.'
003:095 Yusufali	Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."
003:096	
003:096 Khan	Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (the mankind and jinns).
003:096 Maulana	Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.
003:096 Pickthal	Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;
003:096 Rashad	The most important shrine established for the people is the one in Becca; a blessed beacon for all the people.
003:096 Sarwar	The first house (of worship) that God assigned to men was in Bakka (another name of Mecca). It is a blessed one and a guide for all people.
003:096 Shakir	Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.
003:096 Sherali	Surely the first House founded for all mankind is that at Becca, abounding in blessings and a guidance for all peoples.
003:096 Yusufali	The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:
003:097	
003:097 Khan	In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).
003:097 Maulana	In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men own to Allah -- whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds.
003:097 Pickthal	Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.
003:097 Rashad	In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone.
003:097 Sarwar	In (Bakka), there are many clear signs (evidence of the existence of God). Among them is the spot where Abraham stood. Whoever seeks refuge therein will be protected by the laws of amnesty. Those who have the means and ability have a duty to God to visit the House and perform the hajj (pilgrimage) rituals. The unbelievers should know that God is Independent of all creatures.
003:097 Shakir	In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.
003:097 Sherali	In it are manifest Signs; it is the place of Abraham; and whoso enters it, is safe. And pilgrimage to the House is a duty which men - those who can find a way thither - owe to ALLAH. And whoso disbelieves, let him remember that ALLAH is surely Independent of all creatures.
003:097 Yusufali	In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

003:098
003:098 Khan Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayat of Allah (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allah is Witness to what you do?"
003:098 Maulana Say: O People of the Book, why do you disbelieve in the messages of Allah? And Allah is a witness of what you do.
003:098 Pickthal Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?
003:098 Rashad Say, "O followers of the scripture, why do you reject these revelations of GOD, when GOD is witnessing everything you do?"
003:098 Sarwar (Muhammad), ask the People of the Book, "Why do you deny the revelations of God when He is Well-Aware of your dealings?".
003:098 Shakir Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.
003:098 Sherali Say, `O People of the Book ! why deny ye the signs of ALLAH, while ALLAH is Witness of what you do?
003:098 Yusufali Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"
003:099
003:099 Khan Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad SAW as a Messenger of Allah and Islam (Allah's Religion, i.e. to worship none but Him Alone)]? And Allah is not unaware of what you do."
003:099 Maulana Say: O People of the Book, why do you hinder those who believe from the way of Allah, seeking (to make) it crooked, while you are witnesses? And Allah is not heedless of what you do.
003:099 Pickthal Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.
003:099 Rashad Say, "O followers of the scripture, why do you repel from the path of GOD those who wish to believe, and seek to distort it, even though you are witnesses?" GOD is never unaware of anything you do.
003:099 Sarwar Ask them, "Why do you create obstacles in the way of God for those who believe in Him, trying to make His way seem crooked when you know that it is straight? God is not unaware of what you do.
003:099 Shakir Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.
003:099 Sherali Say, `O People of the Book ! why hinder ye the believers from the path of ALLAH, seeking to make it crooked, while you are witnesses thereof? And ALLAH is not unmindful of what you do.'
003:099 Yusufali Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do."
003:100
003:100 Khan O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!
003:100 Maulana O you who believe, if you obey a party from among those who have been given the book, they will turn you back as disbelievers after your believe.
003:100 Pickthal O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.
003:100 Rashad O you who believe, if you obey some of those who received the scripture, they will revert you, after having believed, into disbelievers.
003:100 Sarwar Believers, if you obey a certain group among the People of the Book, they will turn you back to disbelief.
003:100 Shakir O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.
003:100 Sherali O ye who believe ! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.
003:100 Yusufali O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!
003:101
003:101 Khan And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's Religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path.
003:101 Maulana And how can you disbelieve while to you are recited the messages of Allah, and among you is his Messenger? And whoever holds fast to Allah, he indeed is guided to a right path.
003:101 Pickthal How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.
003:101 Rashad How can you disbelieve, when these revelations of GOD have been recited to you, and His messenger has come to you? Whoever holds fast to GOD will be guided in the right path.
003:101 Sarwar How could you turn back to disbelief when the words of God are recited to you and you have in your midst His Messenger? Those who seek the protection of God will certainly be guided to the right path.
003:101 Shakir But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.
003:101 Sherali How would you disbelieve, while to you are rehearsed the Signs of ALLAH, and HIS messenger is in your midst? And he who holds fast to ALLAH is indeed guided to the right path.
003:101 Yusufali And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.
003:102
003:102 Section 11: Muslims exhorted to remain united
003:102 Khan O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.
003:102 Maulana O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims.
003:102 Pickthal O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)
003:102 Rashad O you who believe, you shall observe GOD as He should be observed, and do not die except as Submitters.
003:102 Sarwar Believers, have fear of God as you should and die only as Muslims (having submitted to the will of God).
003:102 Shakir O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.
003:102 Sherali O ye who believe ! fear ALLAH as HE should be feared; and let not death overtake you except when you are in a state of submission.
003:102 Yusufali O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

003:103
003:103 Khan And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.
003:103 Maulana And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.
003:103 Pickthal And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,
003:103 Rashad You shall hold fast to the rope of GOD, all of you, and do not be divided. Recall GOD's blessings upon you - you used to be enemies and He reconciled your hearts. By His grace, you became brethren. You were at the brink of a pit of fire, and He saved you therefrom. GOD thus explains His revelations for you, that you may be guided.
003:103 Sarwar All of you united hold fast to the rope of God (the Quran and His Messenger), and recall how He favored you when your hostility to each other had torn you apart. He united your hearts in one faith and through His Grace you became brothers. You were on the verge of falling headlong into the abyss of fire, but God saved you. This is how God explains to you His revelations so that you may have the right guidance.
003:103 Shakir And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.
003:103 Sherali And hold fast, all together, to the rope of ALLAH and be not divided; and remember the favour of ALLAH which HE bestowed upon you when you were enemies and HE united your hearts in love, so that by HIS grace you became as brothers; and you were on the brink of a pit of fire and HE saved you from it. Thus does ALLAH explain to you HIS commandments that you may be guided.
003:103 Yusufali And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.
003:104
003:104 Khan Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.
003:104 Maulana And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.
003:104 Pickthal And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.
003:104 Rashad Let there be a community of you who invite to what is good, advocate righteousness, and forbid evil. These are the winners.
003:104 Sarwar Let there be a group among you who will invite others to do good deeds, command them to obey the Law, and prohibit them from committing sins. These people will have eternal happiness.
003:104 Shakir And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.
003:104 Sherali And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.
003:104 Yusufali Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.
003:105
003:105 Khan And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.
003:105 Maulana And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.
003:105 Pickthal And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,
003:105 Rashad Do not be like those who became divided and disputed, despite the clear proofs that were given to them. For these have incurred a terrible retribution.
003:105 Sarwar Do not be like those who turned into quarrelling sects after receiving clear authoritative evidence. They will suffer a great torment.
003:105 Shakir And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.
003:105 Sherali And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be grievous punishment,
003:105 Yusufali Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-
003:106
003:106 Khan On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."
003:106 Maulana On the day when (some) faces turn white and (some) faces turn black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved.
003:106 Pickthal On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.
003:106 Rashad The day will come when some faces will be brightened (with joy), while other faces will be darkened (with misery). As for those whose faces are darkened, they will be asked, "Did you not disbelieve after believing? Therefore, suffer the retribution for your disbelief."
003:106 Sarwar On the day when some faces will become white and others black, God will ask the people with the faces which have become black, "Why did you give up your faith? Now suffer the torment for your disbelief".
003:106 Shakir On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.
003:106 Sherali On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, it will be said to them: `Did you disbelieve after believing? Taste then the punishment because you disbelieved.'
003:106 Yusufali On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

003:107
003:107 Khan And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever.
003:107 Maulana And as to those whose faces are white, they shall be in Allah’s mercy. Therein they shall abide.
003:107 Pickthal And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.
003:107 Rashad As for those whose faces are brightened, they will rejoice in GOD's mercy; they abide therein forever.
003:107 Sarwar The people whose faces have become white will enjoy the mercy of God with which they will live forever.
003:107 Shakir And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.
003:107 Sherali And as for those whose faces will be white, they will be in the mercy of ALLAH; therein will they abide.
003:107 Yusufali But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).
003:108
003:108 Khan These are the Verses of Allah: We recite them to you (O Muhammad SAW) in truth, and Allah wills no injustice to the 'Alamin (mankind and jinns).
003:108 Maulana These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures.
003:108 Pickthal These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.
003:108 Rashad These are GOD's revelations; we recite them to you, truthfully. GOD does not wish any hardship for the people.
003:108 Sarwar Such are God's revelations which We explain to you, (Muhammad), for a genuine purpose. God does not want injustice for any of His creatures.
003:108 Shakir These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.
003:108 Sherali These are the Signs of ALLAH, comprising the Truth. WE rehearse them to thee and ALLAH desires not any injustice to HIS creatures.
003:108 Yusufali These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.
003:109
003:109 Khan And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.
003:109 Maulana And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah are all affairs returned.
003:109 Pickthal Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.
003:109 Rashad To GOD belongs everything in the heavens and everything on earth, and all matters are controlled by GOD.
003:109 Sarwar To God belongs all that is in the heavens and the earth and to Him do all things return.
003:109 Shakir And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return
003:109 Sherali And to ALLAH belongs whatever is in the heavens and what ever is in the earth, and to ALLAH shall all affairs be returned for decision.
003:109 Yusufali To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).
003:110
003:110 Section 12: Relations of Jews with Muslims
003:110 Khan You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).
003:110 Maulana You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors.
003:110 Pickthal Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.
003:110 Rashad You are the best community ever raised among the people: you advocate righteousness and forbid evil, and you believe in GOD. If the followers of the scripture believed, it would be better for them. Some of them do believe, but the majority of them are wicked.
003:110 Sarwar You are the best nation that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God. Had the People of the Book accepted the faith (Islam), it would certainly have been better for them. Some of them have faith, but most of them are evil doers.
003:110 Shakir You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.
003:110 Sherali You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in ALLAH. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors.
003:110 Yusufali Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.
003:111
003:111 Khan They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
003:111 Maulana They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to you. Then they will not be helped.
003:111 Pickthal They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.
003:111 Rashad They can never harm you, beyond insulting you. If they fight you, they will turn around and flee. They can never win.
003:111 Sarwar They can never harm you beyond annoyance. In a fight, they will turn back in defeat and they will not be helped.
003:111 Shakir They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.
003:111 Sherali They cannot harm you save that they may cause you slight hurt; and if they fight you, they will turn their backs to you. Then they shall not be helped.
003:111 Yusufali They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

003:112	
003:112 Khan	Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience, crimes and sins).
003:112 Maulana	Abasement will be their lot wherever they are found, except under a covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.
003:112 Pickthal	Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.
003:112 Rashad	They shall be humiliated whenever you encounter them, unless they uphold GOD's covenant, as well as their peace covenants with you. They have incurred wrath from GOD, and, consequently, they are committed to disgrace. This is because they rejected GOD's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.
003:112 Sarwar	Humiliation will strike them wherever they seek protection, except when they seek protection from God and the people. They have incurred the wrath of God unto themselves and have been struck with destitution for their rejection of the revelations of God and for unjustly murdering the Prophets. It is all because of their transgression and rebellion.
003:112 Shakir	Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.
003:112 Sherali	They shall be smitten with abasement wherever they are found unless they are protected by a covenant with ALLAH or by a covenant with men. They have incurred the wrath of ALLAH, and they have been smitten with wretchedness. That is because they rejected the Signs of ALLAH and sought to slay the Prophets unjustly. That is because they rebelled and used to transgress.
003:112 Yusufali	Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.
003:113	
003:113 Khan	Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer.
003:113 Maulana	They are not all alike. Of the People of the Book there is an upright party who recite Allah’s messages in the night-time and they adore (Him).
003:113 Pickthal	They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).
003:113 Rashad	They are not all the same; among the followers of the scripture, there are those who are righteous. They recite GOD's revelations through the night, and they fall prostrate.
003:113 Sarwar	The People of the Book are not all the same. Some of them are straightforward. They recite the words of God in prostration at night.
003:113 Shakir	They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).
003:113 Sherali	They are not all alike. Among the People of the Book, there is a party who stand by their covenant; they recite the word of ALLAH in the hours of the night and prostrate themselves before HIM.
003:113 Yusufali	Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.
003:114	
003:114 Khan	They believe in Allah and the Last Day; they enjoin Al-Ma'ruf (Islamic Monotheism, and following Prophet Muhammad SAW) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad SAW); and they hasten in (all) good works; and they are among the righteous.
003:114 Maulana	They believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.
003:114 Pickthal	They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.
003:114 Rashad	They believe in GOD and the Last Day, they advocate righteousness and forbid evil, and they hasten to do righteous works. These are the righteous.
003:114 Sarwar	They believe in God and the Day of Judgment. They command people to follow good, prohibit others from committing evil and compete with each other in doing good deeds. These are the righteous ones.
003:114 Shakir	They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.
003:114 Sherali	They believe in ALLAH and the Last Day, and enjoin good and forbid evil, and hasten to vie with one another in good works. And these are among the righteous.
003:114 Yusufali	They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.
003:115	
003:115 Khan	And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttaqun (the pious - see V.2:2).
003:115 Maulana	And whatever good they do, they will not be denied it. And Allah knows those who keep their duty.
003:115 Pickthal	And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).
003:115 Rashad	Any good they do will not go unrewarded. GOD is fully aware of the righteous.
003:115 Sarwar	They will never be denied the rewards of their good deeds. God knows well about the pious.
003:115 Shakir	And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).
003:115 Sherali	And whatever good they do, they shall not be denied its due reward, and ALLAH well knows those who guard against evil.
003:115 Yusufali	Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

003:116	
003:116 Khan	Surely, those who reject Faith (disbelieve in Muhammad SAW as being Allah's Prophet and in all that which he has brought from Allah), neither their properties, nor their offspring will avail them aught against Allah. They are the dwellers of the Fire, therein they will abide.
003:116 Maulana	Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And these are the companions of the Fire; therein they abide.
003:116 Pickthal	Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.
003:116 Rashad	Those who disbelieved can never be helped by their money or their children against GOD. They have incurred Hell, wherein they abide forever.
003:116 Sarwar	The wealth and the children of the unbelievers can never make them independent of God. They are the dwellers of hell wherein they will live forever.
003:116 Shakir	(As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.
003:116 Sherali	As for those who disbelieve, their possessions and their children shall not avail them aught against ALLAH, and these are the inmates of the Fire; therein shall they abide.
003:116 Yusufali	Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).
003:117	
003:117 Khan	The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong aginst themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Christ and Muhammad SAW). Allah wronged them not, but they wronged themselves.
003:117 Maulana	The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold; it smites the harvest of a people who are unjust to themselves and destroys it. And Allah wronged them not but they wronged themselves.
003:117 Pickthal	The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.
003:117 Rashad	The example of their accomplishments in this life is like a violent wind that hits the harvest of people who have wronged their souls, and wipes it out. GOD never wronged them; it is they who wronged themselves.
003:117 Sarwar	What they spend in this life is like the freezing wind that may strike and destroy the farms of the people who have wronged themselves. God has not done injustice to them, but they have wronged themselves.
003:117 Shakir	The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who haw done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.
003:117 Sherali	The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold. It smites the harvest of a people who have wronged themselves and destroys it. And ALLAH wronged them not but they wronged themselves.
003:117 Yusufali	What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.
003:118	
003:118 Khan	O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.
003:118 Maulana	O you who believe, take not for intimate friends others than your own people: they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand.
003:118 Pickthal	O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.
003:118 Rashad	O you who believe, do not befriend outsiders who never cease to wish you harm; they even wish to see you suffer. Hatred flows out of their mouths and what they hide in their chests is far worse. We thus clarify the revelations for you, if you understand.
003:118 Sarwar	Believers, do not expose your privacy to the unbelievers. They like to mislead you and see that you are seriously harmed. Signs of animosity from their mouths have already become audible, but what they hide in their heads is even worse. We have certainly made Our evidence clear, if only you would consider it.
003:118 Shakir	O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.
003:118 Sherali	O ye who believe ! take not others than your own people as intimate friends; they will spare no pains to ruin you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths and what their breasts hide is greater still. We have made clear to you OUR commandments, if you will only use your understanding.
003:118 Yusufali	O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

003:119
003:119 Khan Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)."
003:119 Maulana Lo! you are they who will love them while they love you not, and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say: Die in your rage. Surely Allah is Knower of what is in the hearts.
003:119 Pickthal Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.
003:119 Rashad Here you are loving them, while they do not love you, and you believe in all the scripture. When they meet you they say, "We believe," but as soon as they leave, they bite their fingers out of rage towards you. Say, "Die in your rage." GOD is fully aware of the innermost thoughts.
003:119 Sarwar There are people whom you love, but they do not love you, despite your belief in all the (heavenly) Books. On meeting you They proclaim belief on meeting you, but in private, bite their fingers at you in anger. Tell them, "Perish in your rage! God knows well what is in everyone's hearts".
003:119 Shakir Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.
003:119 Sherali Behold ! you are those who love them, but they love you not. And you believe in the Book, all of it. When they meet you, they say, `We believe;' but when they are alone, they bite their finger tips at you for rage. Say, `Perish in your rage. Surely ALLAH has full knowledge of what is hidden in your breast.'
003:119 Yusufali Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."
003:120
003:120 Khan If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.
003:120 Maulana If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allah encompasses what they do.
003:120 Pickthal If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.
003:120 Rashad When anything good comes your way they hurt, and when something bad happens to you they rejoice. If you steadfastly persevere, and maintain righteousness, their schemes will never hurt you. GOD is fully aware of everything they do.
003:120 Sarwar They hate to see your success and rejoice if any misfortune befalls you. If you will be patient and pious, their plots can cause no harm to you. God has control over all their actions.
003:120 Shakir If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.
003:120 Sherali If anything good befalls you, it grieves them; and if an evil afflicts you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all; surely ALLAH encompasses all that they do.
003:120 Yusufali If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.
003:121
003:121 Section 13: The Battle of Uhud
003:121 Khan And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.
003:121 Maulana And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allah is Hearing, Knowing.
003:121 Pickthal And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.
003:121 Rashad Recall that you (Muhammad) were among your people when you set out to assign to the believers their positions for battle. GOD is Hearer, Omniscient.
003:121 Sarwar (Muhammad), remember the morning when you left home to show the believers their position in the battle? God is All-hearing and All-knowing.
003:121 Shakir And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.
003:121 Sherali And remember when thou didst go forth early in the morning from thy household, assigning to the believers their positions for battle. And ALLAH is All-Hearing, All-Knowing.
003:121 Yusufali Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things:
003:122
003:122 Khan When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.
003:122 Maulana When two parties from among you thought of showing cowardice, and Allah was the Guardian of them both. And in Allah should the believers trust.
003:122 Pickthal When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.
003:122 Rashad Two groups among you almost failed, but GOD was their Lord. In GOD the believers shall trust.
003:122 Sarwar Two groups among you almost lost courage despite having God as their Guardian. The believers should always have trust in God.
003:122 Shakir When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.
003:122 Sherali When two parties from among you, thought of showing cowardice, although ALLAH was their Friend. And upon ALLAH should the believers rely.
003:122 Yusufali Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.

003:123
003:123 Khan And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful.
003:123 Maulana And Allah certainly helped you at Badr when you were weak. So keep your duty to Allah that you may give thanks.
003:123 Pickthal Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.
003:123 Rashad GOD has granted you victory at Badr, despite your weakness. Therefore, you shall observe GOD, to show your appreciation.
003:123 Sarwar God gave you victory in the battle of Badr where your forces were much weaker than those of the enemy. Have fear of God so that you may give Him thanks.
003:123 Shakir And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.
003:123 Sherali And ALLAH had already helped you at Badr when you were weak. So take ALLAH for your protector so that you may be grateful.
003:123 Yusufali Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.
003:124
003:124 Khan (Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?"
003:124 Maulana When thou didst say to the believers: Does it not suffice you that your Lord should help you with three thousand angels sent down?
003:124 Pickthal When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?
003:124 Rashad You told the believers, "Is it not enough that your Lord supports you with three thousand angels, sent down?"
003:124 Sarwar Also, remember when you said to the believers, "Is it not enough that your Lord is helping you with a force of three thousand angels sent (from the heavens)?".
003:124 Shakir When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?
003:124 Sherali When thou didst say to the believers, `Will it not suffice you that your Lord should help you with three thousand angels sent down from on high.
003:124 Yusufali Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?
003:125
003:125 Khan "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
003:125 Maulana Yea, if you are steadfast and keep your duty, and they come upon you in a headlong manner, your Lord will assist you with five thousand of havoc-making angels.
003:125 Pickthal Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.
003:125 Rashad Indeed, if you steadfastly persevere and maintain righteousness, then they attack you suddenly, your Lord will support you with five thousand angels, well trained.
003:125 Sarwar Certainly, if you have patience and piety, even if the enemy attacks immediately after this, God will help you with another force of five thousand angels, all splendidly (and or distinctly marked) dressed.
003:125 Shakir Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.
003:125 Sherali Yea, if you be steadfast and righteous and they came upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.
003:125 Yusufali "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.
003:126
003:126 Khan Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.
003:126 Maulana And Allah made it only as good news for you, and that your hearts might be at ease thereby. And help comes only from Allah, the Mighty, the Wise,
003:126 Pickthal Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -
003:126 Rashad GOD thus informs you, in order to give you good news, and to assure your hearts. Victory comes only from GOD, the Almighty, Most Wise.
003:126 Sarwar The sending of the angels is a glad news from your Lord so that you would have more confidence in Him. No victory is real unless it is from God, the Majestic and All-wise.
003:126 Shakir And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.
003:126 Sherali And ALLAH has made it only as glad tidings for you and to put your hearts at rest thereby; and help comes from ALLAH alone, the Mighty, the Wise.
003:126 Yusufali Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:
003:127
003:127 Khan That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
003:127 Maulana That He may cut off a part of those who disbelieve or abase them so that they should return in failure.
003:127 Pickthal That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.
003:127 Rashad He thus annihilates some disbelievers, or neutralizes them; they always end up the losers.
003:127 Sarwar (They are sent) to break the power of the unbelievers or disgrace them and make them return after having lost all hope."
003:127 Shakir That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.
003:127 Sherali This will be, that HE might cut off a part of the disbelievers or abase them so that they may go back frustrated.
003:127 Yusufali That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

003:128
003:128 Khan Not for you (O Muhammad SAW, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers, etc.).
003:128 Maulana Thou has no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers.
003:128 Pickthal It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.
003:128 Rashad It is not up to you; He may redeem them, or He may punish them for their transgressions.
003:128 Sarwar (Muhammad), it is not your concern whether He forgives them or punishes them for they are unjust.
003:128 Shakir You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.
003:128 Sherali It is none of thy concern whether HE may turn to them in mercy or punish them, for they are wrongdoers.
003:128 Yusufali Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.
003:129
003:129 Khan And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.
003:129 Maulana And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is Forgiving, Merciful.
003:129 Pickthal Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.
003:129 Rashad To GOD belongs everything in the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. GOD is Forgiver, Most Merciful.
003:129 Sarwar To God belongs all that is in the heavens and the earth. He may forgive or punish whomever He wants. God is All-forgiving and All-merciful.
003:129 Shakir And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.
003:129 Sherali And to ALLAH belongs whatever is in the heavens and whatever is in the earth. HE forgives whomsoever HE pleases and punishes whomsoever HE pleases, and ALLAH is Most Forgiving, Merciful.
003:129 Yusufali To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.
003:130
003:130 Section 14: What Success meant for the Muslims
003:130 Khan O you who believe! Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful.
003:130 Maulana O you who believe, devour not usury, doubling and redoubling, and keep your duty to Allah, that you may be successful.
003:130 Pickthal O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.
003:130 Rashad O you who believe, you shall not take usury, compounded over and over. Observe GOD, that you may succeed.
003:130 Sarwar Believers, do not accept illegal interest in order to increase your wealth many times over. Have fear of God so that you will have everlasting happiness.
003:130 Shakir O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.
003:130 Sherali O ye who believe ! devour not interest involving multiple additions, and fear ALLAH that you may prosper.
003:130 Yusufali O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.
003:131
003:131 Khan And fear the Fire, which is prepared for the disbelievers.
003:131 Maulana And guard yourselves against the fire which has been prepared for the disbelievers.
003:131 Pickthal And ward off (from yourselves) the Fire prepared for disbelievers.
003:131 Rashad Beware of the hellfire that awaits the disbelievers.
003:131 Sarwar Save yourselves from the fire which is prepared for the unbelievers.
003:131 Shakir And guard yourselves against the fire which has been prepared for the unbelievers.
003:131 Sherali And fear the Fire which has been prepared for the disbelieves.
003:131 Yusufali Fear the Fire, which is repaired for those who reject Faith:
003:132
003:132 Khan And obey Allah and the Messenger (Muhammad SAW) that you may obtain mercy.
003:132 Maulana And obey Allah and the Messenger, that you may be shown mercy.
003:132 Pickthal And obey Allah and the messenger, that ye may find mercy.
003:132 Rashad You shall obey GOD and the messenger, that you may attain mercy.
003:132 Sarwar Obey God and the Messenger so that you may receive mercy.
003:132 Shakir And obey Allah and the Messenger, that you may be shown mercy.
003:132 Sherali And obey ALLAH and the Messenger that you may be shown mercy.
003:132 Yusufali And obey Allah and the Messenger; that ye may obtain mercy.
003:133
003:133 Khan And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious - see V.2:2).
003:133 Maulana And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth; it is prepared for those who keep their duty:
003:133 Pickthal And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);
003:133 Rashad You should eagerly race towards forgiveness from your Lord and a Paradise whose width encompasses the heavens and the earth; it awaits the righteous,
003:133 Sarwar Hasten to obtain forgiveness from your Lord and to qualify yourselves for Paradise. Paradise, vast as the heavens and the earth, is prepared for the pious
003:133 Shakir And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).
003:133 Sherali And hasten towards forgiveness from your Lord, and the Paradise whose value is the heavens and the earth. It is prepared for the God-fearing.
003:133 Yusufali Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-

003:134
003:134 Khan Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers).
003:134 Maulana Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves the doers of good (to others).
003:134 Pickthal Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;
003:134 Rashad who give to charity during the good times, as well as the bad times. They are suppressors of anger, and pardoners of the people. GOD loves the charitable.
003:134 Sarwar who spend their property for the cause of God in prosperity as well as in adversity and who also harness their anger and forgive the people. God loves the righteous ones.
003:134 Shakir Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).
003:134 Sherali Those, who spends in prosperity and adversity, and those who suppress anger, and pardon men; and ALLAH loves those who do good;
003:134 Yusufali Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;-
003:135
003:135 Khan And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.
003:135 Maulana And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives sins but Allah? And they persist not knowingly in what they do.
003:135 Pickthal And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.
003:135 Rashad If they fall in sin or wrong their souls, they remember GOD and ask forgiveness for their sins - and who forgives the sins except GOD - and they do not persist in sins, knowingly.
003:135 Sarwar (Paradise) is also for those who, when committing a sin or doing injustice to themselves, remember God and ask Him to forgive their sins. Who can forgive sins besides God? And who do not knowingly persist in their mistakes?.
003:135 Shakir And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.
003:135 Sherali And those who, when they commit a foul deed or wrong themselves, remember ALLAH and implore forgiveness for their sins - and who can forgive sins except ALLAH - and do not knowingly persist in what they do.
003:135 Yusufali And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.
003:136
003:136 Khan For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).
003:136 Maulana Their reward is protection from their Lord, and Gardens wherein flow rivers, to abide in them. And excellent is the reward of the workers!
003:136 Pickthal The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!
003:136 Rashad Their recompense is forgiveness from their Lord, and gardens with flowing streams; they abide therein forever. What a blessed reward for the workers!
003:136 Sarwar Their reward will be forgiveness from their Lord and gardens wherein streams flow and wherein they will live forever. How blessed is the reward of those who labor.
003:136 Shakir (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.
003:136 Sherali It is these whose reward is forgiveness from their Lord, and gardens beneath which rivers flow, wherein they will abide; and an excellent is the reward of good workers.
003:136 Yusufali For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!
003:137
003:137 Khan Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers).
003:137 Maulana Indeed there have been examples before you; so travel in the earth and see what was the end of the deniers.
003:137 Pickthal Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).
003:137 Rashad Precedents have been set for you in the past; roam the earth and note the consequences for the unbelievers.
003:137 Sarwar Different traditions existed in the past. Travel in the land and find out about the fate of those who rejected the Truth.
003:137 Shakir Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.
003:137 Sherali Surely there have been many dispensations before you; so travel through the earth and see how evil was the end of those who treated the Prophets as liars.
003:137 Yusufali Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.
003:138
003:138 Khan This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqun (the pious - see V.2:2).
003:138 Maulana This is a clear statement for men, and a guidance and an admonition to those who would keep their duty.
003:138 Pickthal This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)
003:138 Rashad This is a proclamation for the people, and a guidance and enlightenment for the righteous.
003:138 Sarwar This (Quran) is a reminder for the people and a guide and advice for the pious.
003:138 Shakir This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).
003:138 Sherali This Qur'an is a clear demonstration to men, and a guidance and an admonition to the God-fearing.
003:138 Yusufali Here is a plain statement to men, a guidance and instruction to those who fear Allah!

003:139	
003:139 Khan	So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
003:139 Maulana	And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers.
003:139 Pickthal	Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.
003:139 Rashad	You shall not waver, nor shall you grieve, for you are the ultimate victors, if you are believers.
003:139 Sarwar	Do not be discouraged or grieved. You alone will have true dignity if you only are true believers.
003:139 Shakir	And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.
003:139 Sherali	Slacken not nor grieve; and you shall certainly have the upper hand, if you are true believers.
003:139 Yusufali	So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.
003:140	
003:140 Khan	If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrong-doers).
003:140 Maulana	If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know those who believe and take witnesses from among you. And Allah loves not the wrongdoers,
003:140 Pickthal	If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.
003:140 Rashad	If you suffer hardship, the enemy also suffers the same hardship. We alternate the days of victory and defeat among the people. GOD thus distinguishes the true believers, and blesses some of you with martyrdom. GOD dislikes injustice.
003:140 Sarwar	If you get hurt, certainly others have also experienced injuries. We have made people pass through the different turns of history so that God would know the true believers, have some of you bear witness to the people's deeds, {God does not love the unjust}
003:140 Shakir	If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.
003:140 Sherali	If you have received an injury, surely the disbelieving people have already received a similar injury. And such days WE cause to alternate among men that they may be admonished, and that ALLAH may cause to be distinguished those who believe and may take witnesses from among you; and ALLAH loves not the unjust.
003:140 Yusufali	If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.
003:141	
003:141 Khan	And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.
003:141 Maulana	And that He may purge those who believe and deprive the disbelievers of blessings.
003:141 Pickthal	And that Allah may prove those who believe, and may blight the disbelievers.
003:141 Rashad	GOD thus toughens those who believe and humiliates the disbelievers.
003:141 Sarwar	test the faith of the believers, and deprive the unbelievers of (His) blessings.
003:141 Shakir	And that He may purge those who believe and deprive the unbelievers of blessings.
003:141 Sherali	And that ALLAH may purify those who believe, and destroy the disbelievers.
003:141 Yusufali	Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.
003:142	
003:142 Khan	Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As- Sabirin (the patient ones, etc.)?
003:142 Maulana	Do you think that you will enter the Garden while Allah has not yet known those from among you who strive hard (nor) known the steadfast?
003:142 Pickthal	Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?
003:142 Rashad	Do you expect to enter Paradise without GOD distinguishing those among you who strive, and without distinguishing those who are steadfast?
003:142 Sarwar	Did you think that you could go to Paradise before God knew which of you fought for His cause and which of you bore patience?.
003:142 Shakir	Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.
003:142 Sherali	Do you suppose that you will enter Heaven while ALLAH has not yet caused to be distinguished those of you that strive in the way of ALLAH and has not yet caused to be distinguished the steadfast.
003:142 Yusufali	Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?
003:143	
003:143 Khan	You did indeed wish for death (Ash-Shahadah - martyrdom) before you met it. Now you have seen it openly with your own eyes.
003:143 Maulana	And certainly you desired death before you met it. So indeed you have seen it now while you look (at it).
003:143 Pickthal	And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!
003:143 Rashad	You used to long for death before you had to face it. Now you have faced it, right before your eyes.
003:143 Sarwar	You certainly wished to die (for the cause of God) before you actually faced death. Then you faced death (in the battlefield and only a few of you had the true desire to die).
003:143 Shakir	And certainly you desired death before you met it, so indeed you have seen it and you look (at it)
003:143 Sherali	And you used to wish for such a death before you met it; now you have seen it face to face, then why do some of you seek to avoid it.
003:143 Yusufali	Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)

003:144
003:144 Section 15: Sufferings to be met with Perseverance
003:144 Khan Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.
003:144 Maulana And Muhammad is but a messenger -- messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allah. And Allah will reward the grateful.
003:144 Pickthal Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.
003:144 Rashad Muhammad was no more than a messenger like the messengers before him. Should he die or get killed, would you turn back on your heels? Anyone who turns back on his heels, does not hurt GOD in the least. GOD rewards those who are appreciative.
003:144 Sarwar Muhammad is only a Messenger. There lived other Messengers before him. Should (Muhammad) die or be slain, would you then turn back to your pre-Islamic behavior? Whoever does so can cause no harm to God. God will reward those who give thanks.
003:144 Shakir And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels!s, he will by no means do harm to Allah in the least and Allah will reward the grateful.
003:144 Sherali And Muhammad is but a messenger. Verily all Messengers have passed away before him. If then he dies or is slain, will you turn back on your heels? And he who turns back on his heels shall not harm ALLAH at all. And ALLAH will certainly reward the grateful.
003:144 Yusufali Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.
003:145
003:145 Khan And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.
003:145 Maulana And no soul can die but with Allah's permission -- the term is fixed. And whoever desires the reward of this world, We give him of it, and whoever desires the reward of the Hereafter, We give him of it. And We shall reward the grateful.
003:145 Pickthal No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.
003:145 Rashad No one dies except by GOD's leave, at a predetermined time. Whoever seeks the vanities of this world, we give him therefrom, and whoever seeks the rewards of the Hereafter, we bless him therein. We reward those who are appreciative.
003:145 Sarwar No one can die without the permission of God. This is a written decree of the appointed term for life. We shall give worldly gains to whoever wants them. Those who want rewards in the life hereafter will also receive them. We reward those who give thanks.
003:145 Shakir And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.
003:145 Sherali And no soul can die except by ALLAH's leave, - a decree with a fixed term. And whoever desires the reward of the present world, WE will give him thereof; and whoever desires the reward of the Hereafter, WE will give him thereof; and WE will surely reward the grateful.
003:145 Yusufali Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.
003:146
003:146 Khan And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.).
003:146 Maulana And how many a prophet has fought, with whom were many worshippers of the Lord. So they did not lose heart on account of that which befell them in Allah's way, nor did they weaken, nor did they abase themselves. And Allah loves the steadfast.
003:146 Pickthal And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.
003:146 Rashad Many a prophet had godly people fight along with him, without ever wavering under pressure in the cause of GOD, nor did they hesitate or become discouraged. GOD loves the steadfast.
003:146 Sarwar Many godly people fought to help the Prophets in the cause of God. They did not lose courage, show weakness, or give in when facing hardships in their fight for the cause of God. God loves those who have patience.
003:146 Shakir And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.
003:146 Sherali And many a Prophet there has been beside whom fought numerous companies of their followers. They slacken not for aught that befell them in the way of ALLAH nor did they weaken, nor did they humiliate themselves before the enemy. And ALLAH loves the steadfast.
003:146 Yusufali How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.
003:147
003:147 Khan And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."
003:147 Maulana And their cry was only that they said: Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people.
003:147 Pickthal Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.
003:147 Rashad Their only utterance was, "Our Lord, forgive us our sins, and our transgressions, strengthen our foothold, and grant us victory over the disbelievers."
003:147 Sarwar The only words that they spoke were, "Lord, forgive our sins and our excess in our dealings, make us steadfast (in the fight for Your cause), and grant us victory over the unbelievers."
003:147 Shakir And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.
003:147 Sherali And they uttered not a word except that they said, `Our Lord forgive us our sins and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.
003:147 Yusufali All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

003:148	
003:148 Khan	So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinun (the good-doers - see the footnote of V.3:134).
003:148 Maulana	So Allah gave them the reward of the world and a good reward of the Hereafter. And Allah loves the doers of good (to others).
003:148 Pickthal	So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.
003:148 Rashad	Consequently, GOD granted them the rewards of this world, and the better rewards of the Hereafter. GOD loves the good doers.
003:148 Sarwar	God gave them their reward in this world and the best reward of the life to come. God loves the righteous ones.
003:148 Shakir	So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).
003:148 Sherali	So ALLAH gave them the reward of this world, and also an excellent reward of the Hereafter; and ALLAH loves those who do good.
003:148 Yusufali	And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.
003:149	
003:149	Section 16: Causes of Misfortune in Uhad Battle
003:149 Khan	O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.
003:149 Maulana	O you who believe, if you obey those who disbelieve, they will make you turn back upon your heels, so you will turn back losers.
003:149 Pickthal	O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.
003:149 Rashad	O you who believe, if you obey those who disbelieve, they will turn you back on your heels, then you end up losers.
003:149 Sarwar	Believers, if you obey the unbelievers, they will turn you back to disbelief and you will become lost.
003:149 Shakir	O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.
003:149 Sherali	O ye who believe ! if you obey those who have disbelieved, they will cause you to turn back on your heels, and you will become the losers.
003:149 Yusufali	O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.
003:150	
003:150 Khan	Nay, Allah is your Maula (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.
003:150 Maulana	Nay, Allah is your Patron, and He is the Best of the helpers.
003:150 Pickthal	But Allah is your Protector, and He is the Best of Helpers.
003:150 Rashad	GOD alone is your Lord and Master, and He is the best supporter.
003:150 Sarwar	God is your Guardian and the best Helper.
003:150 Shakir	Nay! Allah is your Patron and He is the best of the helpers.
003:150 Sherali	Nay, ALLAH is your Protector, and HE is the Best of helpers.
003:150 Yusufali	Nay, Allah is your protector, and He is the best of helpers.
003:151	
003:151 Khan	We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).
003:151 Maulana	We will cast terror into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority, and their abode is the Fire. And evil is the abode of the wrongdoers.
003:151 Pickthal	We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.
003:151 Rashad	We will throw terror into the hearts of those who disbelieved, since they set up besides GOD powerless idols. Their destiny is Hell; what a miserable abode for the transgressors!
003:151 Sarwar	We shall cause terror to enter the hearts of the faithless for their considering things equal to God without authoritative evidence. Their abode will be fire, a terrible dwelling for the unjust.
003:151 Shakir	We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.
003:151 Sherali	And WE shall cast terror into the hearts of those who disbelieved because they associate partners with ALLAH, for which HE has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.
003:151 Yusufali	Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!

003:152

003:152 Khan And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.

003:152 Maulana And Allah certainly made good His promise to you when you slew them by His permission, until you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved. Of you were some who desired this world, and of you were some who desired the Hereafter. Then He turned you away from them that He might try you; and He has indeed pardoned you. And Allah is Gracious to the believers.

003:152 Pickthal Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.

003:152 Rashad GOD has fulfilled His promise to you, and you defeated them by His leave. But then you wavered, disputed among yourselves, and disobeyed after He had shown you (the victory) you had longed for. But then, some of you became distracted by the spoils of this world, while others were rightly concerned with the Hereafter. He then diverted you from them to test you. He has pardoned you. GOD showers the believers with His grace.

003:152 Sarwar God certainly fulfilled His promise to you when you were fighting the unbelievers, by His permission. Even after We showed you what you wanted, you began to lose courage, started quarreling with each other, and disobeyed God's orders. Some of you want worldly gains and others of you want rewards in the hereafter. Then He let you face defeat in order to test you. However, He forgave you. God is Gracious to the believers.

003:152 Shakir And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

003:152 Sherali And ALLAH had surely made good to you HIS promise when you were slaying and destroying them by HIS leave, until, when your courage failed you and you disputed among yourselves concerning the order and you disobeyed, after HE had shown you that which you love, HE withdrew HIS help. Among you were those who desired the present world, and among you were those who desired the Hereafter. Then HE turned you away from them, that HE might try you - and HE has surely pardoned you, and ALLAH is Gracious to the believers -

003:152 Yusufali Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

003:153

003:153 Khan (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do.

003:153 Maulana When you went away far, and paid no heed to anyone, and the Messenger was calling you in your rear. So He gave you (another) grief for (your) first grief that you might not grieve at what escaped you, nor (at) what befell you. And Allah is Aware of what you do.

003:153 Pickthal When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.

003:153 Rashad Recall that you rushed (after the spoils), paying no attention to anyone, even when the messenger was calling from behind you. Consequently, He substituted one misery for another, that you may not grieve over anything you had missed, or agonize over any hardship you had suffered. GOD is Cognizant of everything you do.

003:153 Sarwar (Believers remember) when you were fleeing without even glancing to either side even though the Messengers were calling you back, God made you suffer sorrow upon sorrow to make you forget your grief of what you had lost and the injuries you had suffered. God is Well-Aware of what you do.

003:153 Shakir When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

003:153 Sherali When you were running away and looked not back at anyone while the Messenger was calling you, in your rear, then HE gave you one sorrow after another sorrow, that you might not grieve for what escaped you nor for what befell you. And ALLAH is quite Aware of what you do.

003:153 Yusufali Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

003:154
003:154 Khan Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet SAW) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.
003:154 Maulana Then after grief He sent down security on you, slumber overcoming a party of you, while (there was) another party whom their own souls had rendered anxious -- they entertained about Allah thoughts of ignorance quite unjustly. They said: Have we any hand in the affair? Say: The affair is wholly (in the hands) of Allah. They hide within their souls that which they would not reveal to thee. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that Allah might test what was in your breasts and that He might purge what was in your hearts. And Allah is Knower of what is in the breasts.
003:154 Pickthal Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).
003:154 Rashad After the setback, He sent down upon you peaceful slumber that pacified some of you. Others among you were selfishly concerned about themselves. They harbored thoughts about GOD that were not right - the same thoughts they had harbored during the days of ignorance. Thus, they said, "Is anything up to us?" Say, "Everything is up to GOD." They concealed inside themselves what they did not reveal to you. They said, "If it was up to us, none of us would have been killed in this battle." Say, "Had you stayed in your homes, those destined to be killed would have crawled into their death beds." GOD thus puts you to the test to bring out your true convictions, and to test what is in your hearts. GOD is fully aware of the innermost thoughts.
003:154 Sarwar After the sorrows you suffered, He sent you relief and some of you were encompassed by slumber. To some others of you, your lives were so important that you, like ignorant people, began thinking suspiciously of God saying, "Do we have any say in the matter?" (Muhammad), tell them, "All matters belong to God." They try to hide within their souls what they do not reveal to you. They say, "Had we had the matter in our hands, we would not have been killed there." Tell them, "Even if you had stayed in your own homes, your sworn enemies could have attacked you and slain you while you were in your beds. God wanted to test you and purge what existed in your hearts.
003:154 Shakir Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.
003:154 Sherali Then after the sorrow HE sent down peace on you - a slumber that overcame a party of you - while the other part was anxious concerning their ownselves. They entertain about ALLAH wrong thoughts of ignorance. They said, `Have we any part in the affair?' Say, `Verily the affair wholly belongs to ALLAH.' They hide in their minds what they disclose not to thee. They say, `If we had any part in the determination of the affairs, we should not have been killed here.' Say, `If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their death-beds that ALLAH might fulfill HIS decree and that HE might test what is in your breasts and that HE might purge what was in your hearts. And ALLAH knows well what is in your breasts;
003:154 Yusufali After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.
003:155
003:155 Khan Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.
003:155 Maulana Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them. Surely Allah is Forgiving, Forbearing.
003:155 Pickthal Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.
003:155 Rashad Surely, those among you who turned back the day the two armies clashed have been duped by the devil. This reflects some of the (evil) works they had committed. GOD has pardoned them. GOD is Forgiver, Clement.
003:155 Sarwar God knows what the hearts contain. Because of some of your bad deeds, those of you who ran away, when you faced the enemy, were misled by Satan. God forgave you for He is All-forgiving and Forbearing."
003:155 Shakir (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.
003:155 Sherali Those of you who turned their backs on the day when the two host met, surely it was Satan who sought to make them stumble because of certain doings of theirs. But certainly ALLAH has already pardoned them. Verily ALLAH is Most Forgiving, Forbearing.
003:155 Yusufali Those of you who turned back on the day the two hosts Met,-it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.

003:156
003:156 Section 17: Battle of Uhud afforded a distinction
003:156 Khan O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do.
003:156 Maulana O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died, or been slain; that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you do.
003:156 Pickthal O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.
003:156 Rashad O you who believe, do not be like those who disbelieved and said of their kinsmen who traveled or mobilized for war, "Had they stayed with us, they would not have died or gotten killed." GOD renders this a source of grief in their hearts. GOD controls life and death. GOD is Seer of everything you do.
003:156 Sarwar Believers, do not be like the unbelievers, who said of their brothers who travelled in the land or took part in a fight, "Had they stayed with us, they would not have died or been killed." God will only cause regret to enter their hearts. It is God who gives life and causes people to die. God is Well Aware of what you do.
003:156 Shakir O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.
003:156 Sherali O ye who believe ! be not like those who have disbelieved, and who say of their brethren when they travel in the land or go forth to war: `Had they been with us, they would not have died or been slain.' They say this that ALLAH may make it a cause of regret in their hearts. And ALLAH gives life and causes death and ALLAH is Mindful of what you do.
003:156 Yusufali O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.
003:157
003:157 Khan And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths, etc.).
003:157 Maulana And if you are slain in Allah’s way or you die, surely Allah’s protection and (His) mercy are better than what they amass.
003:157 Pickthal And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.
003:157 Rashad Whether you get killed or die in the cause of GOD, the forgiveness from GOD, and mercy are far better than anything they hoard.
003:157 Sarwar If you were to die or to be killed for the cause of God, certainly His forgiveness and mercy is far better than your worldly gains.
003:157 Shakir And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.
003:157 Sherali And if you are slain in the cause of ALLAH or you die, surely, forgiveness from ALLAH and mercy are better than what they hoard.
003:157 Yusufali And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.
003:158
003:158 Khan And whether you die, or are killed, verily, unto Allah you shall be gathered.
003:158 Maulana And if you die or you are slain, to Allah you are gathered.
003:158 Pickthal What though ye be slain or die, when unto Allah ye are gathered?
003:158 Rashad Whether you die or get killed, you will be summoned before GOD.
003:158 Sarwar If you die or are slain, certainly you will all be brought before God.
003:158 Shakir And if indeed you die or you are slain, certainly to Allah shall you be gathered together.
003:158 Sherali And if you die or be slain, surely unto ALLAH shall you be gathered together.
003:158 Yusufali And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.
003:159
003:159 Khan And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).
003:159 Maulana Thus it is by Allah’s mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them in (important) matters. But when thou hast determined, put thy trust in Allah. Surely Allah loves those who trust (in Him).
003:159 Pickthal It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).
003:159 Rashad It was mercy from GOD that you became compassionate towards them. Had you been harsh and mean-hearted, they would have abandoned you. Therefore, you shall pardon them and ask forgiveness for them, and consult them. Once you make a decision, carry out your plan, and trust in GOD. GOD loves those who trust in Him.
003:159 Sarwar Only through the Divine Mercy have you (Muhammad) been able to deal with your followers so gently. If you had been stern and hard-hearted, they would all have deserted you a long time ago. Forgive them and ask God to forgive (their sins) and consult with them in certain matters. But ,when you reach a decision, trust God. God loves those who trust Him.
003:159 Shakir Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.
003:159 Sherali And it is by the great mercy of ALLAH that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art resolved, then put thy trust in ALLAH. Surely, ALLAH loves those who put their trust in HIM.
003:159 Yusufali It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

003:160
003:160 Khan If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.
003:160 Maulana If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust.
003:160 Pickthal If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.
003:160 Rashad If GOD supports you, none can defeat you. And if He abandons you, who else can support you? In GOD the believers shall trust.
003:160 Sarwar If God is your helper, no one can defeat you. However, if He abandons you, who would help you? The true believers trust in God.
003:160 Shakir If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.
003:160 Sherali If ALLAH helps you none can overcome you; but if HE forsakes you, then who is there that can help you beside HIM? In ALLAH, then, let the believers put their trust.
003:160 Yusufali If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.
003:161
003:161 Khan It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly.
003:161 Maulana And it is not for a prophet to act dishonestly. And whoever acts dishonestly will bring his dishonesty on the day of Resurrection. Then shall every soul be paid back fully what it has earned, and they will not be wronged.
003:161 Pickthal It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.
003:161 Rashad Even the prophet cannot take more of the spoils of war than he is entitled to. Anyone who takes more than his rightful share will have to account for it on the Day of Resurrection. That is when each soul is paid for whatever it earned, without the least injustice.
003:161 Sarwar No Prophet can ever be treacherous. A treacherous person will be brought before God on the Day of Judgment with his treacherous deeds. Then every soul will be recompensed for its works without being wronged.
003:161 Shakir And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.
003:161 Sherali And it is not possible for a Prophet to act dishonestly, and whosoever acts dishonestly shall bring with him that, concerning which he has been dishonest, on the Day of Resurrection. Then every soul shall be fully paid what it has earned; and they shall not be wronged.
003:161 Yusufali No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.
003:162
003:162 Khan Is then one who follows (seeks) the good Pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination!
003:162 Maulana Is then he who follows the pleasure of Allah like him who incurs Allah’s displeasure, and his abode is hell? And it is an evil destination.
003:162 Pickthal Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?
003:162 Rashad Is one who pursues GOD's pleasure the same as one who incurs wrath from GOD and his destiny is Hell, the most miserable abode?
003:162 Sarwar Are those who seek God's pleasure equal to those who incur His wrath and whose dwelling will be hell, the terrible destination?
003:162 Shakir Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.
003:162 Sherali Is he who follows the pleasure of ALLAH like him who draws on himself the wrath of ALLAH and whose abode is Hell? And an evil retreat it is !
003:162 Yusufali Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!
003:163
003:163 Khan They are in varying grades with Allah, and Allah is All-Seer of what they do.
003:163 Maulana There are grades with Allah. And Allah is Seer of what they do.
003:163 Pickthal There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.
003:163 Rashad They certainly occupy different ranks at GOD. GOD is Seer of everything they do.
003:163 Sarwar People are of various grades in the sight of God. God is Well-Aware of all that they do.
003:163 Shakir There are (varying) grades with Allah, and Allah sees what they do.
003:163 Sherali They have different ranks with ALLAH; and ALLAH sees what they do.
003:163 Yusufali They are in varying gardens in the sight of Allah, and Allah sees well all that they do.
003:164
003:164 Khan Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.
003:164 Maulana Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error.
003:164 Pickthal Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.
003:164 Rashad GOD has blessed the believers by raising in their midst a messenger from among them, to recite for them His revelations, and to purify them, and to teach them the scripture and wisdom. Before this, they had gone totally astray.
003:164 Sarwar God granted a great favor to the believers by sending a Messenger from their own people to recite to them God's revelations, to purify them of moral defects, to teach them the Book, and to give them wisdom. Before this they had lived in manifest error.
003:164 Shakir Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.
003:164 Sherali Verily, ALLAH has conferred a favour on the believers by raising among them a Messenger from among themselves who recites to them HIS Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.
003:164 Yusufali Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

003:165
003:165 Khan (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.
003:165 Maulana What! When a misfortune befell you, and you had inflicted twice as much, you say: Whence is this? Say: It is from yourselves. Surely Allah is Possessor of power over all things.
003:165 Pickthal And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.
003:165 Rashad Now that you have suffered a setback, and even though you inflicted twice as much suffering (upon your enemy), you said, "Why did this happen to us?" Say, "This is a consequence of your own deeds." GOD is Omnipotent.
003:165 Sarwar If misfortune befell you (the believers) your enemies had suffered twice as much (in the battle of Badr) but you asked, "Where did the misfortune come from?" (Muhammad), tell them, "It came from yourselves. God has power over all things.
003:165 Shakir What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.
003:165 Sherali What ! when a misfortune befalls you - and you had already inflicted twice as much - you say, `Whence is this? Say, `It is from your ownselves.' Surely ALLAH has the power over all things.
003:165 Yusufali What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."
003:166
003:166 Khan And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers.
003:166 Maulana And that which befell you on the day when the two armies met was by Allah's permission, that He might know the believers,
003:166 Pickthal That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;
003:166 Rashad What afflicted you the day the two armies clashed was in accordance with GOD's will, and to distinguish the believers.
003:166 Sarwar What befell you, when the two armies confronted each other, was by the permission of God so that He would know who were the true believers
003:166 Shakir And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.
003:166 Sherali And that which befell you, on the day when the two host met, was by ALLAH's command; and this was so that he might cause the believers to be distinguished;
003:166 Yusufali What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-
003:167
003:167 Khan And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.
003:167 Maulana And that He might know the hypocrites. And it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would have followed you. They were on that day nearer to disbelief than to belief; they say with their mouths what is not in their hearts. And Allah best knows what they conceal.
003:167 Pickthal And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.
003:167 Rashad And to expose the hypocrites who were told, "Come fight in the cause of GOD, or contribute." They said, "If we knew how to fight, we would have joined you." They were closer to disbelief then than they were to belief. They uttered with their mouths what was not in their hearts. GOD knows what they conceal.
003:167 Sarwar and who were the hypocrites. When the hypocrites were asked to fight for the cause of God or to defend the city, they replied, "Had we known before that you would fight, we would certainly not have followed you." At that time they were closer to disbelief than to faith. They speak words that do not come from their hearts. God knows well whatever they try to hide.
003:167 Shakir And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.
003:167 Sherali And that HE might cause the hypocrites to be distinguished. And it was said to them, `Come ye, fight in the cause of ALLAH and repel the attack of the enemy;' they said, `If we knew how to fight we would surely follow you.' They were that day, nearer to disbelief than belief. They say with their mouths what is not in their hearts. And ALLAH knows quite well what they hide.
003:167 Yusufali And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.
003:168
003:168 Khan (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."
003:168 Maulana Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful.
003:168 Pickthal Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.
003:168 Rashad They said of their kinsmen, as they stayed behind, "Had they obeyed us, they would not have been killed." Say, "Then prevent your own death, if you are truthful."
003:168 Sarwar There are those who themselves did not join the others in fighting for the cause of God and said about their brothers, "Had they listened to us and stayed at home, they would not have been killed." (Muhammad), tell them to save themselves from death if they are true in their claim.
003:168 Shakir Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.
003:168 Sherali It is these who said to their brethren, while they themselves remained behind, `If they had obeyed us, they would not have been slain.' Say, `Then avert death from yourselves, if you are truthful.'
003:168 Yusufali (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."

003:169
003:169 Khan Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.
003:169 Maulana And think not of those who are killed in Allah’s way as dead. Nay, they are alive being provided sustenance from their Lord,
003:169 Pickthal Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.
003:169 Rashad Do not think that those who are killed in the cause of GOD are dead; they are alive at their Lord, enjoying His provisions.
003:169 Sarwar Do not think of those slain for the cause of God as dead. They are alive with their Lord and receive sustenance from Him.
003:169 Shakir And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;
003:169 Sherali Think not of those, who have been slain in the cause of ALLAH, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from HIM;
003:169 Yusufali Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;
003:170
003:170 Khan They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.
003:170 Maulana Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them, have not yet joined them, that they have no fear, nor shall they grieve.
003:170 Pickthal Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve.
003:170 Rashad They are rejoicing in GOD's grace, and they have good news for their comrades who did not die with them, that they have nothing to fear, nor will they grieve.
003:170 Sarwar They are pleased with the favor from their Lord and have received the glad news that those who follow them will have no fear nor will they be grieved,
003:170 Shakir Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.
003:170 Sherali Jubilant because that which ALLAH has given them of HIS bounty; and rejoicing for the sake of those who have not yet joined them from behind them, because on them shall come no fear nor shall they grieve.
003:170 Yusufali They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.
003:171
003:171 Khan They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.
003:171 Maulana They rejoice for Allah’s favour and (His) grace, and that Allah wastes not the reward of the believers.
003:171 Pickthal They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.
003:171 Rashad They have good news of GOD's blessings and grace, and that GOD never fails to reward the believers.
003:171 Sarwar that they will be rewarded with bounties and favors from their Lord and that God will not neglect the reward of the true believers.
003:171 Shakir They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.
003:171 Sherali They rejoice at the favour of ALLAH and HIS bounty, and at the fact that ALLAH suffers not the reward of the believers to be lost.
003:171 Yusufali They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).
003:172
003:172 Section 18: Uhud no gain to the enemy
003:172 Khan Those who answered (the Call of) Allah and the Messenger (Muhammad SAW) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.
003:172 Maulana Those who responded to the call of Allah and the Messenger after the misfortune had befallen them -- for such among them who do good and keep their duty is a great reward.
003:172 Pickthal As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.
003:172 Rashad For those who respond to GOD and the messenger, despite the persecution they suffer, and maintain their good works, and lead a righteous life, a great reward.
003:172 Sarwar The righteous and pious of those who have pledged obedience to God and the Messenger, after injury had befallen them, will receive a great reward.
003:172 Shakir (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil)shall have a great reward.
003:172 Sherali Those who answered the call of ALLAH and the Messenger after they had received an injury - such of them as do good and act righteously shall have a great reward;
003:172 Yusufali Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward;-
003:173
003:173 Khan Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."
003:173 Maulana Those to whom men said: Surely people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian.
003:173 Pickthal Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!
003:173 Rashad When the people say to them, "People have mobilized against you; you should fear them," this only strengthens their faith, and they say, "GOD suffices us; He is the best Protector."
003:173 Sarwar Such people, when warned to fear those who are gathered against them, are strengthened in their faith and say, "God is All-sufficient as our Guardian."
003:173 Shakir Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.
003:173 Sherali Those to whom men said, `People have mustered against you, therefore fear them,' but this only increased their faith and they said, `Sufficient for us is ALLAH, and an excellent Guardian is HE.'
003:173 Yusufali Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

003:174

003:174 Khan So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.

003:174 Maulana So they returned with favour from Allah and (His) grace; no evil touched them, and they followed the pleasure of Allah. And Allah is the Lord of mighty grace.

003:174 Pickthal So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.

003:174 Rashad They have deserved GOD's blessings and grace. No harm ever touches them, for they have attained GOD's approval. GOD possesses infinite grace.

003:174 Sarwar They returned with the favors and the bounties of God untouched by evil and followed by the pleasure of God. God's favor is great.

003:174 Shakir So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

003:174 Sherali So they returned with a mighty favour from ALLAH and a great bounty, while no evil had touched them; and they followed the pleasure of ALLAH; and ALLAH is the Lord of great bounty.

003:174 Yusufali And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

003:175

003:175 Khan It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers.

003:175 Maulana It is the devil who only frightens his friends but fear them not, and fear Me, if you are believers.

003:175 Pickthal It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.

003:175 Rashad It is the devil's system to instill fear into his subjects. Do not fear them and fear Me instead, if you are believers.

003:175 Sarwar It is Satan who frightens his friends. Do not be afraid of them (enemies) but have fear of Me if you truly believe.

003:175 Shakir It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

003:175 Sherali It is Satan who only frightens his friends, so fear them not but fear ME, if you are believers.

003:175 Yusufali It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.

003:176

003:176 Khan And let not those grieve you (O Muhammad SAW) who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no portion in the Hereafter. For them there is a great torment.

003:176 Maulana And let not those grieve thee who run into disbelief precipitately; surely they can do no harm to Allah. Allah intends not to assign them any portion in the Hereafter; and for them is a grievous chastisement.

003:176 Pickthal Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.

003:176 Rashad Do not be saddened by those who hasten to disbelieve. They never hurt GOD in the least. Instead, GOD has willed that they will have no share in the Hereafter. They have incurred a terrible retribution.

003:176 Sarwar (Muhammad), do not be grieved because of some people's haste to disbelieve. They can do no harm to God. God has decided not to give them any share in the life hereafter. There will be a great torment for them.

003:176 Shakir And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

003:176 Sherali And let not those who hasten to fall into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life to come; and they shall have a severe punishment.

003:176 Yusufali Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

003:177

003:177 Khan Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment.

003:177 Maulana Those who buy disbelief at the price of faith can do no harm to Allah, and for them is a painful chastisement.

003:177 Pickthal Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

003:177 Rashad Those who choose disbelief, instead of belief, do not hurt GOD in the least; they have incurred a painful retribution.

003:177 Sarwar Those who have traded faith in exchange for disbelief can never do any harm to God. There will be a painful torment for them.

003:177 Shakir Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

003:177 Sherali Surely those who have purchased disbelief at the price of faith cannot harm ALLAH at all; and they shall have a grievous punishment.

003:177 Yusufali Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.

003:178

003:178 Khan And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

003:178 Maulana And let not those who disbelieve think that our granting them respite is good for themselves. We grant them respite only that they may add to their sins; and for them is an humiliating chastisement.

003:178 Pickthal And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.

003:178 Rashad Let not the disbelievers think that we lead them on for their own good. We only lead them on to confirm their sinfulness. They have incurred a humiliating retribution.

003:178 Sarwar The unbelievers must not think that Our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment.

003:178 Shakir And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

003:178 Sherali And let not the disbelievers think that OUR granting them respite is good for them; in fact the result of OUR granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

003:178 Yusufali Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

003:179
003:179 Khan Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.
003:179 Maulana Allah will not leave the believers in the condition in which you are until he separates the evil from the good. Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His Messengers whom he pleases. So believe in Allah and His Messengers. And if you believe and keep your duty, you will have a great reward.
003:179 Pickthal It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.
003:179 Rashad GOD is not to leave the believers as you are, without distinguishing the bad from the good. Nor does GOD inform you of the future, but GOD bestows such knowledge upon whomever He chooses from among His messengers. Therefore, you shall believe in GOD and His messengers. If you believe and lead a righteous life, you receive a great recompense.
003:179 Sarwar God left the believers in their existing state for no other reason than to distinguish the evil-doers from the virtuous ones. God does not inform you of the unseen. He chooses for such information anyone of His Messengers that He wants. Have faith in God and in His Messengers. If you have faith and are pious, there will be a great reward for you.
003:179 Shakir On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.
003:179 Sherali ALLAH would not leave the believers in the state in which you are, until HE separated the wicked from the good. Nor would ALLAH reveal to you the unseen. But ALLAH chooses of HIS Messengers whom HE pleases. Believe therefore in ALLAH and HIS Messengers. If you believe and be righteous, you shall have a great reward.
003:179 Yusufali Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.
003:180
003:180 Khan And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.
003:180 Maulana And let not those who are niggardly in spending that which Allah has granted them out of His grace, think that it is good for them. Nay, it is evil for them. They shall have a collar of their niggardliness on their necks on the Resurrection day. And Allah’s is the heritage of the heavens and the earth. And Allah is Aware of what you do.
003:180 Pickthal And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.
003:180 Rashad Let not those who withhold and hoard GOD's provisions think that this is good for them; it is bad for them. For they will carry their hoarding around their necks on the Day of Resurrection. GOD is the ultimate inheritor of the heavens and the earth. GOD is fully Cognizant of everything you do.
003:180 Sarwar Those who are avaricious of the favors that God has given them should not think that this is good for them. Avarice is evil and whatever they are avaricious about will be tied to their necks on the Day of Judgment. To God belongs the heritage of the heavens and the earth. God is Well Aware of what you do.
003:180 Shakir And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.
003:180 Sherali And let not those who are niggardly in spending what ALLAH has given them of HIS bounty, think that it is good for them; nay, it is bad for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to ALLAH belongs the heritage of the heavens and the earth, and ALLAH is fully Aware of what you do.
003:180 Yusufali And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.
003:181
003:181 Section 19: Carpings of People of the Book
003:181 Khan Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."
003:181 Maulana Allah has certainly heard the saying of those who said: Allah is poor and we are rich. We shall record what they say, and their killing the prophets unjustly, and We shall say: Taste the chastisement of burning.
003:181 Pickthal Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!
003:181 Rashad GOD has heard the utterances of those who said, "GOD is poor, while we are rich." We will record everything they said, just as we recorded their killing of the prophets unjustly, and we will say, "Suffer the retribution of Hell.
003:181 Sarwar God certainly has heard the words of those who said, "God is poor and we are wealthy". We shall write down what they have said and their murder of the Prophets without reason and We shall tell them to suffer the burning torment.
003:181 Shakir Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.
003:181 Sherali And surely, ALLAH has heard the utterance of those who said, `ALLAH is poor and we are rich.' WE shall record what they have said, and their attempts to slay the Prophets unjustly; and WE shall say, `Take ye the punishment of the burning;'
003:181 Yusufali Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!
003:182
003:182 Khan This is because of that (evil) which your hands have sent before you. And certainly, Allah is never unjust to (His) slaves.
003:182 Maulana This is for that which your own hands have sent before, and because Allah is not in the least unjust to the servants.
003:182 Pickthal This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.
003:182 Rashad "This is the consequence of your own works." GOD is never unjust towards the people.

003:182 Sarwar This is only the result of their deeds. God is not unjust to His servants.
003:182 Shakir This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.
003:182 Sherali That is because of that which your hands have sent on before.' and ALLAH is not at all unjust to HIS servants.
003:182 Yusufali "This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him."
003:183
003:183 Khan Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"
003:183 Maulana Those who say: Allah has enjoined us that we should not believe in any messenger until he brings us an offering which is consumed by the fire. Say: Indeed there came to you messengers before me with clear arguments and with that which you demand. Why then did you try to kill them, if you are truthful?
003:183 Pickthal (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!
003:183 Rashad It is they who said, "GOD has made a covenant with us that we shall not believe in any messenger, unless he produces an offering that gets consumed by fire." Say, "Messengers before me have come to you with clear proofs, including what you just demanded. Why then did you kill them, if you are truthful?"
003:183 Sarwar (Muhammad), say to those who say, 'God has commanded us not to believe any Messenger unless he offers a burnt offering,' (Muhammad) say, "Messengers came to you before me with certain miracles and with that which you had asked for (burnt offering). Why, then, did you slay them if you were true in your claim?".
003:183 Shakir (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?
003:183 Sherali Those who say, `ALLAH has charged us not to believe in any Messenger until he brings us an offering which fire devours.' Say, `There have already come to you Messengers before me with clear Signs and with that which you ask for. Why, then, did you seek to slay them, if you are truthful?'
003:183 Yusufali They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"
003:184
003:184 Khan Then if they reject you (O Muhammad SAW), so were Messengers rejected before you, who came with Al-Baiyinat (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.
003:184 Maulana But if they reject thee, so indeed were rejected before thee messengers who came with clear arguments and scriptures and the illuminating Book.
003:184 Pickthal And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.
003:184 Rashad If they reject you, messengers before you have been rejected, even though they brought proofs, the Psalms, and the enlightening scripture.
003:184 Sarwar If they reject you, they had certainly rejected the Messengers who lived before you and who showed them authoritative evidence, smaller Books, and the Book of enlightenment.
003:184 Shakir But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.
003:184 Sherali And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and Books of wisdom and the illuminating Book.
003:184 Yusufali Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
003:185
003:185 Khan Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).
003:185 Maulana Every soul will taste of death. And you will be paid your reward fully only on the Resurrection day. Then whoever is removed far from the Fire and is made to enter the Garden, he indeed attains the object. And the life of this world is nothing but a provision of vanities.
003:185 Pickthal Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.
003:185 Rashad Every person tastes death, then you receive your recompense on the Day of Resurrection. Whoever misses Hell, barely, and makes it to Paradise, has attained a great triumph. The life of this world is no more than an illusion.
003:185 Sarwar Every soul is destined to experience the agony of death. You (Muslims) will receive the recompense for your deeds on the Day of Judgment. To be saved from the fire and admitted to Paradise is certainly a great triumph. The worldly life is no more than a deceitful possession.
003:185 Shakir Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.
003:185 Sherali Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed attained his goal. And the life of this world is nothing but an illusory enjoyment.
003:185 Yusufali Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.

003:186
003:186 Khan You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].
003:186 Maulana You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this is an affair of great resolution.
003:186 Pickthal Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.
003:186 Rashad You will certainly be tested, through your money and your lives, and you will hear from those who received the scripture, and from the idol worshipers, a lot of insult. If you steadfastly persevere and lead a righteous life, this will prove the strength of your faith.
003:186 Sarwar You (believers) will certainly be tested by the loss of your property and lives and you will hear a great many grieving words from the People of the Book and the pagans. If you will have patience and piety, it will be a sign of firm determination and steadfastness (in life).
003:186 Shakir You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.
003:186 Sherali You shall surely be tried in your possessions and your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to ALLAH. But if you show patience and fortitude and act righteously, that indeed is a matter of high resolve.
003:186 Yusufali Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.
003:187
003:187 Khan (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.
003:187 Maulana And when Allah took a covenant from those who were given the Book: You shall explain it to men and shall not hide it. But they cast it behind their backs and took a small price for it. So evil is that which they buy.
003:187 Pickthal And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
003:187 Rashad GOD took a covenant from those who received the scripture: "You shall proclaim it to the people, and never conceal it." But they disregarded it behind their backs, and traded it away for a cheap price. What a miserable trade.
003:187 Sarwar When God made a covenant with the People of the Book saying, "Tell the people about it (Muhammad's prophesy) without hiding any part, therefrom, they threw it behind their backs and sold it for a very small price. What a miserable bargain!
003:187 Shakir And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.
003:187 Sherali And remember when ALLAH took a covenant from those who were given the Book, saying, `You shall expound it to the people and not hide it.' But they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they purchased.
003:187 Yusufali And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!
003:188
003:188 Khan Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.
003:188 Maulana Think not that those who exult in what they have done, and love to be praised for what they have not done -- think not them to be safe from the chastisement; and for them is a painful chastisement.
003:188 Pickthal Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.
003:188 Rashad Those who boast about their works, and wish to be praised for something they have not really done, should not think that they can evade the retribution. They have incurred a painful retribution.
003:188 Sarwar Do not think that those who are happy with their possessions and positions and those who love to be praised for what they themselves have not done can ever be saved from torment. For them there will be a painful punishment.
003:188 Shakir Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.
003:188 Sherali Think not that those who exult in what they have done, and love to be praised for what they have not done - think not that they are secure from punishment. They shall suffer a grievous chastisement.
003:188 Yusufali Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.
003:189
003:189 Khan And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.
003:189 Maulana And Allah’s is the kingdom of the heavens and the earth. And Allah is Possessor of power over all things.
003:189 Pickthal Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.
003:189 Rashad To GOD belongs the sovereignty of the heavens and the earth. GOD is Omnipotent.
003:189 Sarwar To God belongs all that is in the heavens and the earth and He has power over all things.
003:189 Shakir And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.
003:189 Sherali And to ALLAH belongs the Kingdom of the heavens and the earth; and ALLAH has the power over all things.
003:189 Yusufali To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.

003:190
003:190 Section 20: Ultimate Triumph of the Faithful
003:190 Khan Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
003:190 Maulana In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding.
003:190 Pickthal Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,
003:190 Rashad In the creation of the heavens and the earth, and the alternation of night and day, there are signs for those who possess intelligence.
003:190 Sarwar The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of God) for people of reason.
003:190 Shakir Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.
003:190 Sherali In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding.;
003:190 Yusufali Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-
003:191
003:191 Khan Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
003:191 Maulana Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou has not created this in Vain! Glory be to Thee! Save us from the chastisement of the Fire.
003:191 Pickthal Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.
003:191 Rashad They remember GOD while standing, sitting, and on their sides, and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create all this in vain. Be You glorified. Save us from the retribution of Hell.
003:191 Sarwar It is these who commemorate God while standing, sitting, or resting on their sides and who think about the creation of the heavens and the earth and say, "Lord, you have not created all this without reason. Glory be to you. Lord, save us from the torment of the fire".
003:191 Shakir Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:
003:191 Sherali Those who remember ALLAH standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, `Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire;
003:191 Yusufali Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.
003:192
003:192 Khan "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zalimun (polytheists and wrong-doers) find any helpers.
003:192 Maulana Our Lord, whomsoever Thou makest enter the Fire, him Thou indeed bringest to disgrace. And there will be no helpers for the wrongdoers.
003:192 Pickthal Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.
003:192 Rashad "Our Lord, whomever You commit to Hell are the ones You have forsaken. Such transgressors have no helpers.
003:192 Sarwar Those whom You submit to the fire are certainly disgraced. There is no helper for the unjust.
003:192 Shakir Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:
003:192 Sherali `Our Lord, whomsoever THOU causest to enter the Fire, him THOU hast surely disgraced. And the wrongdoers shall have no helpers;
003:192 Yusufali "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!
003:193
003:193 Khan "Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrar (those who are obedient to Allah and follow strictly His Orders).
003:193 Maulana Our Lord, surely we have heard a Crier calling to the faith, saying: Believe in your Lord. So we do believe. Our Lord, grant us protection from our sins and remove our evils and make us die with the righteous.
003:193 Pickthal Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.
003:193 Rashad "Our Lord, we have heard a caller calling to faith and proclaiming: `You shall believe in your Lord,' and we have believed. Our Lord, forgive us our transgressions, remit our sins, and let us die as righteous believers.
003:193 Sarwar "Lord, we have heard the person calling to the faith and have accepted his call. Forgive our sins, expiate our bad deeds, and let us die with the righteous ones.
003:193 Shakir Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.
003:193 Sherali `Our Lord, we have heard a Crier calling us unto faith, saying, `Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous;
003:193 Yusufali "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.
003:194
003:194 Khan "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."
003:194 Maulana Our Lord, grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection. Surely Thou never failest in (Thy) promise!
003:194 Pickthal Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.
003:194 Rashad "Our Lord, shower us with the blessings you promised us through Your messengers, and do not forsake us on the Day of Resurrection. You never break a promise."
003:194 Sarwar Lord, grant us the victory that You have promised your Messenger and do not disgrace us on the Day of Judgment; You are the One who never ignores His promise."
003:194 Shakir Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.
003:194 Sherali `Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.
003:194 Yusufali "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."

003:195	
003:195 Khan	So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards."
003:195 Maulana	So their Lord accepted their prayer, (saying): I will not suffer the work of any worker among you to be lost whether male or female, the one of you being the other. So those who fled and were driven forth from their homes and persecuted in My way and who fought and were slain, I shall truly remove their evil and make them enter Gardens wherein flow rivers -- a reward from Allah. And with Allah is the best reward.
003:195 Pickthal	And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.
003:195 Rashad	Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female - you are equal to one another. Thus, those who immigrate, and get evicted from their homes, and are persecuted because of Me, and fight and get killed, I will surely remit their sins and admit them into gardens with flowing streams." Such is the reward from GOD. GOD possesses the ultimate reward.
003:195 Sarwar	Their Lord answered their prayers saying, "I do not neglect anyone's labor whether the laborer be male or female. You are all related to one another. Those who migrated from Mecca, those who were expelled from their homes, those who were tortured for My cause, and those who fought and were killed for My cause will find their sins expiated by Me and I will admit them into the gardens wherein streams flow. It will be their reward from God Who grants the best rewards."
003:195 Shakir	So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.
003:195 Sherali	So their Lord answered their prayers, saying, `I will suffer not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted for MY cause, and have fought and been slain, I will surely remit from them their evil deeds and will cause them to enter gardens through which streams flow - a reward from ALLAH, and with ALLAH is the best of rewards.
003:195 Yusufali	And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards."
003:196	
003:196 Khan	Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.
003:196 Maulana	Let not control in the land of those who disbelieve, deceive thee.
003:196 Pickthal	Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).
003:196 Rashad	Do not be impressed by the apparent success of disbelievers.
003:196 Sarwar	(Muhammad), do not be deceived by the changing activities of the unbelievers in different parts of the land.
003:196 Shakir	Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.
003:196 Sherali	Let not the moving about of the disbelievers in the land deceive thee.
003:196 Yusufali	Let not the strutting about of the Unbelievers through the land deceive thee:
003:197	
003:197 Khan	A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.
003:197 Maulana	A brief enjoyment! Then their abode is hell. And evil is the resting-place.
003:197 Pickthal	It is but a brief comfort. And afterward their habitation will be hell, an ill abode.
003:197 Rashad	They only enjoy temporarily, then end up in Hell; what a miserable destiny!
003:197 Sarwar	Their gains are only a means of enjoyment in this life. However, their destination is hell, the terrible dwelling.
003:197 Shakir	A brief enjoyment! then their abode is hell, and evil is the resting-place.
003:197 Sherali	It is a small and temporary advantage, then Hell shall be their abode. What an evil place of rest.
003:197 Yusufali	Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!
003:198	
003:198 Khan	But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allah; and that which is with Allah is the Best for Al-Abrar (those who are obedient to Allah and follow strictly His Orders).
003:198 Maulana	But those who keep their duty to their Lord, for them are Gardens wherein flow rivers, to abide therein; and entertainment from their Lord. And that which Allah has in store for the righteous is best.
003:198 Pickthal	But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.
003:198 Rashad	As for those who observe their Lord, they have deserved gardens with flowing streams; they abide therein forever. Such is the abode given to them by GOD. What GOD possesses is far better for the righteous.
003:198 Sarwar	For those who have fear of their Lord, there will be gardens wherein streams flow and they will live therein forever as a gift from their Lord. God has the best reward for the virtuous people.
003:198 Shakir	But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.
003:198 Sherali	But those who fear their Lord shall have gardens through which streams flow; therein shall they abide - an entertainment from ALLAH. And that which is with ALLAH is still better for the righteous.
003:198 Yusufali	On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.

003:199
003:199 Khan And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account.
003:199 Maulana And of the People of the Book there are those who believe in Allah and (in) that which as been revealed to you and (in) that which has been revealed to them, humbling themselves before Allah -- they take not a small price for the messages of Allah. These it is that have their reward with their Lord. Surely Allah is Swift to take account!
003:199 Pickthal And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.
003:199 Rashad Surely, some followers of the previous scriptures do believe in GOD, and in what was revealed to you, and in what was revealed to them. They reverence GOD, and they never trade away GOD's revelations for a cheap price. These will receive their recompense from their Lord. GOD is the most efficient in reckoning.
003:199 Sarwar There are some among the People of the Book who believe in God and what is revealed to you and to them. They are humble before God and do not trade God's revelations for a small price. They will receive their reward from their Lord. God's reckoning is swift.
003:199 Shakir And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.
003:199 Sherali And surely, among the People of the Book there are some who believe in ALLAH and in what has been sent down to you and in what was sent down to them, humbling themselves before ALLAH. They barter not the Signs of ALLAH for a paltry price. It is these who shall have their reward with their Lord. Surely ALLAH is Swift in settling account.
003:199 Yusufali And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.
003:200
003:200 Khan O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.
003:200 Maulana O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful.
003:200 Pickthal O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.
003:200 Rashad O you who believe, you shall be steadfast, you shall persevere, you shall be united, you shall observe GOD, that you may succeed.
003:200 Sarwar Believers, have patience, help each other with patience, establish good relations with one another, and have fear of God so that you may have everlasting happiness.
003:200 Shakir O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.
003:200 Sherali O ye who believe ! be steadfast and strive to excel in steadfastness and be on your guard and fear ALLAH, that you may prosper.
003:200 Yusufali O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.
004:000
004:000 Translations of the Qur'an, Chapter 4: AN-NISA (WOMEN). Total Verses: 176. Revealed At: MADINA
004:000 In the name of God, Most Gracious, Most Merciful
004:001
004:001 Section 1: Duties of Guardians to Orphan Wards
004:001 Khan O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.
004:001 Maulana O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.
004:001 Pickthal O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.
004:001 Rashad O people, observe your Lord; the One who created you from one being, and created from it its mate, then spread from the two many men and women. You shall regard GOD, by whom you swear, and regard the parents. GOD is watching over you.
004:001 Sarwar People, have fear of your Lord who has created you from a single soul. From it He created your spouse and through them He populated the land with many men and women. Have fear of the One by whose Name you swear to settle your differences and have respect for your relatives. God certainly keeps watch over you.
004:001 Shakir O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.
004:001 Sherali O ye people ! fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear ALLAH, in Whose name you appeal to one another, and fear him particularly respecting ties of kinship. Verily ALLAH watches over you.
004:001 Yusufali O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

004:002
004:002 Khan And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.
004:002 Maulana And give to the orphans their property, and substitute not worthless (things) for (their) good (ones), and devour not their property (adding) to your own property. This is surely a great sin.
004:002 Pickthal Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.
004:002 Rashad You shall hand over to the orphans their rightful properties. Do not substitute the bad for the good, and do not consume their properties by combining them with yours. This would be a gross injustice.
004:002 Sarwar Give to the orphans their property. Do not exchange the pure for the filthy and do not spend the property of orphans along with your own; this would be a great sin.
004:002 Shakir And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.
004:002 Sherali And give to the orphans their property and exchange not the bad for the good, and devour not their property by mixing it with your own. Surely, it is a great sin.
004:002 Yusufali To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.
004:003
004:003 Khan And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
004:003 Maulana And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice.
004:003 Pickthal And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.
004:003 Rashad If you deem it best for the orphans, you may marry their mothers - you may marry two, three, or four. If you fear lest you become unfair, then you shall be content with only one, or with what you already have. Additionally, you are thus more likely to avoid financial hardship.
004:003 Sarwar With respect to marrying widows, if you are afraid of not being able to maintain justice with her children, marry another woman of your choice or two or three or four (who have no children). If you cannot maintain equality with more than one wife, marry only one or your slave-girl. This keeps you from acting against justice.
004:003 Shakir And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.
004:003 Sherali And if you fear that you will not be just in dealing with the orphans, then marry of other women as may be agreeable to you, two, or three, or four; and if you fear you will not be able to do justice, then marry only one or marry what your right hand possess. Thus it is more likely that you will not do injustice.
004:003 Yusufali If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.
004:004
004:004 Khan And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).
004:004 Maulana And give women their dowries as a free gift. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure.
004:004 Pickthal And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).
004:004 Rashad You shall give the women their due dowries, equitably. If they willingly forfeit anything, then you may accept it; it is rightfully yours.
004:004 Sarwar Pay the women their dowry as though it were a gift. However, if they allow you to keep a part of it as a favor to you, you may spend it with pleasure.
004:004 Shakir And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.
004:004 Sherali And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.
004:004 Yusufali And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.
004:005
004:005 Khan And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
004:005 Maulana And make not over your property, which Allah has made a (means of) support for you, to the weak of understanding, and maintain them out of it, and clothe them and give them a good education.
004:005 Pickthal Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.
004:005 Rashad Do not give immature orphans the properties that GOD has entrusted with you as guardians. You shall provide for them therefrom, and clothe them, and treat them kindly.
004:005 Sarwar Do not give to people weak of understanding your property for which God has made you to supervise. Feed and clothe such people and speak to them in a reasonable way.
004:005 Shakir And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.
004:005 Sherali And give not to those weak of understanding your property which ALLAH has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.
004:005 Yusufali To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

004:006
004:006 Khan And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account.
004:006 Maulana And test the orphans until they reach the age of marriage. Then if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner.
004:006 Pickthal Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.
004:006 Rashad You shall test the orphans when they reach puberty. As soon as you find them mature enough, give them their property. Do not consume it extravagantly in a hurry, before they grow up. The rich guardian shall not charge any wage, but the poor guardian may charge equitably. When you give them their properties, you shall have witnesses. GOD suffices as Reckoner.
004:006 Sarwar Before returning orphan's property to them, make sure that they have reached maturity. Do not consume their property wastefully until such a time. The rich (guardian) should not take any of his ward's property. However, a poor (guardian) may use a reasonable portion. When you return their property, make sure you have witness. God is a perfect in taking accounts.
004:006 Shakir And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.
004:006 Sherali And test the understanding of orphans until they attain the age of marriage, then, if you perceive in them mature judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and who so is poor let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And ALLAH is sufficient as a Reckoner.
004:006 Yusufali Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.
004:007
004:007 Khan There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.
004:007 Maulana For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave whether it be little or much -- an appointed share.
004:007 Pickthal Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.
004:007 Rashad The men get a share of what the parents and the relatives leave behind. The women too shall get a share of what the parents and relatives leave behind. Whether it is a small or a large inheritance, (the women must get) a definite share.
004:007 Sarwar Male and female are entitled to their legal share in the legacy of their parents and relatives, whether it be small or large.
004:007 Shakir Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.
004:007 Sherali For men is a share of that which parents leave and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much - a determined share.
004:007 Yusufali From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.
004:008
004:008 Khan And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
004:008 Maulana And when relatives and the orphans and the needy are present at the division, give them out of it and speak to them kind words.
004:008 Pickthal And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.
004:008 Rashad During distribution of the inheritances, if relatives, orphans, and needy persons are present, you shall give them therefrom, and treat them kindly.
004:008 Sarwar If relatives, orphans or destitute people, are present at the distribution of the legacy, give them something and speak kindly to them.
004:008 Shakir And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.
004:008 Sherali And when other relations and orphans and the poor are present at the division of the heritage, give them something therefrom and speak to them words of kindness.
004:008 Yusufali But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.
004:009
004:009 Khan And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.
004:009 Maulana And let those fear who, should they leave behind them weakly off-spring, would fear on their account; so let them observe their duty to Allah and let them speak right words.
004:009 Pickthal And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.
004:009 Rashad Those who are concerned about their own children, in case they leave them behind, shall observe GOD and be equitable.
004:009 Sarwar Those who are concerned about the welfare of their own children after their death, should have fear of God (when dealing with the orphans) and guide them properly.
004:009 Shakir And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.
004:009 Sherali And let those fear ALLAH who, if they should leave behind them weak offspring, would be afraid on their account. Let them, therefore, fear ALLAH and let them say the right word.
004:009 Yusufali Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).

004:010	
004:010 Khan	Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!
004:010 Maulana	Those who swallow the property of the orphans unjustly, they swallow only fire into their bellies. And they will burn in blazing fire.
004:010 Pickthal	Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.
004:010 Rashad	Those who consume the orphans' properties unjustly, eat fire into their bellies, and will suffer in Hell.
004:010 Sarwar	Those who wrongfully consume the property of orphans are, in fact, consuming fire in their bellies and they will suffer the blazing fire.
004:010 Shakir	(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.
004:010 Sherali	Surely they who devour the property of the orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.
004:010 Yusufali	Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!
004:011	
004:011	Section 2: Law of Inheritance
004:011 Khan	Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.
004:011 Maulana	Allah enjoins you concerning your children: for the male is the equal of the portion of two females; but if there be more than two females, two-thirds of what the deceased leaves is theirs; and if there be one, for her is the half. And as for his parents, for each of them is the sixth of what he leaves, if he has a child; but if he has no child and (only) his two parents inherit him, for his mother is the third; but if he has brothers, for his mother is the sixth, after (payment of) a bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer of you in benefit. This is an ordinance from Allah. Allah is surely ever Knowing, Wise.
004:011 Pickthal	Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
004:011 Rashad	GOD decrees a will for the benefit of your children; the male gets twice the share of the female. If the inheritors are only women, more than two, they get two-thirds of what is bequeathed. If only one daughter is left, she gets one-half. The parents of the deceased get one-sixth of the inheritance each, if the deceased has left any children. If he left no children, and his parents are the only inheritors, the mother gets one-third. If he has siblings, then the mother gets one-sixth. All this, after fulfilling any will the deceased has left, and after paying off all debts. When it comes to your parents and your children, you do not know which of them is really the best to you and the most beneficial. This is GOD's law. GOD is Omniscient, Most Wise.
004:011 Sarwar	This is a commandment from your Lord: After the payment of debts or anything bequeathed, let the male inherit twice as much as the female. If there are more than two girls, they will have two-thirds of the legacy. If there is only one girl, she will inherit half of the legacy. Parents of the deceased will each inherit one-sixth of the legacy, if the deceased has a surviving child, however, if no children survive the deceased, and the heirs are the parents, the mother will receive one-third of the legacy. The mother will receive one-sixth of the legacy if the deceased has more than one surviving brother. These are the decreed shares according to the laws of God. Regardless of how you feel about your parents or children, you do not know which of them is more beneficial to you. God is All-knowing and All-wise.
004:011 Shakir	Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.
004:011 Sherali	ALLAH commands you concerning your children; a male shall have as much as the share of two females; but if their be females only, numbering more than two, then they shall have two-thirds of what the deceased leave; and if there be one, she shall have the half. And his parents each of them a sixth of the inheritance, if he have a child, but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debts. Your fathers and your children; you know not which of them is more beneficent to you. This fixing of portions is from ALLAH. Surely, ALLAH is All-Knowing, Wise.
004:011 Yusufali	Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

004:012

004:012 Khan In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing.

004:012 Maulana And yours is half of what your wives leave if they have no child; but if they have a child, your share is a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and theirs is the fourth of what you leave if you have no child, but if you have a child, their share is the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt. And if a man or a woman, having no children leaves property to be inherited and he (or she) has a brother or a sister, then for each of them is the sixth; but if they are more than that they shall be sharers in the third after (payment of) a bequest that may have been bequeathed or a debt not injuring (others). This is an ordinance from Allah: and Allah is Knowing, Forbearing.

004:012 Pickthal And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

004:012 Rashad You get half of what your wives leave behind, if they had no children. If they had children, you get one-fourth of what they leave. All this, after fulfilling any will they had left, and after paying off all debts. They get one-fourth of what you leave behind, if you had no children. If you had children, they get one-eighth of what you bequeath. All this, after fulfilling any will you had left, and after paying off all debts. If the deceased man or woman was a loner, and leaves two siblings, male or female, each of them gets one-sixth of the inheritance. If there are more siblings, then they equally share one-third of the inheritance. All this, after fulfilling any will, and after paying off all debts, so that no one is hurt. This is a will decreed by GOD. GOD is Omniscient, Clement.

004:012 Sarwar If your wives die without any surviving children, you will inherit half of their legacy. If they have children, you will inherit one-fourth of their legacy after the debts and things bequeathed have been excluded from the legacy. After the payment of debts and things bequeathed have been excluded from the legacy, your wives will inherit one-fourth of your legacy if you have no surviving children. If you leave a child, they will inherit one eighth of your legacy. If the deceased, either male or female, has no surviving heirs such as parents or children but has a brother or a sister, the brother or sister will each inherit one-sixth of the legacy. If there are more than just a brother or a sister, they will share one-third of the legacy. This is after the payment of any debts and things bequeathed have been excluded from the legacy, so that no one will be caused to suffer any loss. It is a guide from God, the All-knowing and Forbearing.

004:012 Shakir And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

004:012 Sherali And you shall half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debts. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother and a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the payment of any bequests which may have been bequeathed or of debt. And all this shall be without intent to cause injury to anyone. This is an injunction from ALLAH and ALLAH is Wise, Forbearing.

004:012 Yusufali In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

004:013

004:013 Khan These are the limits (set by) Allah (or ordainments as regards laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

004:013 Maulana These are Allah’s limits. And whoever obeys Allah and His Messenger, He will admit him to Gardens wherein flow rivers, to abide in them. And this is the great achievement.

004:013 Pickthal These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

004:013 Rashad These are GOD's laws. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams, wherein they abide forever. This is the greatest triumph.

004:013 Sarwar These are the laws of God. Whoever obeys God and His Messenger will be admitted to the gardens wherein streams flow and wherein they will live forever. This is the greatest triumph.

004:013 Shakir These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

004:013 Sherali These are the limits set by ALLAH; and whoso obeys ALLAH and HIS Messenger, HE will make him enter Gardens through which streams flow; Therein shall they abide; and that is a great triumph.

004:013 Yusufali Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

004:014
004:014 Khan And whosoever disobeys Allah and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
004:014 Maulana And whoever disobeys Allah and His Messenger and goes beyond His limits, He will make him enter fire to abide in it, and for him is an abasing chastisement.
004:014 Pickthal And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.
004:014 Rashad As for the one who disobeys GOD and His messenger, and transgresses His laws, He will admit him into Hell, wherein he abides forever. He has incurred a shameful retribution.
004:014 Sarwar Whoever disobeys God and His Messenger and breaks His rules will be admitted to the fire wherein they will live forever, suffering a humiliating torment.
004:014 Shakir And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.
004:014 Sherali And whoso disobeys ALLAH and HIS Messenger and transgresses HIS limits. HE will make him enter into the Fire; therein he shall abide; and he shall have an humiliating punishment.
004:014 Yusufali But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.
004:015
004:015 Section 3: Treatment of Women
004:015 Khan And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.
004:015 Maulana And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you; so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them.
004:015 Pickthal As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).
004:015 Rashad Those who commit adultery among your women, you must have four witnesses against them, from among you. If they do bear witness, then you shall keep such women in their homes until they die, or until GOD creates an exit for them.
004:015 Sarwar Those of your women who commit fornication, let four (Muslim) witness testify to their act. If there is sufficient testimony, confine them to their homes until they die, or until God provides a way for their freedom.
004:015 Shakir And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.
004:015 Sherali And such of your women who are guilty of any flagrant impropriety - call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtakes them or ALLAH opens for them some other way.
004:015 Yusufali If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.
004:016
004:016 Khan And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.
004:016 Maulana And as for the two of you who are guilty of it, give them both a slight punishment; then if they repent and amend, turn aside from them. Surely Allah is ever Oft-returning (to mercy), the Merciful.
004:016 Pickthal And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.
004:016 Rashad The couple who commits adultery shall be punished. If they repent and reform, you shall leave them alone. GOD is Redeemer, Most Merciful.
004:016 Sarwar If any two people commit fornication, punish them. If they repent and reform, let them go. God is All-forgiving and All-merciful.
004:016 Shakir And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.
004:016 Sherali And if two from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely ALLAH is Oft-Returning with compassion and is ever Merciful.
004:016 Yusufali If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.
004:017
004:017 Khan Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.
004:017 Maulana Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully). And Allah is ever Knowing, Wise.
004:017 Pickthal Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.
004:017 Rashad Repentance is acceptable by GOD from those who fall in sin out of ignorance, then repent immediately thereafter. GOD redeems them. GOD is Omniscient, Most Wise.
004:017 Sarwar God will only accept the repentance of those who commit evil in ignorance, if they repent immediately. God is All-knowing and All-wise.
004:017 Shakir Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.
004:017 Sherali Verily, ALLAH accepts the repentance of only those who do evil in ignorance and then repent soon after. These are they to whom ALLAH turns with mercy; and ALLAH is All-Knowing, Wise.
004:017 Yusufali Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

004:018
004:018 Khan And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
004:018 Maulana And repentance is not for those who go on doing evil deeds, until when death comes to one of them he says: Now I repent; nor (for) those who die while they are disbelievers. For such We have prepared a painful chastisement.
004:018 Pickthal The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.
004:018 Rashad Not acceptable is the repentance of those who commit sins until death comes to them, then say, "Now I repent." Nor is it acceptable from those who die as disbelievers. For these, we have prepared a painful retribution.
004:018 Sarwar There is no forgiveness for those who commit sin and do not repent until the last moment of their lives nor for those who die as unbelievers. For these people We have prepared a painful torment.
004:018 Shakir And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.
004:018 Sherali There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, I do indeed repent now; nor for those who die disbelievers. It is these for whom WE have prepared a painful punishment.
004:018 Yusufali Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.
004:019
004:019 Khan O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.
004:019 Maulana O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.
004:019 Pickthal O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.
004:019 Rashad O you who believe, it is not lawful for you to inherit what the women leave behind, against their will. You shall not force them to give up anything you had given them, unless they commit a proven adultery. You shall treat them nicely. If you dislike them, you may dislike something wherein GOD has placed a lot of good.
004:019 Sarwar Believers, it is not lawful for you to inherit women against their will as part of the legacy. Do not create difficulties for your wives in order to force them to give-up part of what you had given to them to set themselves free from the bond of marriage, unless they have clearly committed adultery. Always treat them reasonably. If you dislike them, you could be disliking that which God has filled with abundant good.
004:019 Shakir O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them m order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.
004:019 Sherali O ye who believe, it is not lawful for you to inherit women against their will, nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant impropriety, and consort with them in kindness, and if you dislike them, it may be that you dislike a thing wherein ALLAH has placed much good.
004:019 Yusufali O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.
004:020
004:020 Khan But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
004:020 Maulana And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong?
004:020 Pickthal And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?
004:020 Rashad If you wish to marry another wife, in place of your present wife, and you had given any of them a great deal, you shall not take back anything you had given her. Would you take it fraudulently, maliciously, and sinfully?
004:020 Sarwar If you want to divorce a woman so that you can marry another, do not take back the dowry which you had paid even if what you paid was a large amount of gold. To do this is a slanderous act and a manifest sin.
004:020 Shakir And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?
004:020 Sherali And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by false accusations and manifest sinfulness?
004:020 Yusufali But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?
004:021
004:021 Khan And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
004:021 Maulana And how can you take it when one of you has already gone in to the other and they have taken from you a strong covenant?
004:021 Pickthal How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?
004:021 Rashad How could you take it back, after you have been intimate with each other, and they had taken from you a solemn pledge?
004:021 Sarwar How can you take it back when you have had intimate relations and made a solemn agreement with each other?
004:021 Shakir And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?
004:021 Sherali And how can you take it when one of you may have consorted with the other, and they (the women) have taken from you a strong covenant?
004:021 Yusufali And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

004:022
004:022 Khan And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.
004:022 Maulana And marry not women whom your fathers married, except what has already passed. This surely is indecent and hateful; and it is an evil way.
004:022 Pickthal And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.
004:022 Rashad Do not marry the women who were previously married to your fathers - existing marriages are exempted and shall not be broken - for it is a gross offense, and an abominable act.
004:022 Sarwar Do not marry, from now on, the ex-wives of your fathers for that custom was sinful, loathsome, and abominable.
004:022 Shakir And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.
004:022 Sherali And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.
004:022 Yusufali And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.
004:023
004:023 Section 4: What Women may be taken in Marriage
004:023 Khan Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.
004:023 Maulana Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother’s daughters and sister’s daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your stepdaughters who are in your guardianship (born) of your wives to whom you have gone in -- but if you have not gone in to them, there is no blame on you -- and the wives of your sons who are of your own loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful.
004:023 Pickthal Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
004:023 Rashad Prohibited for you (in marriage) are your mothers, your daughters, your sisters, the sisters of your fathers, the sisters of your mothers, the daughters of your brother, the daughters of your sister, your nursing mothers, the girls who nursed from the same woman as you, the mothers of your wives, the daughters of your wives with whom you have consummated the marriage - if the marriage has not been consummated, you may marry the daughter. Also prohibited for you are the women who were married to your genetic sons. Also, you shall not be married to two sisters at the same time - but do not break up existing marriages. GOD is Forgiver, Most Merciful.
004:023 Sarwar You are forbidden to marry your mothers, daughters, sisters, paternal aunts, maternal aunts, nieces, your foster-mothers, your foster-sisters, your mothers-in-law, your step-daughters whom you have brought up and with whose mothers you have had carnal relations. It would not be a sin to marry her if you did not have carnal relations with her mother. You are forbidden to marry the wives of your own sons and to marry two sisters at the same time without any adverse affect to the such relations of the past. God is All-forgiving and All-merciful.
004:023 Shakir Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.
004:023 Sherali Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters and your mothers' sisters and brother's daughters, and sister's daughters, and your foster mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards being born of your wives to whom you have gone in - but if you have not gone in unto them, there is no blame on you - and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely ALLAH is Most Forgiving Merciful.
004:023 Yusufali Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

004:024	
004:024	Part 5.
004:024 Khan	Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise.
004:024 Maulana	And all married women except those whom your right hands possess (are forbidden); (this is) Allah’s ordinance to you. And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed. And there is no blame on you about what you mutually agree after what is appointed (of dowry). Surely Allah is every Knowing, Wise.
004:024 Pickthal	And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.
004:024 Rashad	Also prohibited are the women who are already married, unless they flee their disbelieving husbands who are at war with you. These are GOD's commandments to you. All other categories are permitted for you in marriage, so long as you pay them their due dowries. You shall maintain your morality, by not committing adultery. Thus, whoever you like among them, you shall pay them the dowry decreed for them. You commit no error by mutually agreeing to any adjustments to the dowry. GOD is Omniscient, Most Wise.
004:024 Sarwar	You are forbidden to marry married women except your slave-girls. This is the decree of God. Besides these, it is lawful for you to marry other women if you pay their dower, maintain chastity and do not commit indecency. If you marry them for the appointed time you must pay their dowries. There is no harm if you reach an understanding among yourselves about the dowry, God is All-knowing and All-wise.
004:024 Shakir	And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.
004:024 Sherali	And forbidden to you are married women, except such as your right hands possess. This has ALLAH enjoined on you. And allowed to you are those beyond that, that you may seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there is no blame on you what you do by mutual agreement after the fixing of the dowry. Surely ALLAH is All-Knowing, Wise.
004:024 Yusufali	Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

004:025
004:025 Khan And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.
004:025 Maulana And whoever among you cannot afford to marry free believing women, (let him marry) such of your believing maidens as your right hands possess. And Allah knows best your faith -- you are (sprung) the one from the other. So marry them with the permission of their masters, and give them their dowries justly, they being caste, not fornicating, nor receiving paramours; then if they are guilty of adultery when they are taken in marriage, they shall suffer half the punishment for free married women. This is for him among you who fears falling into evil. And that you abstain is better for you. And Allah is Forgiving, Merciful.
004:025 Pickthal And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.
004:025 Rashad Those among you who cannot afford to marry free believing women, may marry believing slave women. GOD knows best about your belief, and you are equal to one another, as far as belief is concerned. You shall obtain permission from their guardians before you marry them, and pay them their due dowry equitably. They shall maintain moral behavior, by not committing adultery, or having secret lovers. Once they are freed through marriage, if they commit adultery, their punishment shall be half of that for the free women. Marrying a slave shall be a last resort for those unable to wait. To be patient is better for you. GOD is Forgiver, Most Merciful.
004:025 Sarwar If any of you do not have the means to marry a chaste believing woman, marry your believing slave-girls. God knows best about your faith. You have the same faith. Marry them with the permission of their masters and if they are chaste and have avoided fornication and amorous activities, give them their just dowries. If after marriage they commit adultery, they should receive half of the punishment of a free woman who has committed the same crime. This is for those who fear falling into evil. It is better for you to have self-control. God is All-forgiving and All-merciful.
004:025 Shakir And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.
004:025 Sherali And whoso of you cannot afford to marry free believing women, let him marry what your right hands possess, namely your believing hand-maids. And ALLAH knows your faith best; you are all one from another; so marry them with the leave of their masters and give them their dowries, according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribe for free married women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and ALLAH is Most Forgiving, Merciful.
004:025 Yusufali If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.
004:026
004:026 Section 5: Women’s Rights over their Earnings
004:026 Khan Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.
004:026 Maulana Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully). And Allah is Knowing, Wise.
004:026 Pickthal Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.
004:026 Rashad GOD wills to explain things for you, and to guide you through past precedents, and to redeem you. GOD is Omniscient, Most Wise.
004:026 Sarwar God wants to guide you, explain to you the customs of those who lived before you, and grant you forgiveness. He is All-knowing and All-wise.
004:026 Shakir Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.
004:026 Sherali ALLAH desires to make clear to you, and guide you to, the path of those before you and to turn to you in mercy. And ALLAH is All-Knowing, Wise.
004:026 Yusufali Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.
004:027
004:027 Khan Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.
004:027 Maulana And Allah desires to turn to you (mercifully). And those who follow (their) lusts desire that you should deviate (with) a great deviation.
004:027 Pickthal And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.
004:027 Rashad GOD wishes to redeem you, while those who pursue their lusts wish that you deviate a great deviation.
004:027 Sarwar God wants to be merciful to you but those who follow their evil desires seek to lead you astray.
004:027 Shakir And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.
004:027 Sherali And ALLAH wishes to turn to you in mercy, but those who follow their low desires wish that you should incline wholly towards evil.
004:027 Yusufali Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away.

004:028
004:028 Khan Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
004:028 Maulana Allah desires to make light your burdens, and man is created weak.
004:028 Pickthal Allah would make the burden light for you, for man was created weak.
004:028 Rashad GOD wishes to lighten your burden, for the human being is created weak.
004:028 Sarwar God wants to relieve you of your burden; all human beings were created weak.
004:028 Shakir Allah desires that He should make light your burdens, and man is created weak.
004:028 Sherali ALLAH desires to lighten your burden, for man has been created weak.
004:028 Yusufali Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).
004:029
004:029 Khan O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.
004:029 Maulana O you who believe, devour not your property among yourselves by illegal methods except that it be trading by your mutual consent. And kill not your people. Surely Allah is ever Merciful to you.
004:029 Pickthal O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.
004:029 Rashad O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. GOD is Merciful towards you.
004:029 Sarwar Believers, do not exchange your property in wrongful ways unless it is in trade by mutual agreement. Do not kill one another. God is All-merciful to you.
004:029 Shakir O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.
004:029 Sherali O ye who believe ! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, ALLAH is Merciful towards you.
004:029 Yusufali O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!
004:030
004:030 Khan And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.
004:030 Maulana And whoso does this aggressively and unjustly, We shall soon cast him into fire. And this is ever easy for Allah.
004:030 Pickthal Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.
004:030 Rashad Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for GOD to do.
004:030 Sarwar Whoever commits murder out of animosity and injustice will be burnt in hell fire. This is a very easy thing for God to do.
004:030 Shakir And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.
004:030 Sherali And whosoever does that by way of transgression and injustice, WE shall cast him into Fire; and that is easy for ALLAH.
004:030 Yusufali If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.
004:031
004:031 Khan If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
004:031 Maulana If you shun the great things which you are forbidden, We shall do away with your evil (inclinations) and cause you to enter an honourable place of entering.
004:031 Pickthal If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.
004:031 Rashad If you refrain from committing the gross sins that are prohibited for you, we will remit your sins, and admit you an honorable admittance.
004:031 Sarwar If you avoid violating that which has been prohibited, your (lesser) sins will be forgiven and you will be admitted into an exalted dwelling.
004:031 Shakir If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.
004:031 Sherali If you keep away from the more grievous of the things which are forbidden you, WE will remove from you your minor evils and admit you to a place of great honour.
004:031 Yusufali If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.
004:032
004:032 Khan And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.
004:032 Maulana And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things.
004:032 Pickthal And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
004:032 Rashad You shall not covet the qualities bestowed upon each other by GOD; the men enjoy certain qualities, and the women enjoy certain qualities. You may implore GOD to shower you with His grace. GOD is fully aware of all things.
004:032 Sarwar Do not envy the favors which God has granted to some of you. Men and women will both be rewarded according to their deeds, rather pray to God for His favors. God knows all things.
004:032 Shakir And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.
004:032 Sherali And covet not that whereby ALLAH has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask ALLAH of HIS bounty. Surely, ALLAH has perfect knowledge of all things.
004:032 Yusufali And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.

004:033	
004:033 Khan	And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills, etc.). Truly, Allah is Ever a Witness over all things.
004:033 Maulana	And to every one We have appointed heirs of that which parents and near relatives leaves. And as to those with whom your right hands have ratified agreements, give them their due. Surely Allah is ever Witness over all things.
004:033 Pickthal	And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.
004:033 Rashad	For each of you, we have designated shares from the inheritance left by the parents and the relatives. Also those related to you through marriage, you shall give them their due share. GOD witnesses all things.
004:033 Sarwar	We have chosen heirs for every legacy that parents and relatives may leave. Let those who have been promised a bequest receive their share of the legacy. God is Omnipresent.
004:033 Shakir	And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.
004:033 Sherali	And to everyone WE have appointed heirs to what the parents and their relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, ALLAH watches over all things.
004:033 Yusufali	To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.
004:034	
004:034	Section 6: Disagreement between Husband and Wife
004:034 Khan	Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.
004:034 Maulana	Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great.
004:034 Pickthal	Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.
004:034 Rashad	The men are made responsible for the women, and GOD has endowed them with certain qualities, and made them the bread earners. The righteous women will cheerfully accept this arrangement, since it is GOD's commandment, and honor their husbands during their absence. If you experience rebellion from the women, you shall first talk to them, then (you may use negative incentives like) deserting them in bed, then you may (as a last alternative) beat them. If they obey you, you are not permitted to transgress against them. GOD is Most High, Supreme.
004:034 Sarwar	Men are the protectors of women because of the greater preference that God has given to some of them and because they financially support them. Among virtuous women are those who are steadfast in prayer and dependable in keeping the secrets that God has protected. Admonish women who disobey (God's laws), do not sleep with them and beat them. If they obey (the laws of God), do not try to find fault in them. God is High and Supreme.
004:034 Shakir	Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.
004:034 Sherali	Men are guardians over women because ALLAH has made some of them excel others, and because men spend on them of their wealth. So virtuous women are obedient, and guard the secrets of their husbands with ALLAH's protection. And as for those on whose part you fear disobedience, admonish them and keep away from them in their beds and chastise them. Then if they obey you, seek not a way against them. Surely, ALLAH is High and Great.
004:034 Yusufali	Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).
004:035	
004:035 Khan	If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.
004:035 Maulana	And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware.
004:035 Pickthal	And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.
004:035 Rashad	If a couple fears separation, you shall appoint an arbitrator from his family and an arbitrator from her family; if they decide to reconcile, GOD will help them get together. GOD is Omniscient, Cognizant.
004:035 Sarwar	If there appears to be discord between a wife and her husband and if they desire reconciliation choose arbiters from the families of both sides. God will bring them together; God is All-knowing and All-aware.
004:035 Shakir	And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.
004:035 Sherali	And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, ALLAH will effect it between them. Surely, ALLAH is All-Knowing, All-Aware.
004:035 Yusufali	If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

004:036
004:036 Khan Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;
004:036 Maulana And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in the journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud, boastful,
004:036 Pickthal And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,
004:036 Rashad You shall worship GOD alone - do not associate anything with Him. You shall regard the parents, the relatives, the orphans, the poor, the related neighbor, the unrelated neighbor, the close associate, the traveling alien, and your servants. GOD does not like the arrogant show-offs.
004:036 Sarwar Worship God and consider no one equal to Him. Be kind to your parents, relatives, orphans, the destitute, your near and distant neighbors, your companions, wayfarers, and your slaves. God does not love the proud and boastful ones,
004:036 Shakir And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;
004:036 Sherali And worship ALLAH and associate naught with HIM, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, ALLAH loves not the arrogant and the boastful;
004:036 Yusufali Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;-
004:037
004:037 Khan Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.
004:037 Maulana Who are niggardly and bid people to be niggardly and hide that which Allah has given them out of his grace. And We have prepared for the disbelievers an abasing chastisement --
004:037 Pickthal Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
004:037 Rashad The ones who are stingy, exhort the people to be stingy, and conceal what GOD has bestowed upon them from His bounties. We have prepared for the disbelievers a shameful retribution.
004:037 Sarwar the stingy ones who try to make others stingy or those who hide the favors that God has bestowed on them. We have prepared a humiliating torment for the disbelievers,
004:037 Shakir Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.
004:037 Sherali Who are niggardly and also enjoin people to be niggardly, and hide that which ALLAH has given them of HIS bounty. And WE have prepared for the disbelievers an humiliating punishment;
004:037 Yusufali (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;-
004:038
004:038 Khan And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day [they are the friends of Shaitan (Satan)], and whoever takes Shaitan (Satan) as an intimate; then what a dreadful intimate he has!
004:038 Maulana And those who spend their wealth to be seen of men and believe not in Allah nor in the Last Day. And as for him whose companion is the devil, an evil companion is he!
004:038 Pickthal And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.
004:038 Rashad They give money to charity only to show off, while disbelieving in GOD and the Last Day. If one's companion is the devil, that is the worst companion.
004:038 Sarwar those who spend their property out of a desire to show off and not because of their belief in God and the Day of Judgment, and (lastly) those who choose Satan for a friend; what an evil friend!
004:038 Shakir And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!
004:038 Sherali And as for those who spend their wealth in order to be seen of men, and believe not in ALLAH, nor the Last Day, they are the companions of Satan, an whoso has Satan for a companion, and evil companion is he.
004:038 Yusufali Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!
004:039
004:039 Khan And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them.
004:039 Maulana And what (harm) would it do them if they believe in Allah and the Last Day and spend of that which Allah has given them? And Allah is ever Knower of them.
004:039 Pickthal What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?
004:039 Rashad Why do they not believe in GOD and the Last Day, and give from GOD's provisions to them? GOD is fully aware of them.
004:039 Sarwar How could it have harmed them if they had believed in God and the Last Day and spent their property for the cause of God? God knows them very well.
004:039 Shakir And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.
004:039 Sherali And what harm would have befallen them if they have believed in ALLAH and the Last Day and spend out of what ALLAH has given them? And ALLAH knows them well.
004:039 Yusufali And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

004:040
004:040 Khan Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.
004:040 Maulana Surely Allah wrongs not the weight of an atom; and if it is a good deed, He multiplies it and gives from Himself a great reward.
004:040 Pickthal Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.
004:040 Rashad GOD does not inflict an atom's weight of injustice. On the contrary, He multiplies the reward manifold for the righteous work, and grants from Him a great recompense.
004:040 Sarwar God does not do even an atom's weight of injustice. A good deed is multiplied by God and richly rewarded.
004:040 Shakir Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.
004:040 Sherali Surely, ALLAH wrongs not anyone even so much as the weight of an atom. And if there be a good deed, HE multiplies it and gives from Himself a great reward.
004:040 Yusufali Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.
004:041
004:041 Khan How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad SAW) as a witness against these people?
004:041 Maulana But how will it be when We bring from every people a witness and bring thee as a witness against these?
004:041 Pickthal But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?
004:041 Rashad Thus, when the day (of judgment) comes, we will call upon a witness from each community, and you (the messenger) will serve as a witness among these people.
004:041 Sarwar How will it be when We call for a witness from every nation and have you, (Muhammad), testify against them all?.
004:041 Shakir How will it be, then, when We bring from every people a witness and bring you as a witness against these?
004:041 Sherali And how will it fare with them when WE shall bring a witness from every people, and shall bring thee as a witness against these !
004:041 Yusufali How then if We brought from each people a witness, and We brought thee as a witness against these people!
004:042
004:042 Khan On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.
004:042 Maulana On that day will those who disbelieved and disobeyed the Messenger desire that the earth were levelled with them. And they can hide no fact from Allah.
004:042 Pickthal On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.
004:042 Rashad On that day, those who disbelieved and disobeyed the messenger will wish that they were level with the ground; not a single utterance will they be able to hide from GOD.
004:042 Sarwar At that time the disbelievers who disobeyed the Messenger will wish that they could be turned into dust and they will be able to hide nothing from God.
004:042 Shakir On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.
004:042 Sherali On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they will not be able to hide anything from ALLAH.
004:042 Yusufali On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!
004:043
004:043 Section 7: Purification of the Soul
004:043 Khan O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.
004:043 Maulana O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse -- except that you are merely passing by -- until you have bathed. And if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving.
004:043 Pickthal O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.
004:043 Rashad O you who believe, do not observe the Contact Prayers (Salat) while intoxicated, so that you know what you are saying. Nor after sexual orgasm without bathing, unless you are on the road, traveling; if you are ill or traveling, or you had urinary or fecal-related excretion (such as gas), or contacted the women (sexually), and you cannot find water, you shall observe Tayammum (dry ablution) by touching clean dry soil, then wiping your faces and hands therewith. GOD is Pardoner, Forgiver.
004:043 Sarwar Believers, do not pray when you are drunk, but, instead, wait until you can understand what you say. Also, do not pray when you have experienced a seminal discharge until after you have taken a bath, unless you are on a journey. If, while sick or on a journey, you can find no water after having defecated or after having had carnal relations, perform tayammum by touching your palms on the pure earth and wipe the (upper part of) your face and the backs of your hands. God is Gracious and All-forgiving.
004:043 Shakir O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.
004:043 Sherali O ye who believe ! go not near Prayer when you are not in full possession of your senses, until you know what you are saying, nor when you are unclean, except when you are traveling along a way, until you have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely ALLAH is the Effacer of sins, Forgiving,
004:043 Yusufali O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

004:044
004:044 Khan Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.
004:044 Maulana Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way.
004:044 Pickthal Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?
004:044 Rashad Have you noted those who received a portion of the scripture, and how they choose to stray, and wish that you stray from the path?
004:044 Sarwar Have you seen those who had received a portion of the Book trade misguidance and try to make you, too, go astray?.
004:044 Shakir Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.
004:044 Sherali Hast thou not seen those who were given a portion of the Book? They buy error and desire that you too may lose the way.
004:044 Yusufali Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.
004:045
004:045 Khan Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper.
004:045 Maulana And Allah best knows your enemies. And Allah is sufficient as a Friend and Allah is sufficient as a Helper.
004:045 Pickthal Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.
004:045 Rashad GOD knows best who your enemies are. GOD is the only Lord and Master. GOD is the only Supporter.
004:045 Sarwar God knows who are your enemies. You need to have no guardian or helper other than God.
004:045 Shakir And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.
004:045 Sherali And ALLAH knows your enemies well. And sufficient is ALLAH as a Friend, and sufficient is ALLAH as a helper.
004:045 Yusufali But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.
004:046
004:046 Khan Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Ra'ina with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few.
004:046 Maulana Some of those who are Jews alter words from their places and say, We have heard and we disobey; and (say), Hear without being made to hear, and (say), Raina, distorting with their tongues and slandering religion. And if they had said, We hear and we obey, and hearken, and unzurna, it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little.
004:046 Pickthal Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.
004:046 Rashad Among those who are Jewish, some distort the words beyond the truth, and they say, "We hear, but we disobey," and "Your words are falling on deaf ears," and "Raa'ena (be our shepherd)," as they twist their tongues to mock the religion. Had they said, "We hear, and we obey," and "We hear you," and "Unzurna (watch over us)," it would have been better for them, and more righteous. Instead, they have incurred condemnation from GOD due to their disbelief. Consequently, the majority of them cannot believe.
004:046 Sarwar Some Jews take certain words out of context and by twisting their tongues to make a jest out of the true religion, say, "We heard and (in our hearts) disobeyed. (Muhammad) ra`ina (be kind to us) but they intend thereby (the meaning in their own language): "Listen! May God turn you deaf." They should have said, "We heard and obeyed. (Muhammad) listen and consider our question." This would have been better for them and more righteous. God has condemned them for their disbelief, thus, no one, except a few among them, will have faith.
004:046 Shakir Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.
004:046 Sherali There were some among the Jews who pervert words from their proper places . And they say, `We hear and we disobey' and `hear us and may God's Word never be heard by you,' and they say, `Ra'ina.' They say all this twisting with their tongues and seeking to injure the Faith. And if they had said, `We hear and we obey,' and hear thou,' and `Unzurna,' it would have been better for them and more upright. But ALLAH has cursed them for their disbelief; so they believe but little.
004:046 Yusufali Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.
004:047
004:047 Khan O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed.
004:047 Maulana O you who have been given the Book, believe in what we have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed.
004:047 Pickthal O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.
004:047 Rashad O you who received the scripture, you shall believe in what we reveal herein, confirming what you have, before we banish certain faces to exile, or condemn them as we condemned those who desecrated the Sabbath. GOD's command is done.
004:047 Sarwar People of the Book, have faith in the Quran that We have revealed to confirm your Book, before certain faces are changed and turned back. We shall condemn them as We did the people of the Sabbath about whom God's decree had decisively been ordained.
004:047 Shakir O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.
004:047 Sherali O ye people of the Book ! believe in what WE have now sent down, fulfilling that which is with you, before WE destroy some of your leaders and turn them on their backs or curse them as WE cursed the people of the Sabbath. And the decree of ALLAH is bound to be fulfilled.
004:047 Yusufali O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.

004:048
004:048 Khan Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.
004:048 Maulana Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin.
004:048 Pickthal Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.
004:048 Rashad GOD does not forgive idolatry, but He forgives lesser offenses for whomever He wills. Anyone who sets up idols beside GOD, has forged a horrendous offense.
004:048 Sarwar God does not forgive the sin of considering others equal to Him, but He may choose to forgive other sins. Whoever believes in other gods besides Him has indulged in a great sin.
004:048 Shakir Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.
004:048 Sherali Surely, ALLAH will not forgive that a partner be associated with HIM; but HE will forgive whatever is short of that to whomsoever HE pleases. And whoso associates partners with ALLAH has indeed devised a very great sin.
004:048 Yusufali Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.
004:049
004:049 Khan Have you not seen those who claim sanctity for themselves. Nay - but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatila (A scalish thread in the long slit of a date-stone).
004:049 Maulana Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit.
004:049 Pickthal Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.
004:049 Rashad Have you noted those who exalt themselves? Instead, GOD is the One who exalts whomever He wills, without the least injustice.
004:049 Sarwar (Muhammad), have you seen those who try to purify themselves? They should know that God only purifies whomever He wants and that the slightest wrong will not be done to such people.
004:049 Shakir Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.
004:049 Sherali Hast thou not seen those who hold themselves to be pure? Nay, it is ALLAH who purifies whomsoever HE pleases, and they will not be wronged a whit.
004:049 Yusufali Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.
004:050
004:050 Khan Look, how they invent a lie against Allah, and enough is that as a manifest sin.
004:050 Maulana See how they forge lies against Allah! And sufficient is this as a manifest sin.
004:050 Pickthal See, how they invent lies about Allah! That of itself is flagrant sin.
004:050 Rashad Note how they fabricate lies about GOD; what a gross offense this is!
004:050 Sarwar Consider how they create lies about God? This alone is a grave sin.
004:050 Shakir See how they forge the lie against Allah, and this is sufficient as a manifest sin.
004:050 Sherali See how they forge a lie against ALLAH ! And sufficient is that as a manifest sin.
004:050 Yusufali Behold! how they invent a lie against Allah! but that by itself is a manifest sin!
004:051
004:051 Section 8: Kingdom granted to Abraham’s Descendants
004:051 Khan Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
004:051 Maulana Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe.
004:051 Pickthal Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?
004:051 Rashad Have you noted those who received a portion of the scripture, and how they believe in idolatry and false doctrine, then say, "The disbelievers are better guided than the believers?!"
004:051 Sarwar Have you seen how those who had been given a share of the Book believe in idols and Satan and who say, "The disbelievers are better guided than the believers".
004:051 Shakir Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.
004:051 Sherali Hast thou not seen those who were given a portion of the Book? They believe in evil objects and follow those who transgress, and they say of the disbelievers, `These are better guided in religion than those who believe.'
004:051 Yusufali Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!
004:052
004:052 Khan They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper,
004:052 Maulana Those are they whom Allah has cursed. And whomever Allah curses, thou wilt not find a helper for him.
004:052 Pickthal Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.
004:052 Rashad It is they who incurred GOD's condemnation, and whomever GOD condemns, you will not find any helper for him.
004:052 Sarwar God has condemned them. No one can help one who has been condemned by God.
004:052 Shakir Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.
004:052 Sherali Those are they whom ALLAH has cursed, and he whom ALLAH curses, thou shalt not find for him a helper.
004:052 Yusufali They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

004:053
004:053 Khan Or have they a share in the dominion? Then in that case they would not give mankind even a Naqira (speck on the back of a date-stone).
004:053 Maulana Or have they a share in the kingdom? But then they would not give to people even the speck on a date-stone.
004:053 Pickthal Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
004:053 Rashad Do they own a share of the sovereignty? If they did, they would not give the people as much as a grain.
004:053 Sarwar Even if they had a share in the Kingdom (Divine authority), they would not have given the smallest thing to anyone.
004:053 Shakir Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.
004:053 Sherali Have they a share in the kingdom? Then they would not give men even so much as a the little hollow in the back of a date-stone.
004:053 Yusufali Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?
004:054
004:054 Khan Or do they envy men (Muhammad SAW and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
004:054 Maulana Or do they envy the people for that which Allah has given them of His grace? But indeed We have given to Abraham’s children the Book and the Wisdom, and We have given them a grand kingdom.
004:054 Pickthal Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.
004:054 Rashad Are they envious of the people because GOD has showered them with His blessings? We have given Abraham's family the scripture, and wisdom; we granted them a great authority.
004:054 Sarwar Are they jealous of the favors that God has done to some people? We have given to the family of Abraham the Book, Wisdom, and a great Kingdom.
004:054 Shakir Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.
004:054 Sherali Or do they envy men for what ALLAH has given them out of HIS bounty? If that is so, surely, WE gave the children of Abraham the Book and wisdom and WE gave them a great kingdom.
004:054 Yusufali Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.
004:055
004:055 Khan Of them were (some) who believed in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW); and enough is Hell for burning (them).
004:055 Maulana So of them is he who believes in him, and of them is he who turns away from him. And Hell is sufficient to burn.
004:055 Pickthal And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.
004:055 Rashad Some of them believed therein, and some of them repelled therefrom; Hell is the only just retribution for these.
004:055 Sarwar Some have believed, others have disbelieved and tried to prevent people from believing. For these people, only the intense fire of hell is a sufficient punishment.
004:055 Shakir So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.
004:055 Sherali And of them were some who believed in him; and of them were others who turned away from him. And sufficient for them as punishment is the blazing fire of Hell.
004:055 Yusufali Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.
004:056
004:056 Khan Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.
004:056 Maulana Those who disbelieve in Our Messages, we shall make them enter Fire. As often as their skins are burned, We shall change them for other skins, that they may taste the chastisement. Surely Allah is ever Mighty, Wise.
004:056 Pickthal Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.
004:056 Rashad Surely, those who disbelieve in our revelations, we will condemn them to the hellfire. Whenever their skins are burnt, we will give them new skins. Thus, they will suffer continuously. GOD is Almighty, Most Wise.
004:056 Sarwar We will make the rejectors of Our revelations suffer in hell fire. As soon as the fire destroys their skins, We will give them new skins so that they may suffer more of the torment. God is Majestic and All-wise.
004:056 Shakir (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.
004:056 Sherali Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, WE shall give them in exchange other skins that they may continue to taste the punishment. Surely, ALLAH is Mighty and Wise.
004:056 Yusufali Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.
004:057
004:057 Khan But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahharatun [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise).
004:057 Maulana And those who believe and do good deeds, We shall make them enter Gardens wherein flow rivers, to abide in them for ever. For them therein are pure companions and We shall make them enter a pleasant shade.
004:057 Pickthal And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.
004:057 Rashad As for those who believe and lead a righteous life, we will admit them into gardens with flowing streams; they abide therein forever. They will have pure spouses therein. We will admit them into a blissful shade.
004:057 Sarwar We will admit the righteously striving believers into the gardens wherein streams flow. They will live therein forever in a cool shade with their pure spouses.
004:057 Shakir And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.
004:057 Sherali And those who believe and do good works. WE shall make them enter Gardens through which streams flow, to abide therein for ever; therein shall they have pure spouses, and WE shall admit them to a place of plenteous shade.
004:057 Yusufali But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

004:058
004:058 Khan Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.
004:058 Maulana Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Ally is ever Hearing, Seeing.
004:058 Pickthal Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.
004:058 Rashad GOD commands you to give back anything the people have entrusted to you. If you judge among the people, you shall judge equitably. The best enlightenment indeed is what GOD recommends for you. GOD is Hearer, Seer.
004:058 Sarwar God commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. God's advice is the most noble. He sees and hears everything.
004:058 Shakir Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.
004:058 Sherali Verily ALLAH commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely, excellent is that with which ALLAH admonishes you. ALLAH is All-Hearing, All-Seeing.
004:058 Yusufali Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.
004:059
004:059 Khan O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.
004:059 Maulana O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end.
004:059 Pickthal O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.
004:059 Rashad O you who believe, you shall obey GOD, and you shall obey the messenger, and those in charge among you. If you dispute in any matter, you shall refer it to GOD and the messenger, if you do believe in GOD and the Last Day. This is better for you, and provides you with the best solution.
004:059 Sarwar Believers, obey God, His Messenger, and your (qualified) leaders. If you have faith in God and the Day of Judgment, refer to God and His Messenger concerning matters in which you differ. This would be a more virtuous and a better way of settling differences.
004:059 Shakir O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.
004:059 Sherali O ye who believe ! obey ALLAH, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to ALLAH and His Messenger, if you are believers in ALLAH and the Last Day. That is best and most commendable in the end.
004:059 Yusufali O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.
004:060
004:060 Section 9: The Prophet must be obeyed
004:060 Khan Have you seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.
004:060 Maulana Hast thou not seen those who assert that they believe in that which has been revealed to thee and that which was revealed before thee? They desire to seek the judgment of the devil, though they have been commanded to deny him. And the devil desires to lead them far astray.
004:060 Pickthal Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
004:060 Rashad Have you noted those who claim that they believe in what was revealed to you, and in what was revealed before you, then uphold the unjust laws of their idols? They were commanded to reject such laws. Indeed, it is the devil's wish to lead them far astray.
004:060 Sarwar (Muhammad), have you seen those who think that they have faith in what is revealed to you and to others before you, yet choose to take their affairs to Satan for judgment even though they are commanded to deny him. Satan wants to lead them far away from the right path.
004:060 Shakir Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.
004:060 Sherali Hast thou not seen those who assert that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the Evil One, although they were commanded not to obey him. And Satan desires to lead them far astray.
004:060 Yusufali Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).
004:061
004:061 Khan And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.
004:061 Maulana And when it is said to them, Come to that which Allah has revealed and to the Messenger, thou seest the hypocrites turning away from thee with aversion.
004:061 Pickthal And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.
004:061 Rashad When they are told, "Come to what GOD has revealed, and to the messenger," you see the hypocrites shunning you completely.
004:061 Sarwar When the (hypocrites) are told to refer to God's revelations and to the Messenger, they try to find excuses to stay away from you (Muhammad).
004:061 Shakir And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.
004:061 Sherali And when it is said to them, `Come ye to what ALLAH has sent down and to His Messenger,' thou seest the hypocrites turn away from thee with aversion.
004:061 Yusufali When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.

004:062
004:062 Khan How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"
004:062 Maulana But how is it that when a misfortune befalls them on account of that which their hands have sent before, they come to thee swearing by Allah: We desired naught but good and concord?
004:062 Pickthal How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.
004:062 Rashad How will it be when a disaster hits them, as a consequence of their own works? They will come to you then and swear by GOD: "Our intentions were good and righteous!"
004:062 Sarwar What would happen if they were to be afflicted by a disaster brought about by their own hands? They would then come to you swearing by God, "We only wanted to bring about friendship and reconciliation."
004:062 Shakir But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.
004:062 Sherali Then how is it that when an affliction befalls them because of what their hands have sent on before, they come to thee swearing by ALLAH, saying, `We meant nothing but the doing of good and conciliation.'
004:062 Yusufali How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"
004:063
004:063 Khan They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their innerselves.
004:063 Maulana These are they, the secrets of whose hearts Allah knows; so turn aside from them and admonish them and speak to them effective words concerning themselves.
004:063 Pickthal Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.
004:063 Rashad GOD is fully aware of their innermost intentions. You shall ignore them, enlighten them, and give them good advice that may save their souls.
004:063 Sarwar God knows what is in their hearts. (Muhammad), ignore their faults, advise them, and tell them frankly about what is in their souls.
004:063 Shakir These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.
004:063 Sherali These are they, the secrets of whose hearts ALLAH knows well. So turn away from them and admonish them and speak to them an effective word concerning themselves.
004:063 Yusufali Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.
004:064
004:064 Khan We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All- Forgiving (One Who accepts repentance), Most Merciful.
004:064 Maulana And We sent no messenger but that he should be obeyed by Allah’s command. And had they, when they wronged themselves, come to thee and asked forgiveness of Allah, and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.
004:064 Pickthal We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.
004:064 Rashad We did not send any messenger except to be obeyed in accordance with GOD's will. Had they, when they wronged their souls, come to you and prayed to GOD for forgiveness, and the messenger prayed for their forgiveness, they would have found GOD Redeemer, Most Merciful.
004:064 Sarwar We did not send any Messengers for any reason other than to be obeyed because of the will of God. If they ever do injustice to themselves and come to you (Muhammad) asking for God's forgiveness and if the Messenger also was to ask God to forgive them, they would certainly find God All-forgiving and All-merciful.
004:064 Shakir And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.
004:064 Sherali And WE have sent no Messenger but that he should be obeyed by the command of ALLAH. And if they had come to thee, when they had wronged their souls, and asked forgiveness of ALLAH, and the Messenger also had asked forgiveness for them, they would have surely found ALLAH Oft-Returning with compassion, and Merciful.
004:064 Yusufali We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.
004:065
004:065 Khan But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
004:065 Maulana But no, by thy Lord! They believe not until they make thee a judge of what is in dispute between them, then find not any straitness in their hearts as to that which thou decidest and submit with full submission.
004:065 Pickthal But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.
004:065 Rashad Never indeed, by your Lord; they are not believers unless they come to you to judge in their disputes, then find no hesitation in their hearts whatsoever in accepting your judgment. They must submit a total submission.
004:065 Sarwar I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls to prevent them from accepting your judgment, thus, submitting themselves to the will of God.
004:065 Shakir But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.
004:065 Sherali But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.
004:065 Yusufali But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

004:066	
004:066 Khan	And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
004:066 Maulana	And if We had enjoined them, Lay down your lives or go forth from your homes, they would not have done it except a few of them. And if they had done what they are exhorted to do, it would certainly have been better for them and more strengthening:
004:066 Pickthal	And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;
004:066 Rashad	Had we decreed for them: "You must offer your lives," or "Give up your homes," they would not have done it, except for a few of them. (Even if such a command was issued,) had they done what they were commanded to do, it would have been better for them, and would prove the strength of their faith.
004:066 Sarwar	Had We commanded them to kill themselves or abandon their homes, only a few of them would have done it. If they had done what they had been advised to do, it would have strengthened their faith,
004:066 Shakir	And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);
004:066 Sherali	And if WE had commanded them: Slay your people or leave your homes,' they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength;
004:066 Yusufali	If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);
004:067	
004:067 Khan	And indeed We should then have bestowed upon them a great reward from Ourselves.
004:067 Maulana	And then We would certainly have given them from Ourselves a great reward,
004:067 Pickthal	And then We should bestow upon them from Our presence an immense reward,
004:067 Rashad	And we would have granted them a great recompense.
004:067 Sarwar	We would have given them a great reward
004:067 Shakir	And then We would certainly have given them from Ourselves a great reward.
004:067 Sherali	And then WE would have surely, given them a great reward from Ourselves;
004:067 Yusufali	And We should then have given them from our presence a great reward;
004:068	
004:068 Khan	And indeed We should have guided them to a Straight Way.
004:068 Maulana	And We would certainly have guided them in the right path.
004:068 Pickthal	And should guide them unto a straight path.
004:068 Rashad	And we would have guided them in the right path.
004:068 Sarwar	and guided them to the right path.
004:068 Shakir	And We would certainly have guided them in the right path.
004:068 Sherali	And WE could surely have guided them in the right path.
004:068 Yusufali	And We should have shown them the Straight Way.
004:069	
004:069 Khan	And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!
004:069 Maulana	And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!
004:069 Pickthal	Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!
004:069 Rashad	Those who obey GOD and the messenger belong with those blessed by GOD - the prophets, the saints, the martyrs, and the righteous. These are the best company.
004:069 Sarwar	One who obeys God and the Messenger is the friend of the Prophets, saints, martyrs, and the righteous ones to whom God has granted His favors. They are the best friends that one can have.
004:069 Shakir	And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!
004:069 Sherali	And whoso obeys ALLAH and this Messenger shall be among those on whom ALLAH has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.
004:069 Yusufali	All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!
004:070	
004:070 Khan	Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.
004:070 Maulana	Such is the grace from Allah and Allah is sufficient as Knower.
004:070 Pickthal	That is bounty from Allah, and Allah sufficeth as Knower.
004:070 Rashad	Such is the blessing from GOD; GOD is the best Knower.
004:070 Sarwar	The favors of God are such, and He knows very well (how to reward you).
004:070 Shakir	This is grace from Allah, and sufficient is Allah as the Knower.
004:070 Sherali	This grace is from ALLAH, and ALLAH suffices as One Who is All-Knowing.
004:070 Yusufali	Such is the bounty from Allah: And sufficient is it that Allah knoweth all.
004:071	
004:071	Section 10: Believers must defend Themselves
004:071 Khan	O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
004:071 Maulana	O you who believe, take your precautions, then go forth in detachments or go forth in a body.
004:071 Pickthal	O ye who believe! Take your precautions, then advance the proven ones, or advance all together.
004:071 Rashad	O you who believe, you shall remain alert, and mobilize as individuals, or mobilize all together.
004:071 Sarwar	Believers, always be well prepared and on your guard. March in small groups or all together.
004:071 Shakir	O you who believe! take your precaution, then go forth in detachments or go forth in a body.
004:071 Sherali	O ye who believe ! take your precautions for security, then go forth in separate parties or go forth all together.
004:071 Yusufali	O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

004:072
004:072 Khan There is certainly among you he who would linger behind (from fighting in Allah's Cause). If a misfortune befalls you, he says, "Indeed Allah has favoured me in that I was not present among them."
004:072 Maulana And among you is he would hang back. Then if a misfortune befalls you he says: Allah indeed bestowed a favour on me as I was not present with them.
004:072 Pickthal Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.
004:072 Rashad Surely, there are those among you who would drag their feet, then, if a setback afflicts you, they would say, "GOD has blessed me that I was not martyred with them."
004:072 Sarwar There are some among you who lag behind (in battle) and if you were to experience hardship, they would say, "It was certainly due to God's favors to us that we were not present with them,"
004:072 Shakir And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.
004:072 Sherali And among you there is he who tarries behind, and if a misfortune befalls you, he says, `Surely ALLAH has been gracious to me, since I was not present with them.'
004:072 Yusufali There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."
004:073
004:073 Khan But if a bounty (victory and booty) comes to you from Allah, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."
004:073 Maulana And if bounty from Allah comes to you, he would cry, as if there were no friendship between you and him: Would that I had been with them, then I should have achieved a mighty success!
004:073 Pickthal And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!
004:073 Rashad But if you attain a blessing from GOD, they would say, as if no friendship ever existed between you and them, "I wish I was with them, so I could share in such a great victory."
004:073 Sarwar but if you were to receive a favor from God, they would certainly say, "(We have been ignored) as if there was no friendship among us. Would that we had been there with them for we would have had a great success."
004:073 Shakir And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.
004:073 Sherali But if there comes to you good fortune from ALLAH, he says, as if there were no love between you and him, `Would that I had been with them, then should I have indeed achieved a great success !'
004:073 Yusufali But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"
004:074
004:074 Khan Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.
004:074 Maulana So let those fight in the way of Allah who sell this world's life for the Hereafter. And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him mighty reward.
004:074 Pickthal Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.
004:074 Rashad Those who readily fight in the cause of GOD are those who forsake this world in favor of the Hereafter. Whoever fights in the cause of GOD, then gets killed, or attains victory, we will surely grant him a great recompense.
004:074 Sarwar Those who want to buy the life hereafter with this life should fight for the cause of God. We will give them a great reward whether they are killed or whether they are victorious.
004:074 Shakir Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.
004:074 Sherali Let those then fight in the cause of ALLAH who would sell the present life for the Hereafter. And whoso fights in the cause of ALLAH, be he slain or be he victorious, WE shall soon give him a great reward.
004:074 Yusufali Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).
004:075
004:075 Khan And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."
004:075 Maulana And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper!
004:075 Pickthal How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!
004:075 Rashad Why should you not fight in the cause of GOD when weak men, women, and children are imploring: "Our Lord, deliver us from this community whose people are oppressive, and be You our Lord and Master."
004:075 Sarwar Why do you not fight for the cause of God or save the helpless men, women, and children who cry out, "Lord, set us free from this town of wrong doers and send us a guardian and a helper?"
004:075 Shakir And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.
004:075 Sherali And why should you not fight in the cause of ALLAH and for the rescue of the weak men, women and children - who say, `Our Lord, take us out of this town whose people are oppressors, and give us a friend from Thyself and give us from Thyself a helper.'
004:075 Yusufali And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

004:076
004:076 Khan Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).
004:076 Maulana Those who believe fight in the way of Allah, and those who disbelieve, fight in the way of the devil. So fight against the friends of the devil; surely the struggle of the devil is ever weak.
004:076 Pickthal Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.
004:076 Rashad Those who believe are fighting for the cause of GOD, while those who disbelieve are fighting for the cause of tyranny. Therefore, you shall fight the devil's allies; the devil's power is nil.
004:076 Sarwar The believers fight for the cause of God. The unbelievers fight for the cause of the Satan. So fight against the friends of Satan for the evil plans of Satan are certainly weak.
004:076 Shakir Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.
004:076 Sherali Those who believe fight in the cause of ALLAH, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore, against the friends of Satan; surely Satan's strategy is weak.
004:076 Yusufali Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.
004:077
004:077 Section 11: Attitude of the Hypocrites
004:077 Khan Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).
004:077 Maulana Has thou not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate. But when fighting is prescribed for them, lo! a party of them fear men as they ought to fear Allah, or with a greater fear, and say: Our Lord, why has Thou ordained fighting for us? Wouldst Thou not grant us respite to a near term? Say: The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit.
004:077 Pickthal Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.
004:077 Rashad Have you noted those who were told, "You do not have to fight; all you need to do is observe the Contact Prayers (Salat) and give the obligatory charity (Zakat)," then, when fighting was decreed for them, they feared the people as much as they feared GOD, or even more? They said, "Our Lord, why did You force this fighting on us? If only You respite us for awhile!" Say, "The materials of this world are nil, while the Hereafter is far better for the righteous, and you never suffer the slightest injustice."
004:077 Sarwar Have you not seen those who were told to stop fighting, to say their prayers, and pay the religious tax? When they were ordered to fight, some of them feared other men as much as or more than they feared God and so they said, "Lord, why have you ordered us to fight? If only you would give us a little time." (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.
004:077 Shakir Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.
004:077 Sherali Hast thou not seen those to whom it was said: `Restrain your hands, observe Prayer, and pay the Zakát.' And when fighting is prescribed for them, behold a section of them fear men as they should fear ALLAH, or with still greater fear; and they say `Our Lord, why hast thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, `The benefit of this world is little and the Hereafter will be better for him who fears ALLAH; and you shall not be wronged a whit.'
004:077 Yusufali Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!

004:078
004:078 Khan "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad SAW)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?
004:078 Maulana Wherever you are, death will overtake you, though you are in towers, raised high. And if good befalls them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from thee. Say: All is from Allah. But what is the matter with these people that they make no effort to understand anything?
004:078 Pickthal Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?
004:078 Rashad Wherever you are, death will catch up with you, even if you live in formidable castles. When something good happens to them, they say, "This is from GOD," and when something bad afflicts them, they blame you. Say, "Everything comes from GOD." Why do these people misunderstand almost everything?
004:078 Sarwar Wherever you are, death will find you even if you hide yourselves in firmly constructed towers. Whenever people experience good fortune, they say that it is from God but whenever they experience misfortune, they say it is because of you, (Muhammad). Tell them, "Everything is from God." What is wrong with these people that they do not even try to understand?
004:078 Shakir Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?
004:078 Sherali Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, `This is from ALLAH;' and if evil befalls them, they say, `This is from thee.' Say, `All is from ALLAH.' What has happened to these people that they would not try to understand anything?
004:078 Yusufali "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?
004:079
004:079 Khan Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad SAW) as a Messenger to mankind, and Allah is Sufficient as a Witness.
004:079 Maulana Whatever good befalls thee (O man), it is from Allah, and whatever misfortune befalls thee, it is from thyself. And We have sent thee (O Prophet) to mankind as a Messenger. And Allah is sufficient as a witness.
004:079 Pickthal Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.
004:079 Rashad Anything good that happens to you is from GOD, and anything bad that happens to you is from you. We have sent you as a messenger to the people, and GOD suffices as witness.
004:079 Sarwar Whatever good you may receive is certainly from God and whatever you suffer is from yourselves. We have sent you, (Muhammad), as a Messenger to people. God is a Sufficient witness to your truthfulness.
004:079 Shakir Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.
004:079 Sherali Whatever of good comes to thee is from ALLAH; and whatever of evil befalls thee is from thyself. And WE have sent thee as a Messenger to all mankind. And sufficient is ALLAH as a Witness.
004:079 Yusufali Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.
004:080
004:080 Khan He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.
004:080 Maulana Whoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have not sent thee as a keeper over them.
004:080 Pickthal Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.
004:080 Rashad Whoever obeys the messenger is obeying GOD. As for those who turn away, we did not send you as their guardian.
004:080 Sarwar One who obeys the Messenger has certainly obeyed God. You have not been sent to watch over those who turn away from you.
004:080 Shakir Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.
004:080 Sherali Whoso obeys the Messenger obeys ALLAH indeed; and whoso turns away, then WE have not sent thee to be a keeper over them.
004:080 Yusufali He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).
004:081
004:081 Khan They say: "We are obedient," but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.
004:081 Maulana And they say: Obedience. But when they go out from thy presence, a party of them plan by night doing otherwise than what thou sayest. And Allah writes down what they plan by night, so turn aside from them and trust in Allah. And Allah is sufficient as having charge of affairs.
004:081 Pickthal And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.
004:081 Rashad They pledge obedience, but as soon as they leave you, some of them harbor intentions contrary to what they say. GOD records their innermost intentions. You shall disregard them, and put your trust in GOD. GOD suffices as an advocate.
004:081 Sarwar They proclaim obedience to you but as soon as they leave at night, a group of them make secret plans to do the contrary of what you have told them to do. God keeps the record of their nocturnal plans. Therefore, leave them alone and put your trust in God; He is Sufficient for you as your Guardian.
004:081 Shakir And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.
004:081 Sherali And they say, `Obedience is our guiding principle;' but when they go forth from thy presence, a section of them spends the night scheming against what thou hast said. ALLAH records whatever they scheme by night. So turn away from them, and put thy trust in ALLAH. And sufficient is ALLAH as a Disposer of affairs.
004:081 Yusufali They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

004:082
004:082 Khan Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions.
004:082 Maulana Will they not then meditate on the Qur'an? And if it were from any other than Allah, they would have found in it many a discrepancy.
004:082 Pickthal Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.
004:082 Rashad Why do they not study the Quran carefully? If it were from other than GOD, they would have found in it numerous contradictions.
004:082 Sarwar Will they not ponder on the Quran? Had it not come from someone other than God, they would have certainly found therein many contradictions.
004:082 Shakir Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.
004:082 Sherali Will they not, then, meditate upon the Qur'an? Had it been from anyone other than ALLAH, they would surely have found therein much discrepancy.
004:082 Yusufali Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.
004:083
004:083 Khan When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.
004:083 Maulana But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search out knowledge of it would have known it. And were it not for the grace of Allah upon you and His mercy, you would certainly have followed the devil save a few.
004:083 Pickthal And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).
004:083 Rashad When a rumor that affects security comes their way, they spread it. Had they referred it to the messenger, and those in charge among them, those who understand these matters would have informed them. If it were not for GOD's grace towards you, and His mercy, you would have followed the devil, except a few.
004:083 Sarwar When they receive any news of peace or war, they announce it in public. Had they told it to the Messenger or to their (qualified) leaders, they could have used that information more properly. Were it not for the favor and mercy of God, all but a few of them would have followed Satan.
004:083 Shakir And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few
004:083 Sherali And when there comes to them any tidings whether of peace or of fear they spread it about, whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit the truth from it, would have understood it. And had it not been for the grace of ALLAH upon you and HIS mercy, you would have followed Satan, save a few.
004:083 Yusufali When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.
004:084
004:084 Khan Then fight (O Muhammad SAW) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.
004:084 Maulana Fight then in Allah's way -- thou art not responsible except for thyself; and urge on the believers. It may be that Allah will restrain the fighting of those who disbelieve. And Allah is stronger in prowess and stronger to give exemplary punishment.
004:084 Pickthal So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
004:084 Rashad You shall fight for the cause of GOD; you are responsible only for your own soul, and exhort the believers to do the same. GOD will neutralize the power of those who disbelieve. GOD is much more powerful, and much more effective.
004:084 Sarwar Thus, (Muhammad), fight for the cause of God. You are only responsible for yourself. Rouse the believers and perhaps God will stop the evil designs of the unbelievers. God's punishment and retribution is the most severe.
004:084 Shakir Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.
004:084 Sherali Fight, therefore, in the way of ALLAH - thou art not made responsible except for thyself - and urge on the believers to fight. It may be that ALLAH will restrain the might of those that disbelieve; And ALLAH is stronger in might and stronger in inflicting punishment.
004:084 Yusufali Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.
004:085
004:085 Khan Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything.
004:085 Maulana Whoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And Allah is ever Keeper over all things.
004:085 Pickthal Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.
004:085 Rashad Whoever mediates a good deed receives a share of the credit thereof, and whoever mediates an evil work, incurs a share thereof. GOD controls all things.
004:085 Sarwar Whoever intercedes for a good purpose will receive his share of the reward but the intercession for an evil purpose only adds more to one's burden. God has control over all things.
004:085 Shakir Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.
004:085 Sherali Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and ALLAH is Powerful over everything.
004:085 Yusufali Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.

004:086
004:086 Khan When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.
004:086 Maulana And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah ever takes account of all things.
004:086 Pickthal When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.
004:086 Rashad When greeted with a greeting, you shall respond with a better greeting or at least an equal one. GOD reckons all things.
004:086 Sarwar Answer a greeting in kinder words than those said to you in the greeting or at least as kind. God keeps account of all things.
004:086 Shakir And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.
004:086 Sherali And when you are greeted with a greeting, greet ye with a better greeting or at least return it. Surely ALLAH takes account of all things.
004:086 Yusufali When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.
004:087
004:087 Khan Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?
004:087 Maulana Allah, there is no god but He -- He will certainly gather you together on the Resurrection day, there is no doubt in it. And who is more true in word than Allah?
004:087 Pickthal Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?
004:087 Rashad GOD: there is no god except He. He will surely summon you on the Day of Resurrection - the inevitable day. Whose narration is more truthful than GOD's?
004:087 Sarwar God exists. He is the only Lord. He will gather you all together on the Day of Judgment which will certainly come. Who is more truthful than God?
004:087 Shakir Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?
004:087 Sherali ALLAH is HE besides Whom there is none worthy of worship. HE will certainly continue to assemble you till the Day of Resurrection about which there is no doubt. And who is more truthful in his word than ALLAH?
004:087 Yusufali Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?
004:088
004:088 Section 12: How to deal with the Hypocrites
004:088 Khan Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).
004:088 Maulana Why should you, then, be two parties in relation to the hypocrites while Allah has made them return (to disbelief) for what they have earned? Do you desire to guide him whom Allah leaves in error? And whomsoever Allah leaves in error thou canst not find a way for him.
004:088 Pickthal What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.
004:088 Rashad Why should you divide yourselves into two groups regarding hypocrites (among you)? GOD is the one who condemned them because of their own behavior. Do you want to guide those who are sent astray by GOD? Whomever GOD sends astray, you can never find a way to guide them.
004:088 Sarwar Why are you divided into two different parties concerning the hypocrites, when God Himself has turned them to disbelief because of their misdeeds. Do you want to guide those whom God has caused to go astray? You cannot find guidance for those whom God has made to err.
004:088 Shakir What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.
004:088 Sherali What is the matter with you that you are divided into two parties regarding the Hypocrites? And ALLAH has overthrown them because of what they earned. Desire ye to guide him whom ALLAH has caused to perish? And for him whom ALLAH causes to perish thou shalt not find a way.
004:088 Yusufali Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.
004:089
004:089 Khan They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliya' (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad SAW). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither Auliya' (protectors or friends) nor helpers from them.
004:089 Maulana They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allah’s way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them,
004:089 Pickthal They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,
004:089 Rashad They wish that you disbelieve as they have disbelieved, then you become equal. Do not consider them friends, unless they mobilize along with you in the cause of GOD. If they turn against you, you shall fight them, and you may kill them when you encounter them in war. You shall not accept them as friends, or allies.
004:089 Sarwar They wish you to become unbelievers as they themselves are. Do not establish friendship with them until they have abandoned their homes for the cause of God. If they betray you, seize them and slay them wherever you find them. Do not establish friendship with them or seek their help
004:089 Shakir They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.
004:089 Sherali They wish that you should disbelieve as they have disbelieved, so that you may become alike. Take not, therefore, friends from among them, until they emigrate in the way of ALLAH. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;
004:089 Yusufali They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;-

004:090

004:090 Khan Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.

004:090 Maulana Except those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if Allah had pleased, He would have given them power over you, so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then Allah allows you no way against them.

004:090 Pickthal Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

004:090 Rashad Exempted are those who join people with whom you have signed a peace treaty, and those who come to you wishing not to fight you, nor fight their relatives. Had GOD willed, He could have permitted them to fight against you. Therefore, if they leave you alone, refrain from fighting you, and offer you peace, then GOD gives you no excuse to fight them.

004:090 Sarwar except with those who attach themselves to your allies or come to you with no desire to fight you or their own people. God could have given them power to fight you. Thus, if they retreat, stop fighting and come forward expressing faith in Islam God will not allow you to fight them.

004:090 Shakir Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

004:090 Sherali Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if ALLAH had so pleased, HE could have given them power against you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then ALLAH has allowed you no way of aggression against them.

004:090 Yusufali Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).

004:091

004:091 Khan You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

004:091 Maulana You will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them. And against these We have given you a clear authority.

004:091 Pickthal Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

004:091 Rashad You will find others who wish to make peace with you, and also with their people. However, as soon as war erupts, they fight against you. Unless these people leave you alone, offer you peace, and stop fighting you, you may fight them when you encounter them. Against these, we give you a clear authorization.

004:091 Sarwar You will soon find others who seek security from you as well as from their own people, but when they are invited to return to idol worship, they do so enthusiastically. Thus, if they do not keep away from you nor come forward with a peace proposal nor desist from harming you, apprehend and slay them wherever you find them, for We have given you full control over them.

004:091 Shakir You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

004:091 Sherali You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these WE have given you clear authority.

004:091 Yusufali Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

004:092
004:092 Section 13: Murderer of a Muslim
004:092 Khan It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.
004:092 Maulana And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise.
004:092 Pickthal It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
004:092 Rashad No believer shall kill another believer, unless it is an accident. If one kills a believer by accident, he shall atone by freeing a believing slave, and paying a compensation to the victim's family, unless they forfeit such a compensation as a charity. If the victim belonged to people who are at war with you, though he was a believer, you shall atone by freeing a believing slave. If he belonged to people with whom you have signed a peace treaty, you shall pay the compensation in addition to freeing a believing slave. If you cannot find a slave to free, you shall atone by fasting two consecutive months, in order to be redeemed by GOD. GOD is Knower, Most Wise.
004:092 Sarwar A believer cannot slay another believer except by mistake for which the retaliation is to set free a believing slave and pay the appointed blood money to the relatives of the deceased unless the relatives wave aside the payment. If the person slain is from your enemies but himself is a believer, the penalty is to set free a believing slave. If the person slain is one of those with whom you have a peace treaty, the penalty is the same as that for a slain believer. If this is not possible, the defendant has to fast for two consecutive months, asking God to accept his repentance. He is All-knowing and All-wise.
004:092 Shakir And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a convenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.
004:092 Sherali It does not behove a believer to slay a believer unless it be by mistake. And he who slays a believer by mistake shall free a believing slave, and pay blood-money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and he is a believer, then the penalty is only the freeing of a believing slave, and if he be of a people between whom and you is a pact, then the penalty is blood-money to be handed over to his heirs, and the freeing of a believing slave. But whoso finds not one, then he shall fast for two consecutive months - a mercy from ALLAH. And ALLAH is All-Knowing, Wise.
004:092 Yusufali Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.
004:093
004:093 Khan And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.
004:093 Maulana And whoever kills a believer intentionally, his punishment is hell, abiding therein; and Allah is wroth with him and He has cursed him and prepared for him a grievous chastisement.
004:093 Pickthal Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.
004:093 Rashad Anyone who kills a believer on purpose, his retribution is Hell, wherein he abides forever, GOD is angry with him, and condemns him, and has prepared for him a terrible retribution.
004:093 Sarwar The punishment for one who purposely slays a believer will be to live in hell fire forever. God is angry with him and has condemned him. He has prepared for him a great torment.
004:093 Shakir And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.
004:093 Sherali And whoso slays a believer intentionally, his reward shall be Hell wherein he shall abide. And ALLAH shall be wroth with him and shall curse him and shall prepare for him a great punishment.
004:093 Yusufali If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

004:094
004:094 Khan O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.
004:094 Maulana O you who believe, when you go forth (to fight) in Allah’s way, make investigation, and say not to any one who offers you salutation, Thou art not a believer, seeking the good of this world’s life. But with Allah there are abundant gains. You too were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is ever Aware of what you do.
004:094 Pickthal O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.
004:094 Rashad O you who believe, if you strike in the cause of GOD, you shall be absolutely sure. Do not say to one who offers you peace, "You are not a believer," seeking the spoils of this world. For GOD possesses infinite spoils. Remember that you used to be like them, and GOD blessed you. Therefore, you shall be absolutely sure (before you strike). GOD is fully Cognizant of everything you do.
004:094 Sarwar Believers, if you march with arms for the cause of God, make sure that you know whom to fight. Do not accuse anyone who claims himself to be a Muslim of disbelief just for worldly gains. There is abundant bounty with God. Before, you were also like them, but God bestowed His favors upon you. Thus, make sure that you know whom to fight. God is Well Aware of what you do.
004:094 Shakir O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.
004:094 Sherali O ye who believe ! when you go forth to fight in the cause of ALLAH, make proper investigation and say not to anyone who greets you with the greeting of peace, Thou art not a believer.' You seek the goods of this life, but with ALLAH are good things in plenty. Such were you before this, but ALLAH conferred His special favour on you; so do make proper investigation. Surely, ALLAH is Aware of what you do.
004:094 Yusufali O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.
004:095
004:095 Khan Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;
004:095 Maulana The holders back from among the believers not disabled by injury, and those who strive hard in Allah’s way with their property and their persons, are not equal. Allah has made the strivers with their property and their persons to excel the holders-back a (high) degree. And to each Allah has promised good. And Allah has granted to the strivers above the holders-back a mighty reward --
004:095 Pickthal Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;
004:095 Rashad Not equal are the sedentary among the believers who are not handicapped, and those who strive in the cause of GOD with their money and their lives. GOD exalts the strivers with their money and their lives above the sedentary. For both, GOD promises salvation, but GOD exalts the strivers over the sedentary with a great recompense.
004:095 Sarwar Among the believers, those who stay at home without a good reason are not equal to those who strive for the cause of God in person or with their property. To those who strive for His cause in person or with their property, God has granted a higher rank than to those who stay at home. God has promised that everyone will receive his proper share of the reward but He will grant a much greater reward to those striving for His cause than to those who stay home (for no reason).
004:095 Shakir The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:
004:095 Sherali Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of ALLAH with their wealth and their persons, are not equal. ALLAH has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each ALLAH has promised good. And ALLAH has exalted those who strive above those who sit at home, by a great reward -
004:095 Yusufali Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-
004:096
004:096 Khan Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful.
004:096 Maulana (High) degrees from Him and protection and mercy. And Allah is ever Forgiving, Merciful.
004:096 Pickthal Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
004:096 Rashad The higher ranks come from Him, as well as forgiveness and mercy. GOD is Forgiver, Most Merciful.
004:096 Sarwar God will grant those who strive high ranks, forgiveness, and mercy. He is All-forgiving and All-merciful.
004:096 Shakir (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.
004:096 Sherali By degrees of excellence bestowed by HIM, and by special forgiveness and mercy. And ALLAH is Most Forgiving, Merciful.
004:096 Yusufali Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

004:097
004:097 Section 14: Muslims who remained with the Enemy
004:097 Khan Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!
004:097 Maulana (As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say: What were you doing? They will say: We were weak in the earth. (They will) say: Was not Allah's earth spacious, so that you could have migrated therein? So these it is whose refuge is hell -- and it is an evil resort.
004:097 Pickthal Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;
004:097 Rashad Those whose lives are terminated by the angels, while in a state of wronging their souls, the angels will ask them, "What was the matter with you?" They will say, "We were oppressed on earth." They will say, "Was GOD's earth not spacious enough for you to emigrate therein?" For these, the final abode is Hell, and a miserable destiny.
004:097 Sarwar When the angels take away from their bodies the souls of those who have wronged themselves, they will ask them, "How did you live?" They will reply, "We lived on earth in weakness and oppression." The angels will say, "Was not God's land vast enough for you to go wherever you could live in peace?" The dwelling of these people will be hell fire, a terrible destination.
004:097 Shakir Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort
004:097 Sherali Verily, those whom the angels cause to die while they are wronging their own souls, the angels will say to them: `What were you after?' They will say: `We were treated as weak in the land.' The angels will say, `Was not ALLAH's earth spacious enough so that you could have emigrated therein?' It is these whose abode shall be Hell, and an evil destination it is;
004:097 Yusufali When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -
004:098
004:098 Khan Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.
004:098 Maulana Except the weak from among the men and the women and the children who have not the means, nor can they find a way (to escape);
004:098 Pickthal Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.
004:098 Rashad Exempted are the weak men, women, and children who do not possess the strength, nor the means to find a way out.
004:098 Sarwar As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance,
004:098 Shakir Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);
004:098 Sherali Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way to escape.
004:098 Yusufali Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.
004:099
004:099 Khan For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.
004:099 Maulana So these, it may be that Allah will pardon them. And Allah is ever Pardoning, Forgiving.
004:099 Pickthal As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.
004:099 Rashad These may be pardoned by GOD. GOD is Pardoner, Forgiver.
004:099 Sarwar perhaps God will forgive them; He is All-merciful and All-forgiving.
004:099 Shakir So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.
004:099 Sherali As to these, maybe ALLAH will efface their sins; for ALLAH is the Effacer of sins, the Most Forgiving.
004:099 Yusufali For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.
004:100
004:100 Khan He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.
004:100 Maulana And whoever flees in Allah's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah. And Allah is ever Forgiving, Merciful.
004:100 Pickthal Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.
004:100 Rashad Anyone who emigrates in the cause of GOD will find on earth great bounties and richness. Anyone who gives up his home, emigrating to GOD and His messenger, then death catches up with him, his recompense is reserved with GOD. GOD is Forgiver, Most Merciful.
004:100 Sarwar One who abandons his home for the cause of God will find many places of refuge in the vast land and one who dies, after having abandoned his home to get near to God and His Messenger, will receive his reward from God. God is All-forgiving and All-merciful.
004:100 Shakir And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.
004:100 Sherali And whoso emigrates from his country in the way of ALLAH will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of ALLAH and HIS Messenger, and death overtakes him, his reward lies on ALLAH, and ALLAH is Most Forgiving, Merciful,
004:100 Yusufali He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.

004:101
004:101 Section 15: Prayer when Fighting
004:101 Khan And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.
004:101 Maulana And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you.
004:101 Pickthal And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.
004:101 Rashad When you travel, during war, you commit no error by shortening your Contact Prayers (Salat), if you fear that the disbelievers may attack you. Surely, the disbelievers are your ardent enemies.
004:101 Sarwar When you are on a journey, it is no sin to shorten your prayers if you are afraid of the mischief of the unbelievers. The unbelievers have always been your sworn enemies.
004:101 Shakir And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.
004:101 Sherali And when you journey in the land, it shall be no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you trouble. Verily the disbelievers are an open enemy to you.
004:101 Yusufali When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.
004:102
004:102 Khan When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.
004:102 Maulana And when thou art among them and leadest the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precautions. Surely Allah has prepared abasing chastisement for the disbelievers.
004:102 Pickthal And when thou (O Muhammad) art among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.
004:102 Rashad When you are with them, and lead the Contact Prayer (Salat) for them, let some of you stand guard; let them hold their weapons, and let them stand behind you as you prostrate. Then, let the other group that has not prayed take their turn praying with you, while the others stand guard and hold their weapons. Those who disbelieved wish to see you neglect your weapons and your equipment, in order to attack you once and for all. You commit no error, if you are hampered by rain or injury, by putting down your weapons, so long as you remain alert. GOD has prepared for the disbelievers a shameful retribution.
004:102 Sarwar (Muhammad), if you are among them (your followers during a battle) and you call them for prayer, let a group of them carry their arms during prayer. After they have made their prostrations, let them go back to watch the enemy and let the other group who has not yet prayed, join you, carrying their arms with due precaution. The unbelievers would love to find you neglecting your arms and property and would attack you suddenly. If rain or illness make you suffer, you may place your arms aside during prayer but still observe due precaution. God has prepared a humiliating torment for the unbelievers.
004:102 Shakir And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.
004:102 Sherali And when thou art among them, and leadest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee, and let them take their means of defence and their arms. The disbelievers wish that you were neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin for you, because of the inconvenience caused by rain or because you are sick, that you lay aside your arms. But you should always take your precautions. Surely, ALLAH has prepared an humiliating punishment for the disbelievers.
004:102 Yusufali When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

004:103
004:103 Khan When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Iqamat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours.
004:103 Maulana So when you have finished the prayer remember Allah standing and sitting and reclining. But when you are secure, from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times.
004:103 Pickthal When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.
004:103 Rashad Once you complete your Contact Prayer (Salat), you shall remember GOD while standing, sitting, or lying down. Once the war is over, you shall observe the Contact Prayers (Salat); the Contact Prayers (Salat) are decreed for the believers at specific times.
004:103 Sarwar When you complete your prayer, remember God all the time while standing, sitting, or reclining. When you are safe, say your prayers properly. It is a constant duty of the believers.
004:103 Shakir Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.
004:103 Sherali And when you have finished the Prayer, remember ALLAH, standing and sitting, and laying on your sides. And when you are secure from danger, then observe Prayer in the prescribe form; verily Prayer is enjoined on the believers to be performed at fixed hours.
004:103 Yusufali When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.
004:104
004:104 Khan And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.
004:104 Maulana And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not. And Allah is ever Knowing, Wise.
004:104 Pickthal Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.
004:104 Rashad Do not waver in pursuing the enemy. If you suffer, they also suffer. However, you expect from GOD what they never expect. GOD is Omniscient, Most Wise.
004:104 Sarwar Do not neglect the pursuit of the enemy. If you have suffered, they too have suffered but you can, at least, expect from God what they can never expect. God is All-knowing and All-wise.
004:104 Shakir And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.
004:104 Sherali And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from ALLAH what they hope not. And ALLAH is All-Knowing, Wise.
004:104 Yusufali And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.
004:105
004:105 Section 16: Hypocrites are Dishonest
004:105 Khan Surely, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.
004:105 Maulana Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest,
004:105 Pickthal Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;
004:105 Rashad We have sent down to you the scripture, truthfully, in order to judge among the people in accordance with what GOD has shown you. You shall not side with the betrayers.
004:105 Sarwar We have revealed to you the Book in all Truth so that you judge among people by the laws of God. However, never defend the treacherous ones.
004:105 Shakir Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.
004:105 Sherali WE have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by what ALLAH has taught thee. And be not thou a disputer on behalf of the faithless;
004:105 Yusufali We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;
004:106
004:106 Khan And seek the Forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.
004:106 Maulana And ask the forgiveness of Allah. Surely Allah is ever Forgiving, Merciful.
004:106 Pickthal And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
004:106 Rashad You shall implore GOD for forgiveness. GOD is Forgiver, Most Merciful.
004:106 Sarwar Seek forgiveness from God. He is All-forgiving and All-merciful.
004:106 Shakir And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.
004:106 Sherali And ask forgiveness of ALLAH. Surely, ALLAH is Most Forgiving, Merciful.
004:106 Yusufali But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.
004:107
004:107 Khan And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust, and indulges in crime.
004:107 Maulana And contend not on behalf of those who act unfaithfully to their souls. Surely Allah loves not him who is treacherous, sinful:
004:107 Pickthal And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.
004:107 Rashad Do not argue on behalf of those who have wronged their own souls; GOD does not love any betrayer, guilty.
004:107 Sarwar Do not defend those who deceive themselves; God does not love those who are treacherous and sinful.
004:107 Shakir And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;
004:107 Sherali And plead not on behalf of those who are dishonest to themselves. Surely, ALLAH loves not one who is perfidious and a great sinner.
004:107 Yusufali Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

004:108
004:108 Khan They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allah ever encompasses what they do.
004:108 Maulana They seek to hide from men and they cannot hide from Allah, and He is with them when they counsel by night matters which please Him not. And Allah ever encompasses what they do.
004:108 Pickthal They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.
004:108 Rashad They hide from the people, and do not care to hide from GOD, though He is with them as they harbor ideas He dislikes. GOD is fully aware of everything they do.
004:108 Sarwar They hide their sins from other people but they cannot hide themselves from God who is constantly with them, even when they hold nocturnal meetings, a thing which God does not like. God comprehends all that they do.
004:108 Shakir They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.
004:108 Sherali They seek to hide their designs from men, but they cannot hide them from ALLAH; and HE is present with them when they plot at night about matters which HE does not approve. And ALLAH encompasses what they do.
004:108 Yusufali They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.
004:109
004:109 Khan Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender?
004:109 Maulana Behold! You are they who may contend on their behalf in this world’s life, but who will contend with Allah on their behalf on the Resurrection day, or who will have charge of their affairs?
004:109 Pickthal Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?
004:109 Rashad Here you are arguing on their behalf in this world; who is going to argue with GOD on their behalf on the Day of Resurrection? Who is going to be their advocate?
004:109 Sarwar You defend them in this life but who will defend them against God on the Day of Judgment and who will be their attorney?
004:109 Shakir Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?
004:109 Sherali Behold ! you are those who pleaded for them in the present life. But who will plead with ALLAH for them on the Day of Resurrection, or who will be a guardian over them?
004:109 Yusufali Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?
004:110
004:110 Khan And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.
004:110 Maulana And whoever does evil or wrongs his soul, then asks forgiveness of Allah, will find Allah Forgiving, Merciful.
004:110 Pickthal Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
004:110 Rashad Anyone who commits evil, or wrongs his soul, then implores GOD for forgiveness, will find GOD Forgiving, Most Merciful.
004:110 Sarwar One who commits a sin or does wrong to himself and then seeks forgiveness from God, will find God All-forgiving and All-merciful.
004:110 Shakir And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.
004:110 Sherali And whoso does evil or wrongs his soul, and then asks forgiveness of ALLAH, will find ALLAH Most Forgiving, Merciful.
004:110 Yusufali If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.
004:111
004:111 Khan And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise.
004:111 Maulana And whoever commits a sin, commits it only against himself. And Allah is ever Knowing, Wise.
004:111 Pickthal Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.
004:111 Rashad Anyone who earns a sin, earns it to the detriment of his own soul. GOD is Omniscient, Most Wise.
004:111 Sarwar One who commits sins has committed them against his own soul. God is All-knowing and All-wise.
004:111 Shakir And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.
004:111 Sherali And whoso commits a sin, it is only against his own soul. And ALLAH is All-Knowing, Wise.
004:111 Yusufali And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.
004:112
004:112 Khan And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
004:112 Maulana And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.
004:112 Pickthal And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.
004:112 Rashad Anyone who earns a sin, then accuses an innocent person thereof, has committed a blasphemy and a gross offense.
004:112 Sarwar One who makes a mistake or commits a sin and ascribes it to an innocent person, he only burdens himself with slander and a grave sin.
004:112 Shakir And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.
004:112 Sherali And whoso commits a fault or a sin, then throws the blame thereof on an innocent person, certainly bears the burden of calumny and a manifest sin.
004:112 Yusufali But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

004:113	
004:113	Section 17: Secret Counsels of the Hypocrites
004:113 Khan	Had not the Grace of Allah and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad SAW).
004:113 Maulana	And were it not for Allah's grace upon thee and His mercy, a party of them had certainly designed to ruin thee. And they ruin only themselves, and they cannot harm thee in any way. And Allah has revealed to thee the Book and the Wisdom, and taught thee what thou knewest not, and Allah's grace on thee is very great.
004:113 Pickthal	But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.
004:113 Rashad	If it were not for GOD's grace towards you, and His mercy, some of them would have misled you. They only mislead themselves, and they can never harm you in the least. GOD has sent down to you the scripture and wisdom, and He has taught you what you never knew. Indeed, GOD's blessings upon you have been great.
004:113 Sarwar	Were it not for the favor and mercy of God, some of them would have certainly tried to make you (Muhammad) go astray. However, they cannot lead any one astray but themselves nor can they harm you. God has revealed the Book to you, has given you wisdom, and has taught you what you did not know. Certainly God's favor to you has been great.
004:113 Shakir	And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.
004:113 Sherali	And but for the grace of ALLAH upon thee and HIS mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. And ALLAH has sent down to thee the Book and wisdom and has taught thee what thou knewest not, and great is ALLAH's grace on thee.
004:113 Yusufali	But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.
004:114	
004:114 Khan	There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.
004:114 Maulana	There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah's pleasure, We shall give him a mighty reward.
004:114 Pickthal	There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
004:114 Rashad	There is nothing good about their private conferences, except for those who advocate charity, or righteous works, or making peace among the people. Anyone who does this, in response to GOD's teachings, we will grant him a great recompense.
004:114 Sarwar	There is nothing good in much of their secret talks except for that which is for charity, justice, or for reconciliation among people to seek thereby the pleasure of God for which We will give a great reward.
004:114 Shakir	There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.
004:114 Sherali	There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness or the making of peace among men. And whoso does that, seeking the pleasure of ALLAH, WE shall soon bestow on him a great reward.
004:114 Yusufali	In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).
004:115	
004:115 Khan	And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.
004:115 Maulana	And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows others than the way of the believers, We turn him to that to which he (himself) turns and make him enter hell; and it is an evil resort.
004:115 Pickthal	And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!
004:115 Rashad	As for him who opposes the messenger, after the guidance has been pointed out to him, and follows other than the believers' way, we will direct him in the direction he has chosen, and commit him to Hell; what a miserable destiny!
004:115 Sarwar	Whoever gives the Messenger a hard time, even after having received clear guidance, and follows a path other than that of the believers, will be left alone. We will cast him into hell, a terrible destination.
004:115 Shakir	And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.
004:115 Sherali	And whoso opposes the Messenger after guidance has become manifest to him, and follows a way other than that of the believers, WE shall let him pursue the way he is pursuing and shall cast him into Hell, and an evil destination it is.
004:115 Yusufali	If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!

004:116
004:116 Section 18: Idolatry condemned
004:116 Khan Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.
004:116 Maulana Surely Allah forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, he indeed goes far astray.
004:116 Pickthal Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.
004:116 Rashad GOD does not forgive idol worship (if maintained until death), and He forgives lesser offenses for whomever He wills. Anyone who idolizes any idol beside GOD has strayed far astray.
004:116 Sarwar God will not forgive the sin of considering something equal to Him, but He may forgive the other sins of whomever He wants. One who considers anything equal to God has certainly gone far away from the right path.
004:116 Shakir Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.
004:116 Sherali ALLAH shall not forgive that anything be associated with HIM as partner, but HE will forgive what is short of that to whomsoever HE pleases. And whoso associates anything with ALLAH has indeed strayed far away.
004:116 Yusufali Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).
004:117
004:117 Khan They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitan (Satan), a persistent rebel!
004:117 Maulana Besides Him they call on nothing but female divinities and they call on nothing but a rebellious devil,
004:117 Pickthal They invoke in His stead only females; they pray to none else than Satan, a rebel
004:117 Rashad They even worship female gods besides Him; as a matter of fact, they only worship a rebellious devil.
004:117 Sarwar They (the pagans) only worship idols and Satan, the persistent rebel.
004:117 Shakir They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.
004:117 Sherali They invoke besides HIM none but lifeless objects, and they invoke none but Satan the rebellious,
004:117 Yusufali (The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!
004:118
004:118 Khan Allah cursed him. And he [Shaitan (Satan)] said: "I will take an appointed portion of your slaves;
004:118 Maulana Whom Allah has cursed. And he said: Certainly I will take of Thy servants an appointed portion;
004:118 Pickthal Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,
004:118 Rashad GOD has condemned him, and he said, "I will surely recruit a definite share of Your worshipers.
004:118 Sarwar God condemned Satan when he said, "I will certainly take my revenge from Your servants.
004:118 Shakir Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:
004:118 Sherali Whom ALLAH has cursed. He said, `I will assuredly take a fixed portion from THY servants;
004:118 Yusufali Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;
004:119
004:119 Khan Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaitan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.
004:119 Maulana And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them so that they will alter Allah’s creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss.
004:119 Pickthal And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.
004:119 Rashad "I will mislead them, I will entice them, I will command them to (forbid the eating of certain meats by) marking the ears of livestock, and I will command them to distort the creation of GOD." Anyone who accepts the devil as a lord, instead of GOD, has incurred a profound loss.
004:119 Sarwar I will lead them astray, induce in their hearts prolonged, worldly desires, command them to pierce the ears of their animals, sacrificed for the idols, and order them to change the religion of God." One who accepts Satan as his guardian, instead of God, has certainly incurred a great loss upon himself.
004:119 Shakir And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.
004:119 Sherali `And assuredly I will lead them astray and assuredly I will arouse in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter ALLAH's creation.' And whoever takes Satan for a friend instead of ALLAH, he certainly suffers a manifest loss.
004:119 Yusufali "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.
004:120
004:120 Khan He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan's (Satan) promises are nothing but deceptions.
004:120 Maulana He promises them and excites vain desires in them. And the devil promises them only to deceive.
004:120 Pickthal He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.
004:120 Rashad He promises them and entices them; what the devil promises is no more than an illusion.
004:120 Sarwar Satan gives them false promises and tempts them to develop longings which can never be realized.
004:120 Shakir He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.
004:120 Sherali He holds out promises to them and excites vain desires in them, and Satan promises them nothing but vain things.
004:120 Yusufali Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

004:121	
004:121 Khan	The dwelling of such (people) is Hell, and they will find no way of escape from it.
004:121 Maulana	These -- their refuge is hell, and they will find no way of escape from it.
004:121 Pickthal	For such, their habitation will be hell, and they will find no refuge therefrom.
004:121 Rashad	These have incurred Hell as their final abode, and can never evade it.
004:121 Sarwar	Such people will dwell in hell fire from which they will not be able to escape.
004:121 Shakir	These are they whose abode is hell, and they shall not find any refuge from it.
004:121 Sherali	For such, their abode shall be Hell, and they shall find no way of escape from it.
004:121 Yusufali	They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.
004:122	
004:122 Khan	But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's Promise is the Truth, and whose words can be truer than those of Allah? (Of course, none).
004:122 Maulana	And those who believe and do good, We shall make them enter Gardens in which rivers flow, to abide therein for ever. It is Allah’s promise in truth. And who is more truthful in word than Allah?
004:122 Pickthal	But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?
004:122 Rashad	As for those who believe and lead a righteous life, we will admit them into gardens with flowing streams, wherein they live forever. Such is the truthful promise of GOD. Whose utterances are more truthful than GOD's?
004:122 Sarwar	We will admit the righteously striving believers to Paradise wherein streams flow and they will live therein forever. God's promise is true for no one is more truthful than Him.
004:122 Shakir	And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?
004:122 Sherali	But as for those who believe and do good works, WE will admit them into Gardens, beneath which streams flow, wherein they will abide forever. It is ALLAH's unfailing promise; and who can be more truthful than ALLAH in word?
004:122 Yusufali	But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?
004:123	
004:123 Khan	It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.
004:123 Maulana	It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allah a friend or a helper.
004:123 Pickthal	It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
004:123 Rashad	It is not in accordance with your wishes, or the wishes of the people of the scripture: anyone who commits evil pays for it, and will have no helper or supporter against GOD.
004:123 Sarwar	Believers and People of the Book, wishes alone can never provide you with salvation. Whoever commits evil will be punished accordingly and no one besides God will be his guardian or helper.
004:123 Shakir	(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.
004:123 Sherali	It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be requited for it; and he shall find for himself no friend or helper besides ALLAH.
004:123 Yusufali	Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.
004:124	
004:124 Khan	And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them.
004:124 Maulana	And whoever does good deeds, whether male or female, and he (or she) is a believer -- these will enter the Garden, and they will not be dealt with a whit unjustly.
004:124 Pickthal	And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
004:124 Rashad	As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice.
004:124 Sarwar	Any believer, male or female, who acts righteously, will enter Paradise and will not suffer the least bit of injustice.
004:124 Shakir	And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.
004:124 Sherali	But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.
004:124 Yusufali	If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

004:125
004:125 Khan And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend).
004:125 Maulana And who is better in religion than he who submits himself entirely to Allah while doing good (to others) and follows the faith of Abraham, the upright one? And Allah took Abraham for a friend.
004:125 Pickthal Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.
004:125 Rashad Who is better guided in his religion than one who submits totally to GOD, leads a righteous life, according to the creed of Abraham: monotheism? GOD has chosen Abraham as a beloved friend.
004:125 Sarwar Whose religion is better than that in which one submits himself to God, behaves righteously, and follows the upright religion of Abraham, God's chosen friend?.
004:125 Shakir And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.
004:125 Sherali And who is better in faith than he who submits himself entirely to ALLAH, and he is a doer of good and follows the religion of Abraham? And ALLAH took Abraham for a special friend.
004:125 Yusufali Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.
004:126
004:126 Khan And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.
004:126 Maulana And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah ever encompasses all things.
004:126 Pickthal Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.
004:126 Rashad To GOD belongs everything in the heavens and the earth. GOD is in full control of all things.
004:126 Sarwar To God belongs all that is in the heavens and the earth and He has control over all things.
004:126 Shakir And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.
004:126 Sherali And to ALLAH belongs all that is in the heavens and that is in the earth; and ALLAH encompasses all things.
004:126 Yusufali But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.
004:127
004:127 Section 19: Equitable Dealings with Orphans and Women
004:127 Khan They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is Ever All-Aware of it.
004:127 Maulana And they ask thee a decision about women. Say: Allah makes known to you His decision concerning widowed women, whom you give not what is appointed for them, while you are not inclined to marry them, nor to the weak among children, and that you should deal justly with orphans. And whatever good you do, Allah is surely ever Knower of it.
004:127 Pickthal They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.
004:127 Rashad They consult you concerning women: say, "GOD enlightens you regarding them, as recited for you in the scripture. You shall restore the rights of orphaned girls whom you cheat out of their due dowries when you wish to marry them: you shall not take advantage of them. The rights of orphaned boys must also be protected as well. You shall treat the orphans equitably. Whatever good you do, GOD is fully aware thereof."
004:127 Sarwar (Muhammad), they ask you concerning women. Tell them, "God will instruct you about them, besides that which can be read in the Book, about widows with children, whom you wanted to marry without giving them their due rights and He will instruct you about the rights of the weak and oppressed children. God commands you to maintain justice with the orphans. God knows all about whatever good you do.
004:127 Shakir And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.
004:127 Sherali And they seek of thee the decision of the law concerning marriage with more women than one. Say, ALLAH gives you His decision concerning them. And that which is recited to you elsewhere in your Book concerns the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and also concerns the weak among children. And HE enjoins you to deal equitably with the orphans. And whatever good you do, surely ALLAH knows it well.
004:127 Yusufali They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

004:128

004:128 Khan And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner- selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do.

004:128 Maulana And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allah is ever aware of what you do.

004:128 Pickthal If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

004:128 Rashad If a woman senses oppression or desertion from her husband, the couple shall try to reconcile their differences, for conciliation is best for them. Selfishness is a human trait, and if you do good and lead a righteous life, GOD is fully Cognizant of everything you do.

004:128 Sarwar If a woman is afraid of her husband's ill treatment and desertion, it will be no sin for both of them to reach a reconciliation. Reconciliation is good even though men's souls are swayed by greed. If you act righteously and be pious, God is Well Aware of what you do.

004:128 Shakir And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

004:128 Sherali And if a women fears ill treatment or indifference from her husband, it shall be no sin that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. And if you do good and are righteous, surely ALLAH is Aware of what you do.

004:128 Yusufali If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

004:129

004:129 Khan You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.

004:129 Maulana And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allah is ever Forgiving, Merciful.

004:129 Pickthal Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

004:129 Rashad You can never be equitable in dealing with more than one wife, no matter how hard you try. Therefore, do not be so biased as to leave one of them hanging (neither enjoying marriage, nor left to marry someone else). If you correct this situation and maintain righteousness, GOD is Forgiver, Most Merciful.

004:129 Sarwar You will never be able to maintain justice among your wives and love them all equally, no matter how hard you try. Do not give total preference to one of them, leaving the other as if in suspense. If you do bring about reconciliation and maintain piety, God is All-forgiving and All-merciful.

004:129 Shakir And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

004:129 Sherali And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly to one so that you leave the other like a thing suspended. And if you are reconciled and act righteously, surely ALLAH is Most Forgiving, and Merciful.

004:129 Yusufali Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

004:130

004:130 Khan But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise.

004:130 Maulana And if they separate, Allah will render them both free from want out of his ampleness. And Allah is ever Ample-giving, Wise.

004:130 Pickthal But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

004:130 Rashad If the couple must decide to part, GOD will provide for each of them from His bounties. GOD is Bounteous, Most Wise.

004:130 Sarwar If the marriage is terminated, God will make each one of them financially independent. God is Munificent and Wise.

004:130 Shakir And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

004:130 Sherali And if they separate, ALLAH will make both independent out of HIS abundance, and ALLAH is Bountiful, Wise.

004:130 Yusufali But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

004:131
004:131 Khan And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him, But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise.
004:131 Maulana And to Allah belongs whatever is in the heavens and whatever is in the earth. And certainly We enjoined those who were given the Book before you and (We enjoin) you too to keep your duty to Allah. And if you disbelieve, surely to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is ever Self-sufficient, Praiseworthy.
004:131 Pickthal Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.
004:131 Rashad To GOD belongs everything in the heavens and the earth, and we have enjoined on those who received the scripture before you, and enjoined on you, that you shall reverence GOD. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is in no need, Praiseworthy.
004:131 Sarwar To God belongs all that is in the heavens and the earth. We have told you and the People of the Book to have fear of God. If you all refuse to believe in Him, know that to God belongs all that is in the heavens and the earth. God is Self-sufficient and Praiseworthy.
004:131 Shakir And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.
004:131 Sherali And to ALLAH belongs whatever is in the heavens and whatever is in the earth. And WE have assuredly commanded those who were given the Book before you and commanded you also to fear ALLAH. But if you disbelieve, then remember that to ALLAH belongs whatever is in the heavens and whatever is in the earth, and ALLAH is Self-Sufficient, Praiseworthy.
004:131 Yusufali To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.
004:132
004:132 Khan And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.
004:132 Maulana And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as having charge of affairs.
004:132 Pickthal Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.
004:132 Rashad To GOD belongs everything in the heavens and the earth, and GOD is the only Protector.
004:132 Sarwar To God belongs all that is in the heavens and the earth. God is a totally Sufficient Guardian.
004:132 Shakir And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.
004:132 Sherali And to ALLAH belongs whatever is in the heavens and whatever is in the earth, and sufficient is ALLAH as a Guardian.
004:132 Yusufali Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.
004:133
004:133 Khan If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.
004:133 Maulana If He please, He will take you away, O people, and bring others. And Allah is ever Powerful to do that.
004:133 Pickthal If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.
004:133 Rashad If He wills, He can annihilate you, O people, and substitute others in your place. GOD is certainly able to do this.
004:133 Sarwar Had God wanted He could have destroyed you all and replaced you by another people; He has the power to do so.
004:133 Shakir If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.
004:133 Sherali If HE please, HE can take you away, O people, and bring others in your stead; and ALLAH has the full power to do that.
004:133 Yusufali If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.
004:134
004:134 Khan Whoever desires a reward in this life of the world, then with Allah (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All-Seer.
004:134 Maulana Whoever desires the reward of this world -- then with Allah is the reward of this world and the Hereafter. And Allah is ever Hearing, Seeing.
004:134 Pickthal Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.
004:134 Rashad Anyone who seeks the materials of this world should know that GOD possesses both the materials of this world and the Hereafter. GOD is Hearer, Seer.
004:134 Sarwar Be it known to those who want worldly rewards that God holds the rewards for this life as well as the life to come. God is All-hearing and All-seeing.
004:134 Shakir Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.
004:134 Sherali Whoso desires the reward of this world, then let him know that with ALLAH is the reward of this world and of the hereafter; and ALLAH is All-Hearing, All-Seeing.
004:134 Yusufali If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).

004:135
004:135 Section 20: Hypocrisy Condemned
004:135 Khan O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.
004:135 Maulana O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives -- whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do.
004:135 Pickthal O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.
004:135 Rashad O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses, even against yourselves, or your parents, or your relatives. Whether the accused is rich or poor, GOD takes care of both. Therefore, do not be biased by your personal wishes. If you deviate or disregard (this commandment), then GOD is fully Cognizant of everything you do.
004:135 Sarwar Believers, be the supporters of justice and the testify to what you may have witnessed, for the sake of God, even against yourselves, parents, and relatives; whether it be against the rich or the poor. God must be given preference over them. Let not your desires cause you to commit injustice. If you deviate from the truth in your testimony, or decline to give your testimony at all, know that God is Well Aware of what you do.
004:135 Shakir O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.
004:135 Sherali O ye who believe ! be strict in observing justice and be witnesses for ALLAH, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, ALLAH is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that ALLAH is Well-Aware of what you do.
004:135 Yusufali O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.
004:136
004:136 Khan O you who believe! Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.
004:136 Maulana O you who believe, believe in Allah and His Messenger and the Book which He has revealed to his Messenger and the Book which He revealed before. And whoever disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he indeed strays far away.
004:136 Pickthal O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.
004:136 Rashad O you who believe, you shall believe in GOD and His messenger, and the scripture He has revealed through His messenger, and the scripture He has revealed before that. Anyone who refuses to believe in GOD, and His angels, and His scriptures, and His messengers, and the Last Day, has indeed strayed far astray.
004:136 Sarwar Believers, have faith in God and His Messenger, the Book which is revealed to him, and the Bible which has been revealed before. Whoever refuses to believe in God, His angels, Books, Messengers and the Day of Judgment, has gone far away from the right path.
004:136 Shakir O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.
004:136 Sherali O ye who believe ! believe in ALLAH and HIS Messenger and in the Book which HE had revealed to HIS Messenger, and the Book which HE revealed before it. And whoso disbelieves in ALLAH and HIS angels, and HIS Books and HIS Messengers and the Last Day, has surely strayed far away.
004:136 Yusufali O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.
004:137
004:137 Khan Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (Right) Way.
004:137 Maulana Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them in the (right) way.
004:137 Pickthal Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.
004:137 Rashad Surely, those who believe, then disbelieve, then believe, then disbelieve, then plunge deeper into disbelief, GOD will not forgive them, nor will He guide them in any way.
004:137 Sarwar God will not forgive or guide to the right path those who first believe, then disbelieve, again believe and disbelieve, and then increase their disbelief.
004:137 Shakir Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.
004:137 Sherali Those who believe, then disbelieve, then again believe, then disbelieve and then increase in disbelief, ALLAH will never forgive them nor will HE guide them to the right way.
004:137 Yusufali Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.
004:138
004:138 Khan Give to the hypocrites the tidings that there is for them a painful torment.
004:138 Maulana Give news to the hypocrites that for them is a painful chastisement --
004:138 Pickthal Bear unto the hypocrites the tidings that for them there is a painful doom;
004:138 Rashad Inform the hypocrites that they have incurred painful retribution.
004:138 Sarwar Tell the hypocrites that for them there will be a painful torment.
004:138 Shakir Announce to the hypocrites that they shall have a painful chastisement:
004:138 Sherali Give to the hypocrites the tidings that for them is a grievous punishment;
004:138 Yusufali To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-

004:139
004:139 Khan Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.
004:139 Maulana Those who take disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah.
004:139 Pickthal Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.
004:139 Rashad They are the ones who ally themselves with disbelievers instead of believers. Are they seeking dignity with them? All dignity belongs with GOD alone.
004:139 Sarwar Do those who establish friendship with the disbelievers instead of the believers seek honor? Let them know that all honor belongs to God.
004:139 Shakir Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.
004:139 Sherali Those who take disbelievers as friends rather than believers. Do they seek honour at their hands? Surely, all honour belongs to ALLAH.
004:139 Yusufali Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.
004:140
004:140 Khan And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,
004:140 Maulana And indeed He has revealed to you in the Book that when you hear Allah’s messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers all in hell --
004:140 Pickthal He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
004:140 Rashad He has instructed you in the scripture that: if you hear GOD's revelations being mocked and ridiculed, you shall not sit with them, unless they delve into another subject. Otherwise, you will be as guilty as they are. GOD will gather the hypocrites and the disbelievers together in Hell.
004:140 Sarwar God has told you (believers) in the Book that when you hear people disbelieving and mocking God's revelations, do not sit with them unless they change the subject. You will become like them. God will gather all the hypocrites and the disbelievers together in hell fire.
004:140 Shakir And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.
004:140 Sherali And HE has already revealed to you in the Book that when you hear the Signs of God being denied and mocked at, sit not with those who indulge in such talk until they engage in some other talk; for in that case you would be like them. Surely ALLAH will assemble the hypocrite and the disbelievers in Hell, all together.
004:140 Yusufali Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-
004:141
004:141 Khan Those (hyprocrites) who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.
004:141 Maulana Those who wait (for misfortunes) for you. Then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not prevail over you and defend you from the believers? So Allah will judge between you on the day of Resurrection. And Allah will by no means give the disbelievers a way against the believers.
004:141 Pickthal Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.
004:141 Rashad They watch you and wait; if you attain victory from GOD, they say (to you), "Were we not with you?" But if the disbelievers get a turn, they say (to them), "Did we not side with you, and protect you from the believers?" GOD will judge between you on the Day of Resurrection. GOD will never permit the disbelievers to prevail over the believers.
004:141 Sarwar (The hypocrites) wait and watch. If God grants you victory, they say, "Did we not help you?" If the unbelievers are victorious, they say, "Did we not encourage you not to surrender to the believers and did we not protect you from them?" God will judge among you on the Day of Judgment. He will never help the disbelievers against the believers.
004:141 Shakir Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.
004:141 Sherali Those who await your ruin. If you have a victory from ALLAH, they say, `Were we not with you?' And if the disbelievers have a share of it, they say to them, `Did we not on a previous occasion get the better of you and save you from the believers?' ALLAH will judge between you on the day of Resurrection; and ALLAH will not grant the disbelievers a way to prevail against the believers.
004:141 Yusufali (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?” but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

004:142
004:142 Section 21: End of the Hypocrites
004:142 Khan Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.
004:142 Maulana The hypocrites seek to deceive Allah, and He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly -- they do it only to be seen of men and remember Allah but little,
004:142 Pickthal Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;
004:142 Rashad The hypocrites think that they are deceiving GOD, but He is the One who leads them on. When they get up for the Contact Prayer (Salat), they get up lazily. That is because they only show off in front of the people, and rarely do they think of GOD.
004:142 Sarwar The hypocrites try to deceive God but He, in fact, deceives them. They stand up in prayer lazily just to show that they pray, but, in truth they remember God very little.
004:142 Shakir Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.
004:142 Sherali The hypocrites seek to deceive ALLAH, but HE will punish them for their deception. And when they stand up for Prayer, they stand up lazily and to be seen of men, and they remember ALLAH but little.
004:142 Yusufali The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;
004:143
004:143 Khan (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam).
004:143 Maulana Wavering between that (and this) -- (belonging) neither to these nor to those. And whomsoever Allah leaves in error, thou wilt not find a way for him.
004:143 Pickthal Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:
004:143 Rashad They waver in between, neither belonging to this group, nor that group. Whomever GOD sends astray, you will never find a way to guide him.
004:143 Sarwar They are hesitant people belonging to neither side. You can find no other way for one whom God has caused to go astray.
004:143 Shakir Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.
004:143 Sherali Wavering between this and that, belonging neither to these nor to those. And he whom ALLAH causes to perish, for him thou shalt not find a way of escape.
004:143 Yusufali (They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.
004:144
004:144 Khan O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?
004:144 Maulana O you who believe, take not the disbelievers for friends rather than the believers. Do you desire to give Allah a manifest proof against yourselves?
004:144 Pickthal O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?
004:144 Rashad O you who believe, you shall not ally yourselves with the disbelievers, instead of the believers. Do you wish to provide GOD with a clear proof against you?
004:144 Sarwar Believers, do not make unbelievers your intimate friends and supporters rather than believers. Do you want to establish clear evidence against yourselves before God?
004:144 Shakir O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?
004:144 Sherali O ye who believe, take not disbelievers for friends, in preference to believers. Do you mean to give ALLAH a manifest proof against yourselves?
004:144 Yusufali O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?
004:145
004:145 Khan Verily, the hyprocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.
004:145 Maulana The hypocrites are surely in the lowest depths of the Fire, and thou wilt find no helper for them,
004:145 Pickthal Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;
004:145 Rashad The hypocrites will be committed to the lowest pit of Hell, and you will find no one to help them.
004:145 Sarwar The hypocrites will be placed in the lowest bottom of the fire and none of you will ever find a helper for them, except
004:145 Shakir Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.
004:145 Sherali The hypocrite shall surely be in the lowest depths of the Fire; and thou shalt find no helper for them,
004:145 Yusufali The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-
004:146
004:146 Khan Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward.
004:146 Maulana Save those who repent and amend hold fast to Allah and are sincere in their obedience to Allah -- these are with the believers. And Allah will soon grant the believers a mighty reward.
004:146 Pickthal Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.
004:146 Rashad Only those who repent, reform, hold fast to GOD, and devote their religion absolutely to GOD alone, will be counted with the believers. GOD will bless the believers with a great recompense.
004:146 Sarwar those (hypocrites) who have repented, put their trust in God, and sincerely followed only His religion will live with the believers to whom God will give a great reward.
004:146 Shakir Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.
004:146 Sherali Except those who repent and amend and hold fast to ALLAH and are sincere in their obedience to ALLAH - these are among the believers. And ALLAH will soon bestow a great reward upon the believers.
004:146 Yusufali Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.

004:147
004:147 Khan Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.
004:147 Maulana Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing.
004:147 Pickthal What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.
004:147 Rashad What will GOD gain from punishing you, if you became appreciative and believed? GOD is Appreciative, Omniscient.
004:147 Sarwar Why should God punish you if you give thanks and believe in Him? God is All-rewarding and All-forgiving.
004:147 Shakir Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing
004:147 Sherali Why should ALLAH punish you, if you are thankful and if you believe? And ALLAH is Appreciating, All-Knowing.
004:147 Yusufali What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.
004:148
004:148 Part 6.
004:148 Khan Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.
004:148 Maulana Allah loves not the public utterance of hurtful speech, except by one who has been wronged. And Allah is ever Hearing, Knowing.
004:148 Pickthal Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.
004:148 Rashad GOD does not like the utterance of bad language, unless one is treated with gross injustice. GOD is Hearer, Knower.
004:148 Sarwar God does not love public accusation unless one is truly wronged. God is All-hearing and All-knowing.
004:148 Shakir Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.
004:148 Sherali ALLAH likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, ALLAH is All-Hearing, All-Knowing.
004:148 Yusufali Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.
004:149
004:149 Khan Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allah is Ever Oft-Pardoning, All-Powerful.
004:149 Maulana If you do good openly or keep it secret or pardon an evil, Allah surely is ever Pardoning, powerful.
004:149 Pickthal If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.
004:149 Rashad If you work righteousness - either declared or concealed - or pardon a transgression, GOD is Pardoner, Omnipotent.
004:149 Sarwar Whether you act virtuously, in public or in private, or pardon (people's) faults, God is All-forgiving and All-powerful.
004:149 Shakir If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.
004:149 Sherali Whether you make public a good deed or keep it secret or pardon an evil, ALLAH is certainly the Effacer of sins, All-Powerful.
004:149 Yusufali Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).
004:150
004:150 Khan Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
004:150 Maulana Those who disbelieve in Allah and His messengers and desire to make a distinction between Allah and his messengers and say: We believe in some and disbelieve in others; and desire to take a course in between --
004:150 Pickthal Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;
004:150 Rashad Those who disbelieve in GOD and His messengers, and seek to make distinction among GOD and His messengers, and say, "We believe in some and reject some," and wish to follow a path in between;
004:150 Sarwar Those who disbelieve in God and His Messengers try to create differences between God and His Messengers (by rejecting their message). They say, "We believe in some but not in others." Thus, they try to find a middle way
004:150 Shakir Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.
004:150 Sherali Surely, those who disbelieve in ALLAH and HIS Messengers and seek to make a distinction between ALLAH and HIS Messengers, and say, `We believe in some and disbelieve in others,' and seek to take a way between;
004:150 Yusufali Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-
004:151
004:151 Khan They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
004:151 Maulana These are truly disbelievers; and We have prepared for the disbelievers an abasing chastisement.
004:151 Pickthal Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.
004:151 Rashad these are the real disbelievers. We have prepared for the disbelievers a shameful retribution.
004:151 Sarwar but, in fact, they are unbelievers, and for them We have prepared a humiliating torment.
004:151 Shakir These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.
004:151 Sherali These really are the disbelievers, and WE have prepared for the disbelievers an humiliating punishment.
004:151 Yusufali They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.
004:152
004:152 Khan And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.
004:152 Maulana And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards. And Allah is ever Forgiving, Merciful.
004:152 Pickthal But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.
004:152 Rashad As for those who believe in GOD and His messengers, and make no distinction among them, He will grant them their recompense. GOD is Forgiver, Most Merciful.
004:152 Sarwar As for those who believe in God and make no distinction between His Messengers, they will receive His reward. God is All-forgiving and All-merciful.
004:152 Shakir And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.
004:152 Sherali And those who believe in ALLAH and in all his Messengers and make no distinction between any of them, to such HE will soon give their rewards. And ALLAH is Most Forgiving, Merciful.
004:152 Yusufali To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.

004:153
004:153 Section 22: Transgressions of the Jews
004:153 Khan The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public," but they were struck with thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Musa (Moses) a clear proof of authority.
004:153 Maulana The People of the Book ask thee to bring down to them a Book from heaven; indeed they demanded of Moses a greater thing than that, for they said: Show us Allah manifestly. So destructive punishment overtook them on account of their wrongdoing. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this. And We gave Moses clear authority.
004:153 Pickthal The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.
004:153 Rashad The people of the scripture challenge you to bring down to them a book from the sky! They have asked Moses for more than that, saying, "Show us GOD, physically." Consequently, the lightning struck them, as a consequence of their audacity. Additionally, they worshipped the calf, after all the miracles they had seen. Yet, we pardoned all this. We supported Moses with profound miracles.
004:153 Sarwar (Muhammad), the People of the Book ask you to make a Book descend to them from the heavens. However, they had asked Moses for things much harder to do than this, by saying, "Show us God in person." Thunder and lightning struck them because of their unjust demands. Despite all the evidence that had come to them, they started to worship the calf, but We forgave them for their sins and gave Moses clear authority.
004:153 Shakir The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.
004:153 Sherali The people of the Book ask thee to bring down upon them a Book from heaven. They asked Moses a greater thing than this. They said, `Show us ALLAH openly.' Thereupon a destructive punishment overtook them because of their transgression. Then they took the calf for worship after clear Signs had come to them, but WE pardoned even that. And WE gave Moses a manifest authority.
004:153 Yusufali The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.
004:154
004:154 Khan And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant.
004:154 Maulana And We raised the mountain above them at their covenant. And We said to them: Enter the door making obeisance. And We said to them: Violate not the Sabbath; and We took from them a firm covenant.
004:154 Pickthal And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.
004:154 Rashad And we raised Mount Sinai above them, as we took their covenant. And we said to them, "Enter the gate humbly." And we said to them, "Do not desecrate the Sabbath." Indeed, we took from them a solemn covenant.
004:154 Sarwar We raised Mount (Sinai) above them because of Our solemn promise to them. Also, We told them to prostrate themselves when entering the gate (of the holy house) and not to commit transgression on the Sabbath. We made a solemn covenant with them.
004:154 Shakir And We lifted the mountain (Sainai) over them at (the li taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.
004:154 Sherali And WE raised high above them the Mount while making a covenant with them, and WE said to them, `Enter the gate submissively,' and WE said to them, `Transgress not in the matter of the Sabbath.' And WE took from them a firm covenant.
004:154 Yusufali And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.
004:155
004:155 Khan Because of their breaking the covenant, and of their rejecting the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.
004:155 Maulana Then for their breaking their covenant and their disbelief in the messages of Allah and their killing the prophets wrongfully and their saying, Our hearts are covered; nay, Allah has sealed them owing to their disbelief, so they believe not but a little:
004:155 Pickthal Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -
004:155 Rashad (They incurred condemnation) for violating their covenant, rejecting GOD's revelations, killing the prophets unjustly, and for saying, "Our minds are made up!" In fact, GOD is the One who sealed their minds, due to their disbelief, and this is why they fail to believe, except rarely.
004:155 Sarwar However, because of their disbelief, disregard of their covenant, denial of God's revelations, murdering the Prophets without reason, and their saying that their hearts were covered, We sealed up their hearts. Only a few of them believe.
004:155 Shakir Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.
004:155 Sherali So, for their breaking the covenant, and their denial of the Signs of ALLAH, and their seeking to slay the Prophets unjustly, and their saying: `Our hearts are wrapped up in covers,' - nay, but ALLAH has sealed them because of their disbelief, so they believe not but little -
004:155 Yusufali (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-
004:156
004:156 Khan And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);
004:156 Maulana And for their disbelief and for their uttering against Mary a grievous calumny:
004:156 Pickthal And because of their disbelief and of their speaking against Mary a tremendous calumny;
004:156 Rashad (They are condemned) for disbelieving and uttering about Mary a gross lie.
004:156 Sarwar Their hearts were also sealed because of their lack of faith, their gravely slanderous accusation against Mary,
004:156 Shakir And for their unbelief and for their having uttered against Marium a grievous calumny.
004:156 Sherali And for their disbelief and for their uttering against Mary a grievous calumny;
004:156 Yusufali That they rejected Faith; that they uttered against Mary a grave false charge;

004:157
004:157 Khan And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]:
004:157 Maulana And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain:
004:157 Pickthal And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.
004:157 Rashad And for claiming that they killed the Messiah, Jesus, son of Mary, the messenger of GOD. In fact, they never killed him, they never crucified him - they were made to think that they did. All factions who are disputing in this matter are full of doubt concerning this issue. They possess no knowledge; they only conjecture. For certain, they never killed him.
004:157 Sarwar and their statement that they murdered Jesus, son of Mary, the Messenger of God, when, in fact, they could not have murdered him or crucified him. They, in fact, murdered someone else by mistake. Even those who disputed (the question of whether or not Jesus was murdered) did not have a shred of evidence. All that they knew about it was mere conjecture. They certainly could not have murdered Jesus.
004:157 Shakir And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.
004:157 Sherali And for their saying, `We did slay the Messiah, Jesus, son of Mary, the Messenger of ALLAH;' whereas they slew him not, nor did they bring about his death upon the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture; and they did not arrive at a certainty concerning it.
004:157 Yusufali That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-
004:158
004:158 Khan But Allah raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.
004:158 Maulana Nay, Allah exalted him in His presence. And Allah is ever Mighty, Wise.
004:158 Pickthal But Allah took him up unto Himself. Allah was ever Mighty, Wise.
004:158 Rashad Instead, GOD raised him to Him; GOD is Almighty, Most Wise.
004:158 Sarwar God raised him up to Himself. God is Majestic and All-wise.
004:158 Shakir Nay! Allah took him up to Himself; and Allah is Mighty, Wise.
004:158 Sherali On the contrary, ALLAH exalted him to Himself. And ALLAH is Mighty, Wise.
004:158 Yusufali Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-
004:159
004:159 Khan And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.
004:159 Maulana And there is none of the People of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them.
004:159 Pickthal There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -
004:159 Rashad Everyone among the people of the scripture was required to believe in him before his death. On the Day of Resurrection, he will be a witness against them.
004:159 Sarwar There will be no one among the People of the Book who will not believe (a belief of no value) in him (Jesus) before their deaths. On the Day of Judgment, (Jesus) will testify against them.
004:159 Shakir And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.
004:159 Sherali And there is none among the People of the Book but will continue to believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them.
004:159 Yusufali And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-
004:160
004:160 Khan For the wrong-doing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allah's Way;
004:160 Maulana So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allah’s way.
004:160 Pickthal Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,
004:160 Rashad Due to their transgressions, we prohibited for the Jews good foods that used to be lawful for them; also for consistently repelling from the path of GOD.
004:160 Sarwar We made unlawful for the Jews certain pure things which had been lawful for them before, because of the injustice which they had committed, their obstructing many people from the way of God,
004:160 Shakir Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.
004:160 Sherali So, because of the transgression of the Jews, WE forbade them pure things which had been allowed to them, and also because of their hindering many men from ALLAH's way,
004:160 Yusufali For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way;-

004:161
004:161 Khan And their taking of Riba (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.
004:161 Maulana And for their taking usury -- though indeed they were forbidden it -- and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement.
004:161 Pickthal And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.
004:161 Rashad And for practicing usury, which was forbidden, and for consuming the people's money illicitly. We have prepared for the disbelievers among them painful retribution.
004:161 Sarwar their taking usury which was prohibited for them, and their consuming people's property unjustly. For the unbelievers among them, We have prepared a painful torment.
004:161 Shakir And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.
004:161 Sherali And because of their taking interest although they had been forbidden it, and because of their devouring peoples wealth wrongfully. And WE have prepared for those of them, who disbelieve, a painful punishment.
004:161 Yusufali That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.
004:162
004:162 Khan But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salat (Iqamat-as-Salat), and give Zakat and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.
004:162 Maulana But the firm in knowledge among them and the believers believe in that which has been revealed to thee and that which was revealed before thee, and those who keep up prayer and give the poor-rate and the believers in Allah and the Last Day -- these it is to whom We shall give a mighty reward.
004:162 Pickthal But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.
004:162 Rashad As for those among them who are well founded in knowledge, and the believers, they believe in what was revealed to you, and in what was revealed before you. They are observers of the Contact Prayers (Salat), and givers of the obligatory charity (Zakat); they are believers in GOD and the Last Day. We grant these a great recompense.
004:162 Sarwar However, the learned among them (the Jews) and the faithful believe in what God has revealed to you (Muhammad) and to the others before you and those who are steadfast in prayer, pay their religious tax, and believe in God and the Day of Judgment. They all will receive a great reward from Us.
004:162 Shakir But the firm in knowledge among them and the believers believe in what has been revealed to. you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.
004:162 Sherali But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and especially those that observe Prayer and those who pay the Zakát and those who believe in ALLAH and the Last Day. To these WE will surely give a mighty reward.
004:162 Yusufali But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.
004:163
004:163 Section 23: Previous Revelation bears out Quranic Statements
004:163 Khan Verily, We have inspired you (O Muhammad SAW) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms).
004:163 Maulana Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.
004:163 Pickthal Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
004:163 Rashad We have inspired you, as we inspired Noah and the prophets after him. And we inspired Abraham, Ismail, Isaac, Jacob, the Patriarchs, Jesus, Job, Jonah, Aaron, and Solomon. And we gave David the Psalms.
004:163 Sarwar (Muhammad), We have sent revelations to you just as were sent to Noah and the Prophets who lived after him and to Abraham, Ishmael, Isaac, Jacob, his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave the Psalms to David.
004:163 Shakir Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood
004:163 Sherali Surely, WE have sent revelation to thee, as WE sent revelation to Noah and the Prophets after him; and WE sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and WE gave David a Book.
004:163 Yusufali We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.
004:164
004:164 Khan And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Musa (Moses) Allah spoke directly.
004:164 Maulana And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allah addressed His word speaking (to him) --
004:164 Pickthal And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
004:164 Rashad Messengers we have told you about, and messengers we never told you about. And GOD spoke to Moses directly.
004:164 Sarwar (We sent revelations to) the Messengers mentioned to you before and also to Messengers who have not been mentioned to you. God spoke to Moses in words.
004:164 Shakir And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):
004:164 Sherali And WE sent some Messengers whom WE have already mentioned to thee and some Messengers whom WE have not mentioned to thee - and to Moses ALLAH spoke at great length -
004:164 Yusufali Of some messengers We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;-

004:165	
004:165 Khan	Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.
004:165 Maulana	Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise.
004:165 Pickthal	Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.
004:165 Rashad	Messengers to deliver good news, as well as warnings. Thus, the people will have no excuse when they face GOD, after all these messengers have come to them. GOD is Almighty, Most Wise.
004:165 Sarwar	The Messengers were sent to give people the glad news (of God's mercy) and warn them (of His punishment) so that the human being would not have any objections against God, after the coming of the Messengers, (that they did not have any knowledge of His mercy and punishment). God is Majestic and All-wise.
004:165 Shakir	(We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.
004:165 Sherali	Messengers, bearers of glad tidings and Warners, so that people may have no plea against ALLAH after the coming of Messengers. And ALLAH is Mighty, Wise.
004:165 Yusufali	Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.
004:166	
004:166 Khan	But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.
004:166 Maulana	But Allah bears witness by that which He has revealed to thee that He has revealed it with his knowledge, and the angels (also) bear witness. And Allah is sufficient as a witness.
004:166 Pickthal	But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.
004:166 Rashad	But GOD bears witness concerning what He has revealed to you; He has revealed it with His knowledge. And the angels bear witness as well, but GOD suffices as witness.
004:166 Sarwar	God testifies that whatever He has revealed to you (Muhammad) He has revealed it on purpose and the angels also testify to it but God's testimony alone is Sufficient.
004:166 Shakir	But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.
004:166 Sherali	But ALLAH bears witness by means of the revelation which HE has sent down to thee, that HE has sent it down full of HIS knowledge, and the angels also bear witness; and sufficient is ALLAH as a Witness.
004:166 Yusufali	But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.
004:167	
004:167 Khan	Verily, those who disbelieve [by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allah (Islamic Monotheism), they have certainly strayed far away. (See V.7:157)
004:167 Maulana	Those who disbelieve and hinder (others) from Allah’s way, they indeed have erred, going far astray.
004:167 Pickthal	Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.
004:167 Rashad	Surely, those who disbelieve and repel from the way of GOD have strayed far astray.
004:167 Sarwar	Those who have rejected the faith and have obstructed people from the way of God, have certainly gone far away from the right path.
004:167 Shakir	Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote
004:167 Sherali	Those who disbelieve and hinder others from the way of ALLAH, have certainly strayed far away.
004:167 Yusufali	Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.
004:168	
004:168 Khan	Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)], Allah will not forgive them, nor will He guide them to any way,
004:168 Maulana	Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path,
004:168 Pickthal	Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
004:168 Rashad	Those who disbelieve and transgress, GOD will not forgive them, nor will He guide them in any way;
004:168 Sarwar	God will not forgive those who have rejected the faith and committed injustice, nor will He guide them to any way
004:168 Shakir	Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path
004:168 Sherali	Surely, those who have disbelieved and have acted unjustly, ALLAH will not forgive them, nor will HE show them any way.
004:168 Yusufali	Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-
004:169	
004:169 Khan	Except the way of Hell, to dwell therein forever, and this is ever easy for Allah.
004:169 Maulana	Except the path of hell, to abide in it for a long time. And that is easy to Allah.
004:169 Pickthal	Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
004:169 Rashad	except the way to Hell, wherein they abide forever. This is easy for GOD to do.
004:169 Sarwar	other than that of hell wherein they will live forever. For God this is not in the least bit difficult.
004:169 Shakir	Except the path of hell, to abide in it for ever, and this is easy to Allah.
004:169 Sherali	Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for ALLAH.
004:169 Yusufali	Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

004:170
004:170 Khan O mankind! Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.
004:170 Maulana O mankind, the Messenger has indeed come to you with truth from your Lord, so believe, it is better for you. And if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise.
004:170 Pickthal O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
004:170 Rashad O people, the messenger has come to you with the truth from your Lord. Therefore, you shall believe for your own good. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is Omniscient, Most Wise.
004:170 Sarwar Mankind, the Messenger has come to you from your Lord in all Truth. It is for your own good to believe in him, but if you disbelieve, know that to God belongs all that is in the heavens and the earth. God is All-knowing and All-wise.
004:170 Shakir O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.
004:170 Sherali O mankind ! the Messenger has indeed come to you with truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to ALLAH belongs whatever is in the heavens and in the earth. And ALLAH is All-Knowing, Wise.
004:170 Yusufali O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.
004:171
004:171 Khan O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.
004:171 Maulana O People of the Book, exceed not the limits in your religion or speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers. And say not, Three. Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs.
004:171 Pickthal O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.
004:171 Rashad O people of the scripture, do not transgress the limits of your religion, and do not say about GOD except the truth. The Messiah, Jesus, the son of Mary, was a messenger of GOD, and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one god. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.
004:171 Sarwar People of the Book, do not exceed the limits of devotion in your religion or say anything about God which is not the Truth. Jesus, son of Mary, is only a Messenger of God, His Word, and a spirit from Him whom He conveyed to Mary. So have faith in God and His Messengers. Do not say that there are three gods. It is better for you to stop believing in the Trinity. There is only One God. He is too glorious to give birth to a son. To God belongs all that is in the heavens and the earth. God alone is a Sufficient Guardian for all.
004:171 Shakir O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.
004:171 Sherali O People of the Book ! exceed not the limits in your religion, and say not of ALLAH anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of ALLAH, and a fulfillment of HIS word which HE has sent down to Mary, and a mercy from HIM. So believe in ALLAH and HIS Messengers, and say not, `They are three.' Desist, it will be better for you. Verily, ALLAH is the only One God. Holy is HE, far above having a son. To HIM belongs whatever is in the heavens and whatever is in the earth. And sufficient is ALLAH as a guardian.
004:171 Yusufali O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity": desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
004:172
004:172 Section 24: Prophethood of Jesus
004:172 Khan The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.
004:172 Maulana The Messiah disdains not to be a servant of Allah, nor do the angels who are near to Him. And whoever disdains His service and is proud, he will gather them all together to Himself.
004:172 Pickthal The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;
004:172 Rashad The Messiah would never disdain from being a servant of GOD, nor would the closest angels. Those who disdain from worshipping Him, and are too arrogant to submit, He will summon them all before Him.
004:172 Sarwar Jesus never disdained the worship of God nor did the nearest angels to God. Whoever, out of pride, disdains the worship of God should know that everyone will be brought before Him.
004:172 Shakir The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.
004:172 Sherali Surely, the Messiah disdains not to be a servant of ALLAH, nor do the angels who are near to Him, and whoso disdains to worship HIM and is proud, HE will gather them all to Himself.
004:172 Yusufali Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

004:173	
004:173 Khan	So, as for those who believed (in the Oneness of Allah - Islamic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.
004:173 Maulana	Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement, and they will find for themselves besides Allah no friend nor helper.
004:173 Pickthal	Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.
004:173 Rashad	As for those who believe and lead a righteous life, He will fully recompense them, and shower them with His grace. As for those who disdain and turn arrogant, He will commit them to painful retribution. They will find no lord beside GOD, nor a savior.
004:173 Sarwar	The righteously striving believers will receive the reward for their deeds and extra favors from God. But those who disdain the worship of God out of pride will suffer the most painful torment. They will find no guardian or helper besides God.
004:173 Shakir	Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper
004:173 Sherali	Then as for those who believe and do good works, HE will give them their rewards in full and will give them more out of HIS grace; but as for those who disdain and are proud, HE will punish them with a painful punishment. And they shall find for themselves beside ALLAH no friend, nor helper.
004:173 Yusufali	But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.
004:174	
004:174 Khan	O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'an).
004:174 Maulana	O people, manifest proof has indeed come to you from your Lord and We have sent down to you a clear light.
004:174 Pickthal	O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;
004:174 Rashad	O people, a proof has come to you from your Lord; we have sent down to you a profound beacon.
004:174 Sarwar	Mankind, an undeniable proof has certainly come to you and We have sent you a shining light.
004:174 Shakir	O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.
004:174 Sherali	O ye people, manifest proof has indeed come to you from your Lord, and WE have sent down to you a clear Light.
004:174 Yusufali	O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.
004:175	
004:175 Khan	So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.
004:175 Maulana	Then as for those who believe in Allah and hold fast by Him, He will admit them to His mercy and grace, and guide them to Himself on a right path.
004:175 Pickthal	As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.
004:175 Rashad	Those who believe in GOD, and hold fast to Him, He will admit them into mercy from Him, and grace, and will guide them to Him in a straight path.
004:175 Sarwar	Those who believe in God and seek His protection will receive His mercy, favors, and His guidance to the right path.
004:175 Shakir	Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.
004:175 Sherali	Then, as for those who believe in ALLAH and hold fast to HIM, HE will surely admit them to HIS mercy and grace and will guide them along a straight path leading to Himself.
004:175 Yusufali	Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

004:176
004:176 Khan They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything."
004:176 Maulana They ask thee for a decision. Say: Allah gives you a decision concerning the person who has neither parents nor children. If a man dies (and) he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two (sisters), they shall have two-thirds of what he leaves. And if there are brethren, men and women, then for the male is the like of the portion of two females. Allah makes clear to you, lest you err. And Allah is Knower of all things.
004:176 Pickthal They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.
004:176 Rashad They consult you; say, "GOD advises you concerning the single person. If one dies and leaves no children, and he had a sister, she gets half the inheritance. If she dies first, he inherits from her, if she left no children. If there were two sisters, they get two-thirds of the inheritance. If the siblings are men and women, the male gets twice the share of the female." GOD thus clarifies for you, lest you go astray. GOD is fully aware of all things.
004:176 Sarwar (Muhammad), they seek your verdict. Tell them, "God commands this concerning your kindred: If a man dies childless but has a sister, she will receive half of the legacy. If a woman dies childless, her brother will receive the whole legacy. If a childless man leaves only two sisters, both will receive two-thirds of the legacy. If the heirs are both sisters and brothers, the share of a male will be twice as much as the share of the female. God explains His Laws to you so that you will not go astray. God knows all things.
004:176 Shakir They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.
004:176 Sherali They ask thee for a decision. Say, `ALLAH gives HIS decision concerning `Kalálah. If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if the heirs be brethren - both men and women - then the male shall have as much as the portion of two females. ALLAH explains this to you lest you go astray and ALLAH knows all things well.'
004:176 Yusufali They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.
005:000
005:000 Translations of the Qur'an, Chapter 5: AL-MAEDA (THE TABLE, THE TABLE SPREAD). Total Verses: 120. Revealed At: MADINA
005:000 In the name of God, Most Gracious, Most Merciful
005:001
005:001 Section 1: Perfection of Religion in Islam
005:001 Khan O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills.
005:001 Maulana O you who believe, fulfil the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are on the pilgrimage. Surely Allah orders what He pleases.
005:001 Pickthal O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.
005:001 Rashad O you who believe, you shall fulfill your covenants. Permitted for you to eat are the livestock, except those specifically prohibited herein. You shall not permit hunting throughout Hajj pilgrimage. GOD decrees whatever He wills.
005:001 Sarwar Believers, stand by your contracts (and obligations). Of all animals, cattle has been made lawful for you as food with certain exceptions. Hunting is not lawful for you during ihram (a part of the rituals during pilgrimage). God decrees as He wills.
005:001 Shakir O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.
005:001 Sherali O ye who believe ! fulfill you compacts. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, ALLAH decrees what HE wills.
005:001 Yusufali O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.

005:002

005:002 Khan	O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.
005:002 Maulana	O you who believe, violate not the signs of Allah, nor the Sacred Month, nor the offerings, nor the victims with garlands, nor those repairing to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt. And let not hatred of a people -- because they hindered you from the Sacred Mosque -- incite you to transgress. And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. Surely Allah is severe in requiting (evil).
005:002 Pickthal	O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.
005:002 Rashad	O you who believe, do not violate the rites instituted by GOD, nor the Sacred Months, nor the animals to be offered, nor the garlands marking them, nor the people who head for the Sacred Shrine (Ka`bah) seeking blessings from their Lord and approval. Once you complete the pilgrimage, you may hunt. Do not be provoked into aggression by your hatred of people who once prevented you from going to the Sacred Masjid. You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe GOD. GOD is strict in enforcing retribution.
005:002 Sarwar	Believers, do not disrespect the reminders of God, the sacred months, the animals brought for sacrifice, or what is marked for sacrificial offering or the people heading to the precinct of the Sacred House to seek the favor and pleasure of their Lord. Once the restrictions of ihram are over, you may hunt. Do not let the hostility of a group of people keep you away from the Sacred Mosque or make you express animosity. Co-operate with each other in righteousness and piety, not in sin and hostility. Have fear of God; He is stern in His retribution.
005:002 Shakir	O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).
005:002 Sherali	O ye who believe ! profane not the Signs of ALLAH, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars nor those repairing to the Sacred House, seeking grace from their Lord and HIS pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear ALLAH; Surely ALLAH is Severe in punishment.
005:002 Yusufali	O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.

005:003

005:003 Khan Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.

005:003 Maulana Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten -- except what you slaughter; and that which is sacrificed on stones set up (for idols), and that you seek to divide by arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. But whoever is compelled by hunger, not including wilfully to sin, then surely Allah is Forgiving, merciful.

005:003 Pickthal Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

005:003 Rashad Prohibited for you are animals that die of themselves, blood, the meat of pigs, and animals dedicated to other than GOD. (Animals that die of themselves include those) strangled, struck with an object, fallen from a height, gored, attacked by a wild animal - unless you save your animal before it dies - and animals sacrificed on altars. Also prohibited is dividing the meat through a game of chance; this is an abomination. Today, the disbelievers have given up concerning (the eradication of) your religion; do not fear them and fear Me instead. Today, I have completed your religion, perfected My blessing upon you, and I have decreed Submission as the religion for you. If one is forced by famine (to eat prohibited food), without being deliberately sinful, then GOD is Forgiver, Merciful.

005:003 Sarwar It is unlawful for you to consume the following as food: an animal that has not been properly slaughtered, blood, pork, an animal slaughtered and consecrated in the name of someone other than God, an animal killed by strangulation or a violent blow, an animal killed by falling down, an animal which has been gored to death, an animal partly eaten by a wild beast before being properly slaughtered, an animal which has been sacrificed on the stone blocks (which pagans worshipped), and any flesh divided by casting superstitious and gambling arrows (a pagan tradition), which is a sin. Today, the unbelievers have lost hope about your religion. Do not be afraid of them but have fear of Me. On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. If anyone not (normally) inclined to sin is forced by hunger to eat unlawful substances instead of proper food, he may do so to spare his life. God is All-forgiving and All-merciful.

005:003 Shakir Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

005:003 Sherali Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of any other than ALLAH; and that which has been strangled; and that which has been beaten to death; and that which has been killed by a fall and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar as an offering to idols. And forbidden is also this that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So fear them not, but fear ME. This day have I perfected your religion for you and completed MY favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, ALLAH is Most Forgiving, and is Merciful.

005:003 Yusufali Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

005:004
005:004 Khan They ask you (O Muhammad SAW) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibat [all kind of Halal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning."
005:004 Maulana They ask thee as to what is allowed them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt -- you teach them of what Allah has taught you; so eat of that which they catch for you and mention the name of Allah over it; and keep your duty to Allah. Surely Allah is Swift in reckoning.
005:004 Pickthal They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.
005:004 Rashad They consult you concerning what is lawful for them; say, "Lawful for you are all good things, including what trained dogs and falcons catch for you." You train them according to GOD's teachings. You may eat what they catch for you, and mention GOD's name thereupon. You shall observe GOD. GOD is most efficient in reckoning.
005:004 Sarwar (Muhammad), they ask you what has been made lawful for them (as food). Tell them, "All pure things are made lawful for you." If you train dogs or other beasts for hunting, you should train them according to what God has taught you. It, then, is lawful for you to eat the animals that they hunt, provided you mention the Name of God over the prey. Have fear of God. Certainly God's reckoning is swift.
005:004 Shakir They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.
005:004 Sherali They ask thee what is made lawful for them. Say, `All good things have been made lawful for you, and what you have taught the beasts and the birds of prey to catch for you, training them for hunting and teaching them of what ALLAH has taught you. So eat of that which they catch for you, and pronounce thereon the name of ALLAH. And fear ALLAH, surely ALLAH is Quick in reckoning.'
005:004 Yusufali They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.
005:005
005:005 Khan Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.
005:005 Maulana This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies faith, his work indeed is vain; and in the Hereafter he is of the losers.
005:005 Pickthal This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.
005:005 Rashad Today, all good food is made lawful for you. The food of the people of the scripture is lawful for you. Also, you may marry the chaste women among the believers, as well as the chaste women among the followers of previous scripture, provided you pay them their due dowries. You shall maintain chastity, not committing adultery, nor taking secret lovers. Anyone who rejects faith, all his work will be in vain, and in the Hereafter he will be with the losers.
005:005 Sarwar On this day, all pure things are made lawful for you (as food). The food of the People of the Book is made lawful for you and your food is made lawful for them. It is lawful for you to marry chaste Muslim women and chaste women of the People of the Book, provided, you pay their dowry, maintain chastity, and avoid fornication or lustful relations outside of marriage. The deeds of anyone who rejects the faith, certainly, become fruitless. He will be of those who lose on the Day of Judgment.
005:005 Shakir This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.
005:005 Sherali This day all good things have been made lawful for you. And the food of the people of the Book is lawful for you. And your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication, nor taking secret paramours. And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be among the losers.
005:005 Yusufali This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

005:006	
005:006	Section 2: Duty of Uprightness
005:006 Khan	O you who believe! When you intend to offer As- Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.
005:006 Maulana	O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks.
005:006 Pickthal	O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.
005:006 Rashad	O you who believe, when you observe the Contact Prayers (Salat), you shall: (1) wash your faces, (2) wash your arms to the elbows, (3) wipe your heads, and (4) wash your feet to the ankles. If you were unclean due to sexual orgasm, you shall bathe. If you are ill, or traveling, or had any digestive excretion (urinary, fecal, or gas), or had (sexual) contact with the women, and you cannot find water, you shall observe the dry ablution (Tayammum) by touching clean dry soil, then rubbing your faces and hands. GOD does not wish to make the religion difficult for you; He wishes to cleanse you and to perfect His blessing upon you, that you may be appreciative.
005:006 Sarwar	Believers, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles. If you experience a seminal discharge, manage to take (the required) bath. If you are sick, or on a journey, or have just defecated, or have had intercourse with women and cannot find any water, perform a tayammum by: touching clean natural earth with both palms and wiping (the upper part) of your face and (the back of) your hands. God does not want you to suffer hardship. He wants you to be purified. He wants to complete His favors to you so that perhaps you would give Him thanks.
005:006 Shakir	O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.
005:006 Sherali	O ye who believe ! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. And if you are ill or you are on a journey while unclean, or one of you comes from the privy or you have touched women, and find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. ALLAH desires not that HE should place you in a difficulty but HE desires to purify you and to complete HIS favour upon you, so that you may be grateful.
005:006 Yusufali	O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.
005:007	
005:007 Khan	And remember Allah's Favour upon you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allah. Verily, Allah is All-Knower of the secrets of (your) breasts.
005:007 Maulana	And remember Allah’s favour on you and His covenant with which He bound you when you said: We have heard and we obey. And keep your duty to Allah. Surely Allah knows what is in the breasts.
005:007 Pickthal	Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).
005:007 Rashad	Remember GOD's blessing upon you, and His covenant that He covenanted with you: you said, "We hear and we obey." You shall observe GOD; GOD is fully aware of the innermost thoughts.
005:007 Sarwar	Remember God's favors to you and the firm covenant that He has made with you. You said because of this covenant, "We have heard (the words of the Lord) and have obeyed Him." Have fear of God; He knows well all that the hearts contain.
005:007 Shakir	And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.
005:007 Sherali	And remember ALLAH's favour upon you and the covenant which HE made with you, when you said, `We hear and we obey.' And fear ALLAH. Surely ALLAH knows well what is in your minds.
005:007 Yusufali	And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.

005:008
005:008 Khan O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.
005:008 Maulana O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.
005:008 Pickthal O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.
005:008 Rashad O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses. Do not be provoked by your conflicts with some people into committing injustice. You shall be absolutely equitable, for it is more righteous. You shall observe GOD. GOD is fully Cognizant of everything you do.
005:008 Sarwar Believers, be steadfast for the cause of God and just in bearing witness. Let not a group's hostility to you cause you to deviate from justice. Be just, for it is closer to piety. Have fear of God; God is Well Aware of what you do.
005:008 Shakir O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.
005:008 Sherali O ye who believe ! be steadfast in the cause of ALLAH, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness. And fear ALLAH. Surely, ALLAH is Aware of what you do.
005:008 Yusufali O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.
005:009
005:009 Khan Allah has promised those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
005:009 Maulana Allah has promised to those who believe and do good deeds: For them is forgiveness and a mighty reward.
005:009 Pickthal Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.
005:009 Rashad GOD promises those who believe and lead a righteous life forgiveness and a great recompense.
005:009 Sarwar God has promised forgiveness and a great reward to the righteously striving believers.
005:009 Shakir Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.
005:009 Sherali ALLAH has promised those who believe and do good deeds that they shall have forgiveness and a great reward.
005:009 Yusufali To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
005:010
005:010 Khan They who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
005:010 Maulana And those who disbelieve and reject Our messages, such are the companions of the flaming fire.
005:010 Pickthal And they who disbelieve and deny Our revelations, such are rightful owners of hell.
005:010 Rashad As for those who disbelieve and reject our revelations, they are the dwellers of Hell.
005:010 Sarwar However, the unbelievers who have called Our revelations lies will have hell for their dwelling.
005:010 Shakir And (as for) those who disbelieve and reject our communications, these are the companions of the name.
005:010 Sherali And as for those who disbelieve and reject Our Signs, they are the people of Hell.
005:010 Yusufali Those who reject faith and deny our signs will be companions of Hell-fire.
005:011
005:011 Khan O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust.
005:011 Maulana O you who believe, remember Allah’s favour on you when a people had determined to stretch out their hands against you, but He withheld their hands from you; and keep your duty to Allah. And on Allah let the believers rely.
005:011 Pickthal O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.
005:011 Rashad O you who believe, remember GOD's blessings upon you; when some people extended their hands to aggress against you, He protected you and withheld their hands. You shall observe GOD; in GOD the believers shall trust.
005:011 Sarwar Believers, recall God's favors to you when a group of people were about to harm you and God made their evil plots against you fail. Have fear of God. Believers, only trust in God.
005:011 Shakir O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.
005:011 Sherali O ye who believe ! remember ALLAH's favour upon you when a people intended to stretch out their hands against you, but HE with-held their hands from you; and fear ALLAH. And in ALLAH should the believers put their trust.
005:011 Yusufali O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.

005:012
005:012 Section 3: Christian Violation of the Covenant
005:012 Khan Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salat (Iqamat-as- Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."
005:012 Maulana And certainly Allah made a covenant with the Children of Israel, and We raised up among them twelve chieftains. And Allah said: Surely I am with you. If you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will certainly cover your evil deeds, and cause you to enter Gardens wherein rivers flow. But whoever among you disbelieves after that, he indeed strays from the right way.
005:012 Pickthal Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.
005:012 Rashad GOD had taken a covenant from the Children of Israel, and we raised among them twelve patriarchs. And GOD said, "I am with you, so long as you observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and believe in My messengers and respect them, and continue to lend GOD a loan of righteousness. I will then remit your sins, and admit you into gardens with flowing streams. Anyone who disbelieves after this, has indeed strayed off the right path."
005:012 Sarwar God certainly made a solemn covenant with the children of Israel and raised among them twelve elders. God said to them, "I am with you if you will be steadfast in your prayers, pay (zakat) religious tax, believe in My Messengers, support them with reverence, and give a generous loan for the cause of God." We shall expiate your bad deeds and admit you to the gardens wherein streams flow. Whichever of you turns to disbelief after this has certainly gone astray (from the right path)."
005:012 Shakir And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.
005:012 Sherali And indeed ALLAH did take a covenant from the Children of Israel; and WE raised among them twelve leaders. And ALLAH said, `Surely, I am with you, if you observe Prayer and pay the Zakaat, and believe in MY Messengers and support them, and lend to ALLAH a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'
005:012 Yusufali Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."
005:013
005:013 Khan So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good-doers - see V.2:112).
005:013 Maulana But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their places and neglect a portion of that whereof they were reminded. And thou wilt always discover treachery in them excepting a few of them -- so pardon them and forgive. Surely Allah loves those who do good (to others).
005:013 Pickthal And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.
005:013 Rashad It was a consequence of their violating the covenant that we condemned them, and we caused their hearts to become hardened. Consequently, they took the words out of context, and disregarded some of the commandments given to them. You will continue to witness betrayal from them, excepting a few of them. You shall pardon them, and disregard them. GOD loves those who are benevolent.
005:013 Sarwar For their disregard of their solemn covenant with God, We condemned the Israelites and made their hearts hard as stone. Now they displace the words of God and have forgotten their share of the guidance that they had received. Still you receive news of the treachery of all but a few of them. Forgive and ignore them. God loves the righteous ones.
005:013 Shakir But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).
005:013 Sherali So, because of their breaking of the covenant, WE have cursed them and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except a few of them. So pardon them and show forbearance. Surely ALLAH loves those who do good to others.
005:013 Yusufali But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.

005:014
005:014 Khan And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah's Book, disobeyed Allah's Messengers and His Orders and transgressed beyond bounds in Allah's disobedience), and Allah will inform them of what they used to do.
005:014 Maulana And with those who say, We are Christians, We made a covenant, but they neglected a portion of that whereof they were reminded so We stirred up enmity and hatred among them to the day of Resurrection. And Allah will soon inform them of what they did.
005:014 Pickthal And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.
005:014 Rashad Also from those who said, "We are Christian," we took their covenant. But they disregarded some of the commandments given to them. Consequently, we condemned them to animosity and hatred among themselves, until the Day of Resurrection. GOD will then inform them of everything they had done.
005:014 Sarwar We had made a solemn covenant with those who call themselves Christians, but they forgot their share of the guidance that was sent to them. We have induced hatred and animosity among them which will remain with them until the Day of Judgment when God will tell them about what they had done.
005:014 Shakir And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.
005:014 Sherali And from those also who say, `We are Christians,' WE took a covenant, but they too have forgotten a good part of that with which they were exhorted. So WE have caused enmity and hatred among them till the Day of Resurrection. And ALLAH will soon let them know what they have been doing.
005:014 Yusufali From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.
005:015
005:015 Khan O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad SAW) and a plain Book (this Qur'an).
005:015 Maulana O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed, there has come to you from Allah, a Light and a clear Book,
005:015 Pickthal O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,
005:015 Rashad O people of the scripture, our messenger has come to you to proclaim for you many things you have concealed in the scripture, and to pardon many other transgressions you have committed. A beacon has come to you from GOD, and a profound scripture.
005:015 Sarwar People of the Book, Our Messenger has come to you. He tells you about the many things that you had been hiding of the Book and forgives you much. A light and a clarifying Book has come to you from God
005:015 Shakir O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;
005:015 Sherali O People of the Book ! there has come to you Our Messenger who makes clear to you much of what you have kept hidden of the Book and forgives many of your faults. There has come to you indeed from ALLAH a Light and a clear Book.
005:015 Yusufali O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book, -
005:016
005:016 Khan Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).
005:016 Maulana Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path.
005:016 Pickthal Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.
005:016 Rashad With it, GOD guides those who seek His approval. He guides them to the paths of peace, leads them out of darkness into the light by His leave, and guides them in a straight path.
005:016 Sarwar to show the way of peace to those who seek His pleasure, to bring them out of darkness into light through His will and to guide them to the right path.
005:016 Shakir With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.
005:016 Sherali Thereby does ALLAH guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by HIS Will and guides them to the right path.
005:016 Yusufali Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.

005:017
005:017 Khan Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad SAW): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things.
005:017 Maulana They indeed disbelieve who say: Surely, Allah -- He is the Messiah, son of Mary. Say: Who then could control anything as against Allah when He wished to destroy the Messiah, son of Mary, and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them. He creates what He pleases. And Allah is Possessor of power over all things.
005:017 Pickthal They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.
005:017 Rashad Pagans indeed are those who say that GOD is the Messiah, the son of Mary. Say, "Who could oppose GOD if He willed to annihilate the Messiah, son of Mary, and his mother, and everyone on earth?" To GOD belongs the sovereignty of the heavens and the earth, and everything between them. He creates whatever He wills. GOD is Omnipotent.
005:017 Sarwar Those who have said that the Messiah, son of Mary, is God, have, in fact, committed themselves to disbelief. (Muhammad), ask them, "Who can prevent God from destroying the Messiah, his mother and all that is in the earth?" To God belongs all that is in the heavens, the earth, and all that is between them. God creates whatever He wants and He has power over all things.
005:017 Shakir Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,
005:017 Sherali They indeed have disbelieved who say, `Surely ALLAH - He is the Messiah, son of Mary.' Say, `Who then has any power against ALLAH, if HE desired to destroy the Messiah, son of Mary, and his mother and all those that are in the earth?' And to ALLAH belongs the Kingdom of the heavens and the earth and what is between them. HE creates what HE pleases and ALLAH has power over all things.
005:017 Yusufali In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."
005:018
005:018 Khan And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).
005:018 Maulana And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your sins? Nay, you are mortals from among those whom He has created. He forgives whom He pleases and chastises whom He pleases. And Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.
005:018 Pickthal The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.
005:018 Rashad The Jews and the Christians said, "We are GOD's children and His beloved." Say, "Why then does He punish you for your sins? You are just humans like the other humans He created." He forgives whomever He wills and punishes whomever He wills. To GOD belongs the sovereignty of the heavens and the earth, and everything between them, and to Him is the final destiny.
005:018 Sarwar The Jews and Christians call themselves the beloved sons of God. (Muhammad), ask them, "Why does God punish you for your sins? In fact, you are mere human beings whom He has created. He forgives and punishes whomever He wants. To Him belongs all that is in the heavens, the earth, and all that is between them and to Him do all things return.
005:018 Shakir And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.
005:018 Sherali The Jews and the Christians say, `We are the sons of ALLAH and HIS beloved ones.' Say, `Why then does HE punish you for your sins? Nay, you are mortals from among those HE has created.' HE forgives whom HE pleases and punishes whom HE pleases. And to ALLAH belongs the Kingdom of the heavens and the earth and what is between them, and to HIM shall be the final return.
005:018 Yusufali (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"
005:019
005:019 Khan O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things.
005:019 Maulana O People of the Book, indeed Our Messenger has come to you explaining to you after a cessation of the messengers, lest you say: There came not to us a bearer of good news nor a warner. So indeed a bearer of good news and a warner has come to you. And Allah is Possessor of power over all things.
005:019 Pickthal O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.
005:019 Rashad O people of the scripture, our messenger has come to you, to explain things to you, after a period of time without messengers, lest you say, "We did not receive any preacher or warner." A preacher and warner has now come to you. GOD is Omnipotent.
005:019 Sarwar People of the Book, Our Messenger has come to you to guide you at a time when none of Our other Messengers are living among you. (We sent him) so that you will not complain about having no one to tell you of what is good or warn you of what is bad. Now a bearer of good news has come to you. God has power over all things.
005:019 Shakir O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.
005:019 Sherali O People of the Book ! there indeed has come to you Our Messenger, after a break in the series of Messengers, who makes things clear to you lest you should say, `There has come to us no bearer of glad tidings and no Warner.' So a bearer of glad tidings and a warner has indeed come to you. And ALLAH has power over all things.
005:019 Yusufali O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.

005:020
005:020 Section 4: Israelites' Violation of the Covenant
005:020 Khan And (remember) when Musa (Moses) said to his people: "O my people! Remember the Favour of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamin (mankind and jinns, in the past)."
005:020 Maulana And when Moses said to his people: O my people, remember the favour of Allah to you when he raised prophets among you and made you kings and gave you what he gave not to any other of the nations.
005:020 Pickthal And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.
005:020 Rashad Recall that Moses said to his people, "O my people, remember GOD's blessings upon you: He appointed prophets from among you, made you kings, and granted you what He never granted any other people.
005:020 Sarwar When Moses told his people, "Recall God's favors to you. He made Messengers and Kings out of your own people and gave you what He had not given to others.
005:020 Shakir And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.
005:020 Sherali And remember when Moses said to his people, `O my people, call to mind ALLAH's favour upon you when HE raised Prophets among you and made you kings, and gave you what HE gave not to any other among the peoples;
005:020 Yusufali Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.
005:021
005:021 Khan "O my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers."
005:021 Maulana O my people, enter the Holy Land which Allah has ordained for you and turn not your backs, for then you will turn back losers.
005:021 Pickthal O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:
005:021 Rashad "O my people, enter the holy land that GOD has decreed for you, and do not rebel, lest you become losers."
005:021 Sarwar Enter the sacred promised land which God has designated for you. Do not return to disbelief lest you become lost".
005:021 Shakir O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.
005:021 Sherali `O my people, enter the Holy Land which ALLAH has ordained for you and do not turn back, for then you will return as losers.'
005:021 Yusufali "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."
005:022
005:022 Khan They said: "O Musa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."
005:022 Maulana They said: O Moses, therein are a powerful people, and we shall not enter it until they go out from it; if they go out from it, then surely we will enter.
005:022 Pickthal They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).
005:022 Rashad They said, "O Moses, there are powerful people in it, and we will not enter it, unless they get out of it. If they get out, we are entering."
005:022 Sarwar They said, "Moses, a giant race of people is living there. We shall never go there unless they leave the land first. If they leave it then we will enter."
005:022 Shakir They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.
005:022 Sherali They said, `O Moses, there is in that land an unruly and powerful people, and we shall not enter it until they go forth from it, but if they go forth from it, then we will enter it.'
005:022 Yusufali They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."
005:023
005:023 Khan Two men of those who feared (Allah and) on whom Allah had bestowed His Grace [they were Yusha' (Joshua) and Kalab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed."
005:023 Maulana Two men of those who feared, on whom Allah had bestowed a favour, said: Enter upon them by the gate, for when you enter it you will surely be victorious; and put your trust in Allah, if you are believers.
005:023 Pickthal Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.
005:023 Rashad Two men who were reverent and blessed by GOD said, "Just enter the gate. If you just enter it, you will surely prevail. You must trust in GOD, if you are believers."
005:023 Sarwar Two God-fearing men on whom God had bestowed favors told them, "Proceed through the gates and when you enter the city you will be victorious. Have trust in God if you are true believers".
005:023 Shakir Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.
005:023 Sherali Thereupon two men from among those who feared their Lord, on whom ALLAH has conferred HIS special favour, said `Enter the gate advancing against them; when once you have entered it, then surely you will be victorious. And put your trust in ALLAH, if you are believers.'
005:023 Yusufali (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."
005:024
005:024 Khan They said: "O Musa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
005:024 Maulana They said: O Moses, we will never enter it so long as they are in it; go therefore thou and thy Lord and fight; surely here we sit.
005:024 Pickthal They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.
005:024 Rashad They said, "O Moses, we will never enter it, so long as they are in it. Therefore, go - you and your Lord - and fight. We are sitting right here."
005:024 Sarwar They said, "(Moses), as long as they are in the land, we shall never go there. Go with your Lord to fight them but we shall stay where we are".
005:024 Shakir They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.
005:024 Sherali They said, `O Moses, we will never enter it, so long as they are in it. So go thou and thy Lord and fight, and here we sit.'
005:024 Yusufali They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

005:025
005:025 Khan He [Musa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqun (rebellious and disobedient to Allah)!"
005:025 Maulana He said: My Lord, I have control of none but my own self and my brother; so distinguish between us and the transgressing people.
005:025 Pickthal He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.
005:025 Rashad He said, "My Lord, I can only control myself and my brother. So, allow us to part company with the wicked people."
005:025 Sarwar (Moses) said, "Lord, I can only speak for myself and my brother; keep us away from the evil-doers".
005:025 Shakir He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.
005:025 Sherali He said, `My Lord, I have control over myself and my brother, therefore distinguish Thou between us and the rebellious people.'
005:025 Yusufali He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"
005:026
005:026 Khan (Allah) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fasiqun (rebellious and disobedient to Allah)."
005:026 Maulana He said: It will surely be forbidden to them for forty years -- they will wander about in the land. So grieve not for the transgressing people.
005:026 Pickthal (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.
005:026 Rashad He said, "Henceforth, it is forbidden them for forty years, during which they will roam the earth aimlessly. Do not grieve over such wicked people."
005:026 Sarwar The Lord said, "The land will be prohibited to them for forty years (during all such time) they will wander in the land. Do not feel sad for the evil-doing people."
005:026 Shakir He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.
005:026 Sherali God said: `Verily it shall be forbidden to them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.
005:026 Yusufali Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people.
005:027
005:027 Section 5: Cain and Abel -- murderous plots against the Prophet
005:027 Khan And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun (the pious - see V.2:2)."
005:027 Maulana And relate to them with truth the story of the two sons of Adam, when they offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will certainly kill thee. (The other) said: Allah accepts only from the dutiful.
005:027 Pickthal But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).
005:027 Rashad Recite for them the true history of Adam's two sons. They made an offering, and it was accepted from one of them, but not from the other. He said, "I will surely kill you." He said, "GOD accepts only from the righteous.
005:027 Sarwar (Muhammad) tell them the true story of the two sons of Adam (Abel and Cain). Each one of them offered a sacrifice. God accepted the sacrifice of one of them (Abel) but not that of the other (Cain) who then said to his brother, "I shall certainly kill you." (Abel) replied, "God only accepts the offerings of the pious ones.
005:027 Shakir And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).
005:027 Sherali And relate to them with truth the story of the two sons of Adam, when they each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, `I will surely kill thee.' The former replied, `ALLAH accepts only from the righteous;
005:027 Yusufali Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous.
005:028
005:028 Khan "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)."
005:028 Maulana If thou stretch out thy hand against me to kill me I shall not stretch out my hand against thee to kill thee. Surely I fear Allah, the Lord of the worlds:
005:028 Pickthal Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.
005:028 Rashad "If you extend your hand to kill me, I am not extending my hand to kill you. For I reverence GOD, Lord of the universe.
005:028 Sarwar Even if you try to kill me, I certainly shall not try to kill you. I have fear of God, the Lord of the creation.
005:028 Shakir If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:
005:028 Sherali `If thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee. I do fear ALLAH, the Lord of the Universe;
005:028 Yusufali "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.

005:029
005:029 Khan "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)."
005:029 Maulana I would rather that thou shouldst bear the sin against me and thine own sin, thus thou wouldst be of the companions of the Fire; and that is the recompense of the unjust.
005:029 Pickthal Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.
005:029 Rashad "I want you, not me, to bear my sin and your sin, then you end up with the dwellers of Hell. Such is the requital for the transgressors."
005:029 Sarwar I would prefer you to take sole responsibility for both our sins and thus become a dweller of hell; this is what an unjust person deserves."
005:029 Shakir Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.
005:029 Sherali `I wish that thou shouldst bear the punishment of the sin against me as well as of thine own sin, and thus be among the inmates of the Fire, and that is the recompense of those who do wrong.'
005:029 Yusufali "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."
005:030
005:030 Khan So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
005:030 Maulana At length his mind made it easy for him to kill his brother, so he killed him; so he became one of the losers.
005:030 Pickthal But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.
005:030 Rashad His ego provoked him into killing his brother. He killed him, and ended up with the losers.
005:030 Sarwar (Cain's) soul prompted him to kill his own brother. In doing so he became of those who lose.
005:030 Shakir Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers
005:030 Sherali But his evil self induced him to kill his brother, and so he killed him and became one of the losers.
005:030 Yusufali The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.
005:031
005:031 Khan Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
005:031 Maulana Then Allah sent a crow scratching the ground to show him how to cover the dead body of his brother. He said: Woe is me! Am I not able to be as this crow and cover the dead body of my brother? So he became of those who regret.
005:031 Pickthal Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.
005:031 Rashad GOD then sent a raven to scratch the soil, to teach him how to bury his brother's corpse. He said, "Woe to me; I failed to be as intelligent as this raven, and bury my brother's corpse." He became ridden with remorse.
005:031 Sarwar God sent down a raven which started to dig up the earth to show the killer how to bury the corpse of his brother. On seeing the raven, (Cain) said, "Woe to me! Am I less able than a raven to bury the corpse of my brother?" He became greatly remorseful.
005:031 Shakir Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.
005:031 Sherali Then ALLAH sent a raven which scratched in the ground, that HE might show him how to hide the corpse of his brother. He said, `Woe is me ! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became remorseful.
005:031 Yusufali Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-
005:032
005:032 Khan Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.
005:032 Maulana For this reason We prescribed for the Children of Israel that whoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land.
005:032 Pickthal For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.
005:032 Rashad Because of this, we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. And anyone who spares a life, it shall be as if he spared the lives of all the people. Our messengers went to them with clear proofs and revelations, but most of them, after all this, are still transgressing.
005:032 Sarwar For this reason, We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind. Our Messengers had come to them with clear authoritative evidence but many of them (Israelites) thereafter started doing wrong in the land.
005:032 Shakir For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.
005:032 Sherali On account of this, WE prescribed for the Children of Israel that whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind. And our Messengers came to them with clear Signs, Yet even after that, many of them commit excesses in the land.
005:032 Yusufali On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.

005:033	
005:033 Khan	The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.
005:033 Maulana	The only punishment of those who wage war against Allah and His Messenger and strive to make mischief in the land is that they should be murdered, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall be a disgrace for them in this world, and in the Hereafter they shall have a grievous chastisement,
005:033 Pickthal	The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;
005:033 Rashad	The just retribution for those who fight GOD and His messenger, and commit horrendous crimes, is to be killed, or crucified, or to have their hands and feet cut off on alternate sides, or to be banished from the land. This is to humiliate them in this life, then they suffer a far worse retribution in the Hereafter.
005:033 Sarwar	The only proper recompense for those who fight against God and His Messenger and try to spread evil in the land is to be killed, crucified, or either to have one of their hands and feet cut from the opposite side or to be sent into exile. These are to disgrace them in this life and they will suffer a great torment in the life hereafter.
005:033 Shakir	The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,
005:033 Sherali	The only reward of those, who wage war against ALLAH and HIS Messenger and strive to create disorder in the land, is that they be slain or crucified or their hands and feet be cut off on account of their enmity, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;
005:033 Yusufali	The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;
005:034	
005:034 Khan	Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.
005:034 Maulana	Except those who repent before you overpower them; so know that Allah is Forgiving, Merciful.
005:034 Pickthal	Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.
005:034 Rashad	Exempted are those who repent before you overcome them. You should know that GOD is Forgiver, Most Merciful.
005:034 Sarwar	As for those who repent before you (the legal authorities) have control over them (by proving their guilts). They should know that God is All-forgiving and All-merciful.
005:034 Shakir	Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.
005:034 Sherali	Except those who repent before you have them in your power. So know that ALLAH is Most Forgiving, Merciful.
005:034 Yusufali	Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.
005:035	
005:035	Section 6: Punishment of Offenders
005:035 Khan	O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.
005:035 Maulana	O you who believe, keep your duty to Allah, and seek means of nearness to Him, and strive hard in His way that you may be successful.
005:035 Pickthal	O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.
005:035 Rashad	O you who believe, you shall reverence GOD and seek the ways and means to Him, and strive in His cause, that you may succeed.
005:035 Sarwar	Believers, have fear of God. Find the means to reach Him and strive hard for His cause so that you may have everlasting happiness.
005:035 Shakir	O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.
005:035 Sherali	O ye who believe ! fear ALLAH and seek the means of approach unto HIM and strive in HIS way that you may prosper.
005:035 Yusufali	O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.
005:036	
005:036 Khan	Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.
005:036 Maulana	Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves therewith from the chastisement of the day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement.
005:036 Pickthal	As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.
005:036 Rashad	Certainly, those who disbelieved, if they possessed everything on earth, even twice as much, and offered it as ransom to spare them the retribution on the Day of Resurrection, it would not be accepted from them; they have incurred a painful retribution.
005:036 Sarwar	Had the unbelievers had twice as much as the wealth of the whole earth in order to ransom themselves from the torment in the life hereafter, still their ransom would not have been accepted. For them there will be a painful torment.
005:036 Shakir	Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.
005:036 Sherali	Surely, if those who disbelieve had all that is in the earth and as much over again to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.
005:036 Yusufali	As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.
005:037	
005:037 Khan	They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.
005:037 Maulana	They would desire to come forth from the Fire, and they will not come forth from it, and theirs is a lasting chastisement.
005:037 Pickthal	They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.
005:037 Rashad	They will want to exit Hell, but alas, they can never exit therefrom; their retribution is eternal.
005:037 Sarwar	They will wish to get out of the fire but they will not have such a choice. Their torment will be constant.
005:037 Shakir	They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.
005:037 Sherali	They would wish to come out of the Fire, but they will not be able to come out of it and they shall have a lasting punishment.
005:037 Yusufali	Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures.

005:038
005:038 Khan Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.
005:038 Maulana And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah. And Allah is Mighty, Wise.
005:038 Pickthal As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.
005:038 Rashad The thief, male or female, you shall mark their hands as a punishment for their crime, and to serve as an example from GOD. GOD is Almighty, Most Wise.
005:038 Sarwar Cut off the hands of a male or female thief as a punishment for their deed and a lesson for them from God. God is Majestic and All-wise.
005:038 Shakir And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.
005:038 Sherali And as for the man who steals and the woman who steals, cut of their hands in retribution of their offence as an exemplary punishment from ALLAH. And ALLAH is Mighty, Wise.
005:038 Yusufali As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.
005:039
005:039 Khan But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful.
005:039 Maulana But whoever repents after his wrongdoing and reforms, Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful.
005:039 Pickthal But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.
005:039 Rashad If one repents after committing this crime, and reforms, GOD redeems him. GOD is Forgiver, Most Merciful.
005:039 Sarwar However, God will accept the repentance of whoever repents and reforms himself after committing injustice; He is All-forgiving and All-merciful.
005:039 Shakir But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.
005:039 Sherali But whoso repents after his transgression and amends, then will ALLAH surely turn to him in mercy; verily, ALLAH is most Forgiving and Merciful.
005:039 Yusufali But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.
005:040
005:040 Khan Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allah is Able to do all things.
005:040 Maulana Knowest thou not that Allah is He to Whom belongs the kingdom of the heavens and the earth? He chastises whom He pleases, and forgives whom He pleases. And Allah is Possessor over power over all things.
005:040 Pickthal Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.
005:040 Rashad Do you not know that GOD possesses the sovereignty of the heavens and the earth? He punishes whomever He wills, and forgives whomever He wills. GOD is Omnipotent.
005:040 Sarwar Do you not know that to God belongs the Kingdom of the heavens and the earth and that He punishes or forgives whomever He wants? God has power over all things.
005:040 Shakir Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.
005:040 Sherali Dost thou not know that ALLAH is HE to Whom belongs the Kingdom of the heavens and the earth? HE punishes whom HE pleases and forgives whom HE pleases, and ALLAH has power over all things.
005:040 Yusufali Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.

005:041
005:041 Khan O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.
005:041 Maulana O Messenger, let not those grieve thee who hasten to disbelief, from among those who say with their mouths, We believe, and their hearts believe not, and from among those who are Jews -- they are listeners for the sake of a lie, listeners for another people who have not come to thee. They alter the words after they are put in their (proper) places, saying: If you are given this, take it, and if you are not given this, be cautious. And he for whom Allah intends temptation, thou controllest naught for him against Allah. Those are they whose hearts Allah intends not to purify. For them is disgrace in this world, and for them a grievous chastisement in the Hereafter.
005:041 Pickthal O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;
005:041 Rashad O you messenger, do not be saddened by those who hasten to disbelieve among those who say, "We believe," with their mouths, while their hearts do not believe. Among the Jews, some listened to lies. They listened to people who never met you, and who distorted the words out of context, then said, "If you are given this, accept it, but if you are given anything different, beware." Whomever GOD wills to divert, you can do nothing to help him against GOD. GOD does not wish to cleanse their hearts. They have incurred humiliation in this world, and in the Hereafter, they will suffer a terrible retribution.
005:041 Sarwar Messenger, do not be grieved about the people who run back to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You can not help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.
005:041 Shakir O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.
005:041 Sherali O Messenger ! let not those grieve thee who hasten to fall into disbelief - those who say with their mouths, `We believe,' but their hearts believe not. And among the Jews too are those who would fondly listen to any lie - who listen for conveying it to other people who have not come to thee. They pervert words after their being put in their right places; and say, `If you are given this, then accept it, but if you are not given this, then keep away from it.' And as for him whom ALLAH desires to try, thou shalt not avail him aught against ALLAH. These are they whose hearts ALLAH has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.
005:041 Yusufali O Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such - it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.
005:042
005:042 Khan (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.
005:042 Maulana Listeners for the sake of a lie, devourers of forbidden things, so if they come to thee, judge between them or turn away from them. And if thou turn away from them, they cannot harm thee at all. And if thou judge, judge between them with equity. Surely Allah loves the equitable.
005:042 Pickthal Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.
005:042 Rashad They are upholders of lies, and eaters of illicit earnings. If they come to you to judge among them, you may judge among them, or you may disregard them. If you choose to disregard them, they cannot harm you in the least. But if you judge among them, you shall judge equitably. GOD loves those who are equitable.
005:042 Sarwar They deliberately listen to lies (for deceitful purposes) and live on usury. If they come to you (seeking your judgment to settle their differences), you may settle their disputes or keep aloof from them. Should you choose not to bother with them, it will not harm you in the least. If you decide to issue your decree, decide their case with justice. God loves those who are just.
005:042 Shakir (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.
005:042 Sherali They are eager listeners to falsehood, devourers of things forbidden. If, then, they come to thee for judgment, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely ALLAH loves those who are just.
005:042 Yusufali (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.

005:043
005:043 Khan But how do they come to you for decision while they have the Taurat (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers.
005:043 Maulana And how do they make thee a judge and they have the Torah wherein is Allah’s judgment? Yet they turn away after that! And these are not believers.
005:043 Pickthal How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.
005:043 Rashad Why do they ask you to judge among them, when they have the Torah, containing GOD's law, and they chose to disregard it? They are not believers.
005:043 Sarwar How can they come to you for judgment when they already have the Torah which contains the decree of God! It does not take them long to disregard your judgment; they are not true believers.
005:043 Shakir And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.
005:043 Sherali And how will they make thee their judge when they have with them the Torah, wherein is ALLAH's judgment? Yet in spite of that they turn their backs; and certainly they will not believe.
005:043 Yusufali But why do they come to thee for decision, when they have (their own) law before them?- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.
005:044
005:044 Section 7: The Qur’an and Previous Scriptures
005:044 Khan Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).
005:044 Maulana Surely We revealed the Torah, having guidance and light. By it did the prophets who submitted themselves (to Allah) judge for the Jews, and the rabbis and the doctors of law, because they were required to guard the Book of Allah, and they were witnesses thereof. So fear not the people and fear Me, and take not a small price for My messages. And whoever judges not by what Allah has revealed, those are the disbelievers.
005:044 Pickthal Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.
005:044 Rashad We have sent down the Torah, containing guidance and light. Ruling in accordance with it were the Jewish prophets, as well as the rabbis and the priests, as dictated to them in GOD's scripture, and as witnessed by them. Therefore, do not reverence human beings; you shall reverence Me instead. And do not trade away My revelations for a cheap price. Those who do not rule in accordance with GOD's revelations are the disbelievers.
005:044 Sarwar We had revealed the Torah, containing guidance and light. The Prophets who had submitted themselves to the will of God, judged the Jews by the laws of the Torah. So did the godly people and the Jewish scholars who remembered some parts of the Book of God and bore witness to it. Mankind, do not be afraid of people but have fear of Me. Do not sell My revelations for a paltry price. Those who do not judge by the laws of God are disbelievers.
005:044 Shakir Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.
005:044 Sherali Surely, WE sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to US, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of ALLAH, and because they were guardians over it. Therefore fear not men but fear ME; and barter not MY signs for a paltry price. And whoso judges not by that which ALLAH has sent down, these it is who are the disbelievers.
005:044 Yusufali It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
005:045
005:045 Khan And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers - of a lesser degree).
005:045 Maulana And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation. But whoso forgoes it, it shall be an expiation for him. And whoever judges not by what Allah has revealed, those are the wrongdoers.
005:045 Pickthal And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.
005:045 Rashad And we decreed for them in it that: the life for the life, the eye for the eye, the nose for the nose, the ear for the ear, the tooth for the tooth, and an equivalent injury for any injury. If one forfeits what is due to him as a charity, it will atone for his sins. Those who do not rule in accordance with GOD's revelations are the unjust.
005:045 Sarwar In the Torah We made mandatory for the Jews these rules of retaliation: Capital punishment for the murder of a person; an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a just compensation for a wound. If the perpetrator is forgiven by the affected party, this will be an expiation of his crime. Those who do not judge according to what God has revealed are unjust.
005:045 Shakir And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.
005:045 Sherali And therein WE prescribed for them: Life for life, and eye for eye, nose for nose, ear for ear, and tooth for tooth, and for other injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his own sins; and whoso judges not by what ALLAH has sent down, these it is who are wrongdoers.
005:045 Yusufali We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.

005:046
005:046 Khan And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious - see V.2:2).
005:046 Maulana And We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah; and We gave him the Gospel containing guidance and light, and verifying that which was before it of the Torah, and a guidance and an admonition for the dutiful.
005:046 Pickthal And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).
005:046 Rashad Subsequent to them, we sent Jesus, the son of Mary, confirming the previous scripture, the Torah. We gave him the Gospel, containing guidance and light, and confirming the previous scriptures, the Torah, and augmenting its guidance and light, and to enlighten the righteous.
005:046 Sarwar We made Jesus, son of Mary, follow in the footsteps (of the earlier Prophets) and confirm what existed in the Torah in his time. We gave him the Gospel containing guidance and light, as a confirmation of the Torah and instruction and advice for the pious ones.
005:046 Shakir And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).
005:046 Sherali And WE caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and WE gave him the Gospel which contained guidance and light, fulfilling that which was revealed before him in the Torah; and a guidance and an admonition for the God-fearing.
005:046 Yusufali And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.
005:047
005:047 Khan Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.
005:047 Maulana And let the People of the Gospel judge by that which Allah has revealed in it. And whoever judges not by what Allah has revealed, those are the transgressors.
005:047 Pickthal Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers.
005:047 Rashad The people of the Gospel shall rule in accordance with GOD's revelations therein. Those who do not rule in accordance with GOD's revelations are the wicked.
005:047 Shakir And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.
005:047 Sherali And let the people of the Gospel judge according to what ALLAH has revealed therein, and whoso judges not by what ALLAH has revealed, these it is who are the transgressors.
005:047 Yusufali Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.
005:048
005:048 Khan And We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.
005:048 Maulana And We have revealed to thee the Book with the truth, verifying that which is before it of the Book and a guardian over it, so judge between them by what Allah has revealed, and follow not their low desires (turning away) from the truth that has come to thee. For every one of you We appointed a law and a way. And if Allah had pleased He would have made you a single people, but that He might try you in what He gave you. So vie one with another in virtuous deeds. To Allah you will all return, so He will inform you of that wherein you differed;
005:048 Pickthal And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.
005:048 Rashad Then we revealed to you this scripture, truthfully, confirming previous scriptures, and superseding them. You shall rule among them in accordance with GOD's revelations, and do not follow their wishes if they differ from the truth that came to you. For each of you, we have decreed laws and different rites. Had GOD willed, He could have made you one congregation. But He thus puts you to the test through the revelations He has given each of you. You shall compete in righteousness. To GOD is your final destiny - all of you - then He will inform you of everything you had disputed.
005:048 Sarwar We have revealed the Book to you (Muhammad) in all Truth. It confirms the (original) Bible and has the authority to preserve or abrogate what the Bible contains. Judge among them by what God has revealed to you and do not follow their desires instead of the Truth which has come to you. We have given a law and a way of life to each of you. Had God wanted, He could have made you into one nation, but He wanted to see who are the more pious ones among you. Compete with each other in righteousness. All of you will return to God who will tell you the truth in the matter of your differences.
005:048 Shakir And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;
005:048 Sherali And WE have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what ALLAH has revealed, and follow not their evil desires, turning away from the truth which has come to thee. For each of you WE prescribed a clear spiritual Law and a manifest way in secular matters. And if ALLAH had enforced HIS will, HE would have made you all one people, but HE wishes to try you by that which HE has given you. Vie then with one another in doing good works. To ALLAH shall you all return; then HE will inform you of that wherein you differed;
005:048 Yusufali To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

005:049
005:049 Khan And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).
005:049 Maulana And that thou shouldst judge between them by what Allah has revealed, and follow not their low desires, and be cautious of them lest they seduce thee from part of what Allah has revealed to thee. Then if they turn away, know that Allah desires to affect them for some of their sins. And surely many of the people are transgressors.
005:049 Pickthal So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.
005:049 Rashad You shall rule among them in accordance with GOD's revelations to you. Do not follow their wishes, and beware lest they divert you from some of GOD's revelations to you. If they turn away, then know that GOD wills to punish them for some of their sins. Indeed, many people are wicked.
005:049 Sarwar (Muhammad), you must judge among them by what God has revealed. Do not follow their desires. Beware of their mischievous deception concerning some of the matters that God has revealed to you. If they turn away, know that what God wants is to punish them for some of their sins. Many human beings are evil-doers.
005:049 Shakir And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.
005:049 Sherali And that thou shouldst judge between them by that which ALLAH has revealed and follow not their evil desires and be on thy guard against them, lest they involve thee in trouble on account of a part of what ALLAH has revealed to thee. But if they turn away, then know that ALLAH intends to punish them for some of their sins. And indeed a large number of men are disobedient.
005:049 Yusufali And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.
005:050
005:050 Khan Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.
005:050 Maulana Is it then the judgment of ignorance that they desire? And who is better than Allah to judge for a people who are sure?
005:050 Pickthal Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?
005:050 Rashad Is it the law of the days of ignorance that they seek to uphold? Whose law is better than GOD's for those who have attained certainty?
005:050 Sarwar Do they want judgments that are issued out of ignorance? Who is a better judge for the people whose belief is based on certainty, than God?
005:050 Shakir Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?
005:050 Sherali Do they then seek the judgment of the days of Ignorance. And who is better than ALLAH as a judge for a people who have firm faith?
005:050 Yusufali Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?
005:051
005:051 Section 8: Relations of Muslims with Enemies
005:051 Khan O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).
005:051 Maulana O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people.
005:051 Pickthal O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.
005:051 Rashad O you who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. GOD does not guide the transgressors.
005:051 Sarwar Believers, do not consider the Jews and Christians as your intimate friends for they are only friends with each other. Whoever does so will be considered as one of them. God does not guide the unjust people.
005:051 Shakir O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.
005:051 Sherali O ye who believe ! take not the Jews and the Christians for friends. They are friends of each other. And whoso among you takes them for friends is indeed one of them. Verily ALLAH guides not the unjust people.
005:051 Yusufali O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.
005:052
005:052 Khan And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
005:052 Maulana But thou seest those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us. Maybe Allah will bring the victory or a commandment from Himself, so they will regret what they hid in their souls.
005:052 Pickthal And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.
005:052 Rashad You will see those who harbor doubt in their hearts hasten to join them, saying, "We fear lest we may be defeated." May GOD bring victory, or a command from Him, that causes them to regret their secret thoughts.
005:052 Sarwar (Muhammad), you have seen those whose hearts are sick, running around among the people (Jews) saying, "We are afraid of being struck by disaster." But if God were to grant you victory or some other favors, they would then regret for what they had been hiding in their souls.
005:052 Shakir But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punish ment from Himself, so that they shall be regretting on account of what they hid in their souls.
005:052 Sherali And thou wilt see those in whose hearts is a disease, hastening towards them saying, `We fear lest a misfortune befall us.' Maybe, ALLAH will bring about victory or some other event from Himself. Then will they regret what they hid in their minds.
005:052 Yusufali Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.

005:053
005:053 Khan And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
005:053 Maulana And those who believe will say: Are these they who swore by Allah with their most forcible oaths that they were surely with you? Their deeds will bear no fruit, so they will be losers.
005:053 Pickthal Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.
005:053 Rashad The believers will then say, "Are these the same people who swore by GOD solemnly that they were with you?" Their works have been nullified; they are the losers.
005:053 Sarwar The believers say, "Are these the people who proclaimed themselves to be our sworn friends?" Their deeds have become devoid of all virtue and they themselves have become lost.
005:053 Shakir And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.
005:053 Sherali And those who believe will say, `Are these they who swore by ALLAH, their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.
005:053 Yusufali And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.
005:054
005:054 Khan O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.
005:054 Maulana O you who believe, should any one of you turn back from his religion, then Allah will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censure of any censurer. This is Allah's grace -- He gives it to whom He pleases. And Allah is Ample-giving, Knowing.
005:054 Pickthal O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.
005:054 Rashad O you who believe, if you revert from your religion, then GOD will substitute in your place people whom He loves and who love Him. They will be kind with the believers, stern with the disbelievers, and will strive in the cause of GOD without fear of any blame. Such is GOD's blessing; He bestows it upon whomever He wills. GOD is Bounteous, Omniscient.
005:054 Sarwar Believers, whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him, who are humble towards the believers, dignified to the unbelievers, who strive hard for the cause of God, and who have no fear of anyone's accusations. This is a favor from God. He bestows His favors upon whomever He wants. God is Munificent and All-knowing.
005:054 Shakir O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.
005:054 Sherali O ye who believe ! whoso among you turns back from his Religion, then let him know that ALLAH will soon bring in his stead a people whom HE will love and who will love HIM and who will be kind and humble to the believers, and hard and firm against the disbelievers. They will strive in the cause of ALLAH and will not fear the reproach of a fault-finder. That is ALLAH's grace; HE bestows it upon whomsoever HE pleases and ALLAH is Bountiful, All-Knowing.
005:054 Yusufali O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.
005:055
005:055 Khan Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer).
005:055 Maulana Only Allah is your Friend and His Messenger and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.
005:055 Pickthal Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).
005:055 Rashad Your real allies are GOD and His messenger, and the believers who observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and they bow down.
005:055 Sarwar Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.
005:055 Shakir Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.
005:055 Sherali Your friend is ALLAH and HIS Messenger and the believers who observe Prayer and pay the Zakaat and worship God alone.
005:055 Yusufali Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).
005:056
005:056 Khan And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.
005:056 Maulana And whoever takes Allah and His Messenger and those who believe for friend -- surely the party of Allah, they shall triumph.
005:056 Pickthal And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.
005:056 Rashad Those who ally themselves with GOD and His messenger, and those who believed, belong in the party of GOD; absolutely, they are the victors.
005:056 Sarwar One whose guardians are God, His Messenger ,and the true believers should know that God's party will certainly triumph.
005:056 Shakir And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.
005:056 Sherali And those who take ALLAH and HIS Messenger and the believers for friends should rest assured that it is the party of ALLAH that must triumph.
005:056 Yusufali As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

005:057	
005:057	Section 9: The Mockers
005:057 Khan	O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers.
005:057 Maulana	O you who believe, take not for friends those who take your religion as a mockery and a sport, from among those who were given the Book before you and the disbelievers; and keep your duty to Allah if you are believers.
005:057 Pickthal	O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.
005:057 Rashad	O you who believe, do not befriend those among the recipients of previous scripture who mock and ridicule your religion, nor shall you befriend the disbelievers. You shall reverence GOD, if you are really believers.
005:057 Sarwar	Believers, do not consider those among the People of the Book and the unbelievers who mock at your religion and treat it as useless, as your protectors. Have fear of God if you are true believers.
005:057 Sarwar	The followers of the Gospels (the New Testament) must judge according to what God has revealed in it. Those who do not judge by the laws of God are evil doers.
005:057 Shakir	O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.
005:057 Sherali	O ye who believe ! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear ALLAH if you are believers;
005:057 Yusufali	O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).
005:058	
005:058 Khan	And when you proclaim the call for As-Salat [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not.
005:058 Maulana	And when you call to prayer they take it as a mockery and a sport. That is because they are a people who understand not.
005:058 Pickthal	And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.
005:058 Rashad	When you call to the Contact Prayers (Salat), they mock and ridicule it. This is because they are people who do not understand.
005:058 Sarwar	Because they are devoid of understanding, they ridicule your call for prayers saying that it is a useless act.
005:058 Shakir	And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.
005:058 Sherali	And who, when you call people to Prayer, take it for a jest and sport. This is because they are people who do not understand.
005:058 Yusufali	When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.
005:059	
005:059 Khan	Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqun [rebellious and disobedient (to Allah)]?"
005:059 Maulana	Say: O People of the Book, do you find fault with us for aught except that we believe in Allah and in that which has been revealed to us and that which was revealed before, while most of you are transgressors?
005:059 Pickthal	Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?
005:059 Rashad	Say, "O people of the scripture, do you not hate us because we believe in GOD, and in what was revealed to us, and in what was revealed before us, and because most of you are not righteous?"
005:059 Sarwar	(Muhammad), say to the People of the Book, "Do you take revenge on us because of our belief in God and what He has revealed to us and to others before us? Most of you are evil-doers".
005:059 Shakir	Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?
005:059 Sherali	Say, `O people of the Book ! do you find fault with us because we believe in ALLAH and what was sent down to us and what was sent down previously? Or is it because most of you are disobedient to ALLAH?'
005:059 Yusufali	Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"
005:060	
005:060 Khan	Say (O Muhammad SAW to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taghut (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."
005:060 Maulana	Say: Shall I inform you of those worse than this in retribution from Allah? They are those whom Allah has cursed and upon whom He brought His wrath and of whom He made apes and swine, and who serve the devil. These are in a worse plight and further astray fromt he straight path.
005:060 Pickthal	Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.
005:060 Rashad	Say, "Let me tell you who are worse in the sight of GOD: those who are condemned by GOD after incurring His wrath until He made them (as despicable as) monkeys and pigs, and the idol worshipers. These are far worse, and farther from the right path."
005:060 Sarwar	Say, "Should I tell you who will receive the worst punishment from God? Those whom God has condemned, afflicted with His anger, made apes out of them, swine and worshippers of Satan, will have the worst dwelling and will wander far away from the right path."
005:060 Shakir	Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.
005:060 Sherali	Say, `Shall I inform you of those whose reward with ALLAH is worst than that? They are those whom ALLAH has cursed and on whom HIS wrath has fallen and of whom HE has made apes and swine and who worship the Evil One. These indeed are in a worse plight, and father astray from the right path.
005:060 Yusufali	Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!"

005:061
005:061 Khan When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allah knows all what they were hiding.
005:061 Maulana And when they come to you, they say, We believe, and surely they come in unbelief and they go forth in it. And Allah knows best what they conceal.
005:061 Pickthal When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding.
005:061 Rashad When they come to you, they say, "We believe," even though they were full of disbelief when they entered, and they are full of disbelief when they leave. GOD is fully aware of everything they conceal.
005:061 Sarwar When they come to you (believers), they say, "We have accepted your faith." However, they entered into your faith as unbelievers and left it as unbelievers. God knows best what they were hiding.
005:061 Shakir And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.
005:061 Sherali And when they come to you, they say, `WE believe,' while they enter with disbelief and go out therewith; and ALLAH best knows what they hide.
005:061 Yusufali When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.
005:062
005:062 Khan And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Riba (usury), etc.]. Evil indeed is that which they have been doing.
005:062 Maulana And thou seest many of them vying one with another in sin and transgression, and their devouring illegal gain. Certainly evil is that which they do.
005:062 Pickthal And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.
005:062 Rashad You see many of them readily committing evil and transgression, and eating from illicit earnings. Miserable indeed is what they do.
005:062 Sarwar You can see many of them competing with each other in sin, hostility, and in taking usury. What they had been doing is certainly evil.
005:062 Shakir And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.
005:062 Sherali And thou seest many of them hastening towards sin and transgression and eating of things forbidden. Evil indeed is that which they practice.
005:062 Yusufali Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.
005:063
005:063 Khan Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
005:063 Maulana Why do not the rabbis and the doctors of law prohibit them from their sinful utterances and their devouring unlawful gain? Certainly evil are the works they do.
005:063 Pickthal Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.
005:063 Rashad If only the rabbis and the priests enjoin them from their sinful utterances and illicit earnings! Miserable indeed is what they commit.
005:063 Sarwar Why did the men of God and rabbis not forbid them from following their sinful words and their consuming of unlawful gains. Evil was their (rabbis and priests) profession!
005:063 Shakir Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.
005:063 Sherali Why do not the divines and those learned in Law prohibit them from uttering sin and eating things forbidden? Evil indeed is that which they do.
005:063 Yusufali Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

005:064
005:064 Khan The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsidun (mischief-makers).
005:064 Maulana And the Jews say: The hand of Allah is tied up. Their own hands are shackled and they are cursed for what they say. Nay, both his hands are spread out. He disburses as He pleases. And that which has been revealed to thee from thy Lord will certainly make many of them increase in inordinacy and disbelief. And We have cast among them enmity and hatred till the day of Resurrection. Whenever they kindle fire for war Allah puts it out, and they strive to make mischief in the land. And Allah loves not the mischief-makers.
005:064 Pickthal The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.
005:064 Rashad The Jews even said, "GOD's hand is tied down!" It is their hands that are tied down. They are condemned for uttering such a blasphemy. Instead, His hands are wide open, spending as He wills. For certain, your Lord's revelations to you will cause many of them to plunge deeper into transgression and disbelief. Consequently, we have committed them to animosity and hatred among themselves until the Day of Resurrection. Whenever they ignite the flames of war, GOD puts them out. They roam the earth wickedly, and GOD dislikes the evildoers.
005:064 Sarwar The Jews have said, "God's hands are bound." May they themselves be handcuffed and condemned for what they have said! God's hands are free and He distributes His favors to His creatures however He wants. The rebellion and disbelief of many of them will be intensified against you because of what has been revealed to you from your Lord. We have induced hostility and hatred among them which will remain with them up until the Day of Judgment. Whenever they kindle the fire of war, God extinguishes it. They try to destroy the land but God does not love the evil-doers.
005:064 Shakir And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.
005:064 Sherali And the Jews say, `ALLAH's hand is tied up.' Their own hands shall be tied up and they shall be cursed for what they say. Nay, both HIS hands are wide open. HE spends as HE pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And WE have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, ALLAH extinguishes it. And they strive to create disorder in the earth, and ALLAH love not those who create disorder.
005:064 Yusufali The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.
005:065
005:065 Khan And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqun (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).
005:065 Maulana And if the People of the Book had believed and kept their duty We would certainly have removed from them their evils, and made them enter gardens of bliss.
005:065 Pickthal If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.
005:065 Rashad If only the people of the scripture believe and lead a righteous life, we will then remit their sins, and admit them into gardens of bliss.
005:065 Sarwar Had the People of the Book accepted the faith and observed piety, certainly, We would have redeemed their bad deeds and admitted them into a blissful Paradise.
005:065 Shakir And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss
005:065 Sherali And if the People of the Book had believed and been righteous, WE would surely have removed from them their evils and WE would surely have admitted them into Gardens of bliss.
005:065 Yusufali If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.
005:066
005:066 Khan And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullah bin Salam radhiallahu'anhu), but many of them do evil deeds.
005:066 Maulana And if they had observed the Torah and the Gospel and that which is revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet. There is a party of them keeping to the moderate course; and most of them -- evil is that which they do.
005:066 Pickthal If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.
005:066 Rashad If only they would uphold the Torah and the Gospel, and what is sent down to them herein from their Lord, they would be showered with blessings from above them and from beneath their feet. Some of them are righteous, but many of them are evildoers.
005:066 Sarwar Had they followed the Laws of the Old and New Testaments and what was revealed to them from their Lord, they would have received Our bounties from above and below in abundance. Some of them are modest people, but many of them commit the worst sins.
005:066 Shakir And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do
005:066 Sherali And if they had observed the Torah and the Gospel and what has been now sent down to them from their Lord, they would, surely, have eaten of good things from above them and from under their feet. Among them are a people who are moderate; but many of them are such that evil is what they do.
005:066 Yusufali If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.

005:067
005:067 Section 10: Christian Deviation from the Truth
005:067 Khan O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.
005:067 Maulana O Messenger, deliver that which has been revealed to thee from thy Lord; and if thou do (it) not, thou hast not delivered His message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people.
005:067 Pickthal O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.
005:067 Rashad O you messenger, deliver what is revealed to you from your Lord - until you do, you have not delivered His message - and GOD will protect you from the people. GOD does not guide the disbelieving people.
005:067 Sarwar Messenger, preach what is revealed to you from your Lord. If you will not preach, it would be as though you have not conveyed My message. God protects you from men. He does not guide the unbelieving people.
005:067 Shakir O Messenger! deliver what bas been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.
005:067 Sherali O Messenger ! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed HIS Message. And ALLAH will protect thee from men. Surely ALLAH guides not the disbelieving people.
005:067 Yusufali O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.
005:068
005:068 Khan Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
005:068 Maulana Say: O People of the Book, you follow no good till you observe the Torah and the Gospel and that which is revealed to you from your Lord. And surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the disbelieving people.
005:068 Pickthal Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.
005:068 Rashad Say, "O people of the scripture, you have no basis until you uphold the Torah, and the Gospel, and what is sent down to you herein from your Lord." For sure, these revelations from your Lord will cause many of them to plunge deeper into transgression and disbelief. Therefore, do not feel sorry for the disbelieving people.
005:068 Sarwar (Muhammad), tell the People of the Book, "You have nothing unless you follow the Old and New Testaments and that which (the Quran) God has revealed to you." Whatever has been revealed to you (Muhammad) from your Lord will only increase their disbelief and rebellion (against you). Do not grieve for the unbelieving people.
005:068 Shakir Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.
005:068 Sherali Say, `O People of the Book, you stand on nothing until you observe the Torah and the Gospel and what has now been sent down to you from your Lord.' And surely what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelieve; so grieve not for the disbelieving people.
005:068 Yusufali Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.
005:069
005:069 Khan Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad SAW and all that was revealed to him from Allah), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.
005:069 Maulana Surely those who believe and those who are Jews and the Sabeans and the Christians -- whoever believes in Allah and the Last Day and does good -- they shall have no fear nor shall they grieve.
005:069 Pickthal Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.
005:069 Rashad Surely, those who believe, those who are Jewish, the converts, and the Christians; any of them who (1) believe in GOD and (2) believe in the Last Day, and (3) lead a righteous life, have nothing to fear, nor will they grieve.
005:069 Sarwar The believers, Jews, Sabaeans, and the Christians who believe in God and the Day of Judgment and who do what is right will have nothing to fear nor will they be grieved.
005:069 Shakir Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.
005:069 Sherali Surely those who believed, and the Jews, and the Sabians, and the Christians - whoso believes in ALLAH and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve.
005:069 Yusufali Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

005:070
005:070 Khan Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.
005:070 Maulana Certainly We made a covenant with the Children of Israel and We sent to them messengers. Whenever a messenger came to them with that which their souls desired not, some (of them) they called liars and some they (even) sought to kill.
005:070 Pickthal We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.
005:070 Rashad We have taken a covenant from the Children of Israel, and we sent to them messengers. Whenever a messenger went to them with anything they disliked, some of them they rejected, and some they killed.
005:070 Sarwar We made a covenant with the Israelites and sent Messengers to them. Whenever a Messenger came to them with a message which did not suit their desires, they would reject some of the Messengers and kill others.
005:070 Shakir Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them an messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.
005:070 Sherali Surely WE took a covenant from the Children of Israel, and WE sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.
005:070 Yusufali We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.
005:071
005:071 Khan They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.
005:071 Maulana And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully but many of them (again) became blind and deaf. And Allah is Seer of what they do.
005:071 Pickthal They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.
005:071 Rashad They thought that they would not be tested, so they turned blind and deaf, then GOD redeemed them, but then many of them turned blind and deaf again. GOD is Seer of everything they do.
005:071 Sarwar They were blind and deaf in their pride, thinking themselves (to be the chosen nation of God) and thus safe from calamities. God forgave them but many of them out, of pride, again became blind and deaf. God is Well Aware of what they do.
005:071 Shakir And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.
005:071 Sherali And they imagined that no punishment would result from their conduct, so they became blind and deaf. But ALLAH turned to them in mercy; yet again many of them became blind and deaf; and ALLAH is Watchful of what they do.
005:071 Yusufali They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.
005:072
005:072 Khan Surely, they have disbelieved who say: "Allah is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers.
005:072 Maulana Certainly they disbelieve who say: Allah, He is the Messiah, son of Mary. And the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord. Surely whoever associates (others) within Allah, Allah has forbidden to him the Garden and his abode is the Fire. And for the wrongdoers there will be no helpers.
005:072 Pickthal They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.
005:072 Rashad Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." Anyone who sets up any idol beside GOD, GOD has forbidden Paradise for him, and his destiny is Hell. The wicked have no helpers.
005:072 Sarwar Those who say that Jesus, the son of Mary, is God, have, in fact, turned to disbelief. Jesus said to the Israelites, "Worship God, my Lord and yours. God will deprive anyone who considers anything equal to God of Paradise and his dwelling will be fire. The unjust people have no helpers."
005:072 Shakir Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.
005:072 Sherali Indeed, they are disbelievers who say, `ALLAH, HE is the Messiah, son of Mary,' whereas the Messiah himself said, `O Children of Israel, worship ALLAH Who is my Lord and your Lord.' Surely, whoso associates partners with ALLAH, him has ALLAH forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.
005:072 Yusufali They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

005:073	
005:073 Khan	Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God - Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.
005:073 Maulana	Certainly they disbelieve who say: Allah is the third of the three. And there is no God but One God. And if they desist not from what they say a painful chastisement will surely befall such of them as disbelieve.
005:073 Pickthal	They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.
005:073 Rashad	Pagans indeed are those who say that GOD is a third of a trinity. There is no god except the one god. Unless they refrain from saying this, those who disbelieve among them will incur a painful retribution.
005:073 Sarwar	Those who say that God is the third of the Three, have, in fact, turned to disbelief. There is no Lord but God, the only One Lord. If they will not give-up such belief, the disbelievers among them will suffer a painful torment.
005:073 Shakir	Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.
005:073 Sherali	They surely disbelieve who say, `ALLAH is the third of three;' there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.
005:073 Yusufali	They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.
005:074	
005:074 Khan	Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.
005:074 Maulana	Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.
005:074 Pickthal	Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.
005:074 Rashad	Would they not repent to GOD, and ask His forgiveness? GOD is Forgiver, Most Merciful.
005:074 Sarwar	Should they not repent and ask Him for forgiveness? God is All-forgiving and All-merciful.
005:074 Shakir	Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.
005:074 Sherali	Will they not then turn to ALLAH and ask HIS forgiveness, while ALLAH is Most Forgiving and Merciful?
005:074 Yusufali	Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.
005:075	
005:075 Khan	The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allah and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).
005:075 Maulana	The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!
005:075 Pickthal	The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!
005:075 Rashad	The Messiah, son of Mary, is no more than a messenger like the messengers before him, and his mother was a saint. Both of them used to eat the food. Note how we explain the revelations for them, and note how they still deviate!
005:075 Sarwar	Jesus, the son of Mary, was no more than a Messenger before whom there lived many other Messengers. His mother was a truthful woman and both of them ate earthly food. Consider how We explain the evidence (of the Truth) to them and see where they then turn.
005:075 Shakir	The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.
005:075 Sherali	The Messiah, son of Mary, was only a Messenger; surely Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how WE explain the Signs for their good, and see how they are turned away.
005:075 Yusufali	Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth!
005:076	
005:076 Khan	Say (O Muhammad SAW to mankind): "How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All-Hearer, All-Knower."
005:076 Maulana	Say: Do you serve besides Allah that which controls for you neither harm nor good? And Allah -- He is the Hearing, the Knowing.
005:076 Pickthal	Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.
005:076 Rashad	Say, "Would you worship beside GOD powerless idols who can neither harm you, nor benefit you? GOD is Hearer, Omniscient."
005:076 Sarwar	(Muhammad), say to them, "Do you worship things besides God which can neither harm or benefit you?" It is only God who is All-hearing and All-knowing.
005:076 Shakir	Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.
005:076 Sherali	Say, `Will you worship beside ALLAH that which has no power to do you harm or good? And ALLAH is All-Hearing, All-Knowing.
005:076 Yusufali	Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,- He it is that heareth and knoweth all things."

005:077
005:077 Khan Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."
005:077 Maulana Say: O People of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path.
005:077 Pickthal Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.
005:077 Rashad Say, "O people of the scripture, do not transgress the limits of your religion beyond the truth, and do not follow the opinions of people who have gone astray, and have misled multitudes of people; they are far astray from the right path."
005:077 Sarwar Say to the People of the Book, "Do not wrongly exceed the proper limit of devotion to your religion or follow the desires of the people who have erred. They have misled many others and have themselves stayed far away from the right path.
005:077 Shakir Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.
005:077 Sherali Say, `O People of the Book, exceed not the limits in the matter of your religion unjustly, nor follow the low desires of a people who went astray before and caused many to go astray, and who have strayed away from the right path.'
005:077 Yusufali Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.
005:078
005:078 Section 11: Christian Nearness to Islam
005:078 Khan Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.
005:078 Maulana Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed and exceeded the limits.
005:078 Pickthal Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.
005:078 Rashad Condemned are those who disbelieved among the Children of Israel, by the tongue of David and Jesus, the son of Mary. This is because they disobeyed and transgressed.
005:078 Sarwar The unbelievers among the Israelites, because of their disobedience and transgression, were condemned by David and Jesus, the son of Mary for their disobedience; they were transgressors.
005:078 Shakir Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.
005:078 Sherali Those amongst the Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress.
005:078 Yusufali Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.
005:079
005:079 Khan They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.
005:079 Maulana They forbade not one another the hateful things they did. Evil indeed was what they did.
005:079 Pickthal They restrained not one another from the wickedness they did. Verily evil was that they used to do!
005:079 Rashad They did not enjoin one another from committing evil. Miserable indeed is what they did.
005:079 Sarwar They did not prevent each other from committing sins nor would they themselves stay away from them. Evil was what they had done!
005:079 Shakir They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.
005:079 Sherali They did not restrain one another from the iniquity which they committed. Evil indeed was what they used to do.
005:079 Yusufali Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.
005:080
005:080 Khan You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide.
005:080 Maulana Thou seest many of them befriending those who disbelieve. Certainly evil is that which their souls send before for them, so that Allah is displeased with them and in chastisement will they abide.
005:080 Pickthal Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.
005:080 Rashad You would see many of them allying themselves with those who disbelieve. Miserable indeed is what their hands have sent forth on behalf of their souls. GOD is angry with them and, consequently, they will abide forever in retribution.
005:080 Sarwar You have seen many of them establishing friendship with the unbelievers. Vile is what their souls have gained! They have invoked the wrath of God upon themselves and they will live forever in torment.
005:080 Shakir You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.
005:080 Sherali Thou shalt see many of them making friends with those who disbelieve. Surely, evil is that which their souls have sent on before for themselves so that ALLAH is displeased with them; and in this punishment they shall abide.
005:080 Yusufali Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.

005:081
005:081 Khan And had they believed in Allah, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers), but many of them are the Fasiqun (rebellious, disobedient to Allah).
005:081 Maulana And if they believed in Allah and the Prophet and that which is revealed to him, they would not take them for friends, but most of them are transgressors.
005:081 Pickthal If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.
005:081 Rashad Had they believed in GOD, and the prophet, and in what was revealed to him herein, they would not have befriended them. But many of them are evil.
005:081 Sarwar Had they had faith in God, the Prophet, and what was revealed to him, they would not have been the friends of the unbelievers. However, many of them are evil-doers.
005:081 Sarwar You find Jews and pagans among the worst of the enemies of the believers. (Of the non-believers) nearest to them (the believers) in affection you find those who say, "We are Christians," for among them are the priests and monks who are not proud.
005:081 Shakir And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors.
005:081 Sherali And if they had believed in ALLAH and this Prophet, and that which has been revealed to him, they would not have taken them for their friends, but many of them are transgressors.
005:081 Yusufali If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.
005:082
005:082 Khan Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.
005:082 Maulana Thou wilt certainly find the most violent of people in enmity against the believers to be the Jews and the idolaters; and thou wilt find the nearest in friendship to the believers to be those who say, We are Christians. That is because there are priests and monks among them and because they are not proud.
005:082 Pickthal Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.
005:082 Rashad You will find that the worst enemies of the believers are the Jews and the idol worshipers. And you will find that the closest people in friendship to the believers are those who say, "We are Christian." This is because they have priests and monks among them, and they are not arrogant.
005:082 Shakir Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.
005:082 Sherali Thou shalt certainly find the Jews and those who associate partners with ALLAH to be the most vehement of men in enmity against the believers. And thou shalt assuredly find those who say, `We are Christians,' to be the nearest of them in friendship to the believers. That is because among them are savants and monks and because they are not arrogant.
005:082 Yusufali Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.
005:083
005:083 Part 7.
005:083 Khan And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
005:083 Maulana And when they hear that which has been revealed to the Messenger thou seest their eyes overflow with tears because of the truth they recognize. They say: Our Lord, We believe, so write us down with the witnesses.
005:083 Pickthal When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.
005:083 Rashad When they hear what was revealed to the messenger, you see their eyes flooding with tears as they recognize the truth therein, and they say, "Our Lord, we have believed, so count us among the witnesses.
005:083 Sarwar When they hear what is revealed to the Messenger, you can see their eyes flood with tears, as they learn about the Truth. They say, "Lord, we believe (in this faith). Write our names down as bearing witness to it.
005:083 Shakir And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).
005:083 Sherali And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, `Our Lord, we believe, so write us down among the witnesses;
005:083 Yusufali And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.
005:084
005:084 Khan "And why should we not believe in Allah and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad SAW and his Companions radhiallahu'anhu)."
005:084 Maulana And what (reason) have We that We should not believe in Allah and in the Truth that has come to us, while We earnestly desire that our Lord should cause us to enter with the righteous people?
005:084 Pickthal How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?
005:084 Rashad "Why should we not believe in GOD, and in the truth that has come to us, and hope that our Lord may admit us with the righteous people?"
005:084 Sarwar Why should we not believe in God and the Truth that has come to us and hope that the Lord will admit us into the company of the righteous people?"
005:084 Shakir And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?
005:084 Sherali `And why should we not believe in ALLAH and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?'
005:084 Yusufali "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

005:085	
005:085 Khan	So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers.
005:085 Maulana	So Allah rewarded them for what they said with Gardens wherein rivers flow to abide in them. And that is the reward of the doers of good.
005:085 Pickthal	Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.
005:085 Rashad	GOD has rewarded them for saying this; He will admit them into gardens with flowing streams. They abide therein forever. Such is the reward for the righteous.
005:085 Sarwar	Thus, God has given them as their reward, gardens wherein streams flow and wherein they will live forever. Such will be the recompense of the righteous people.
005:085 Shakir	Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).
005:085 Sherali	So ALLAH rewarded them for what they said, with Gardens beneath which streams flow. Therein shall they abide: and that is the reward of those who do good.
005:085 Yusufali	And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.
005:086	
005:086 Khan	But those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
005:086 Maulana	And those who disbelieve and reject Our messages, such are the companions of the flaming fire.
005:086 Pickthal	But those who disbelieve and deny Our revelations, they are owners of hell-fire.
005:086 Rashad	As for those who disbelieve and reject our revelations, they are the dwellers of Hell.
005:086 Sarwar	Those who disbelieved and denied Our revelations will be the dwellers of Hell.
005:086 Shakir	And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.
005:086 Sherali	And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.
005:086 Yusufali	But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.
005:087	
005:087	Section 12: A Warning -- Besetting Sins of Previous People
005:087 Khan	O you who believe! Make not unlawful the Taiyibat (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.
005:087 Maulana	O you who believe, forbid not the good things which Allah has made lawful for you and exceed not the limits. Surely Allah loves not those who exceed the limits.
005:087 Pickthal	O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.
005:087 Rashad	O you who believe, do not prohibit good things that are made lawful by GOD, and do not aggress; GOD dislikes the aggressors.
005:087 Sarwar	Believers, do not make unlawful the pure things which God has made lawful for you. Do not transgress for God does not love the transgressors.
005:087 Shakir	O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.
005:087 Sherali	O ye who believe ! make not unlawful the good things which ALLAH has made lawful for you, and do not transgress. Surely ALLAH loves not the transgressors.
005:087 Yusufali	O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.
005:088	
005:088 Khan	And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.
005:088 Maulana	And eat of the lawful and good (things) that Allah has given you, and keep your duty to Allah, in Whom you believe.
005:088 Pickthal	Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.
005:088 Rashad	And eat from the good and lawful things that GOD has provided for you. You shall reverence GOD, in whom you are believers.
005:088 Sarwar	Eat from the pure and lawful things that God has given to you. Have fear of God in Whom you believe.
005:088 Shakir	And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.
005:088 Sherali	And eat of that which ALLAH has provided for you of what is lawful and good. And fear ALLAH in Whom you believe.
005:088 Yusufali	Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.

005:089
005:089 Khan Allah will not punish you for what is uninentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.
005:089 Maulana Allah will not call you to account for that which is vain in your oaths, but He will call you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck. But whoso finds not (means) should fast for three days. This is the expiation of your oaths when you swear. And keep your oaths. Thus does Allah make clear to you his messages that you may give thanks.
005:089 Pickthal Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.
005:089 Rashad GOD does not hold you responsible for the mere utterance of oaths; He holds you responsible for your actual intentions. If you violate an oath, you shall atone by feeding ten poor people from the same food you offer to your own family, or clothing them, or by freeing a slave. If you cannot afford this, then you shall fast three days. This is the atonement for violating the oaths that you swore to keep. You shall fulfill your oaths. GOD thus explains His revelations to you, that you may be appreciative.
005:089 Sarwar God will not hold you responsible for your thoughtless oaths. However, He will question you about your deliberate oaths. The expiation for breaking an oath is to feed ten needy people with food, typical of that which you feed to your own people, to clothe them or to set a slave free. One who cannot pay this, he must fast for three days to expiate his oaths. Keep your oaths. Thus, does God explain His Laws so that you will give Him thanks.
005:089 Shakir Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.
005:089 Sherali ALLAH will not take you to task for such of your oaths as are vain, but HE will take you to task for breaking the oaths which you take in earnest. The expiation thereof, then, is the feeding of ten poor persons with such average food as you feed your families with, or the clothing of them or the freeing of a slave. But whoso finds not the means shall fast for three days. That is the expiation of your oaths when you have sworn. And keep your oaths. Thus does ALLAH explain to you HIS Signs that you may be grateful.
005:089 Yusufali Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.
005:090
005:090 Khan O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.
005:090 Maulana O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil’s work; so shun it that you may succeed.
005:090 Pickthal O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.
005:090 Rashad O you who believe, intoxicants, and gambling, and the altars of idols, and the games of chance are abominations of the devil; you shall avoid them, that you may succeed.
005:090 Sarwar Believers, wine, gambling, the stone altars and arrows (that the pagans associate with certain divine characters) are all abominable acts associated with satanic activities. Avoid them so that you may have everlasting happiness.
005:090 Shakir O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.
005:090 Sherali O ye who believe ! wine and the game of chance and idols and divining arrows are only the abomination of Satan's handiwork. So shun each one of them that you may prosper.
005:090 Yusufali O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.
005:091
005:091 Khan Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?
005:091 Maulana The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back?
005:091 Pickthal Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?
005:091 Rashad The devil wants to provoke animosity and hatred among you through intoxicants and gambling, and to distract you from remembering GOD, and from observing the Contact Prayers (Salat). Will you then refrain?
005:091 Sarwar Satan wants to induce hostility and hatred among you through wine and gambling and to prevent you from remembering God and prayer. Will you then avoid such things?
005:091 Shakir The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?
005:091 Sherali Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep you back from the remembrance of ALLAH and from Prayer. Then will you keep back?
005:091 Yusufali Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?

005:092
005:092 Khan And obey Allah and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam, etc.) and fear Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
005:092 Maulana And obey Allah and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only a clear deliverance of the message.
005:092 Pickthal Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).
005:092 Rashad You shall obey GOD, and you shall obey the messenger, and beware. If you turn away, then know that the sole duty of our messenger is to deliver the message efficiently.
005:092 Sarwar Obey God and the Messenger and be cautious (of the harmful things). If you turn away (from Our laws), know that the duty of the Messenger is only to preach in clear words.
005:092 Shakir And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.
005:092 Sherali And obey ALLAH and obey the Messenger, and be on your guard. but if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.
005:092 Yusufali Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner.
005:093
005:093 Khan Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers.
005:093 Maulana On those who believe and do good there is no blame for what they eat, when they keep their duty and believe and do good deeds, then keep their duty and believe, then keep their duty and do good (to others). And Allah loves the doers of good.
005:093 Pickthal There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.
005:093 Rashad Those who believe and lead a righteous life bear no guilt by eating any food, so long as they observe the commandments, believe and lead a righteous life, then maintain their piety and faith, and continue to observe piety and righteousness. GOD loves the righteous.
005:093 Sarwar The righteously striving believers will not be blamed for what they have eaten, if they maintain piety, do good deeds, have faith, and be charitable. God loves the generous people.
005:093 Shakir On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).
005:093 Sherali On those who believe and do good works there shall be no sin for what they eat, provided they fear ALLAH and believe and do good works, and again fear ALLAH and believe, yet again fear ALLAH and do good. And ALLAH loves those who do good.
005:093 Yusufali On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.
005:094
005:094 Section 13: Inviolability of the Ka'bah
005:094 Khan O you who believe! Allah will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allah may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
005:094 Maulana O you who believe, Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah may know who fears Him in secret. Whoever exceeds the limit after this, for him is a painful chastisement.
005:094 Pickthal O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.
005:094 Rashad O you who believe, GOD will test you with some game within reach of your hands and your arrows (during pilgrimage). GOD thus distinguishes those among you who observe Him in their privacy. Those who transgress after this have incurred a painful retribution.
005:094 Sarwar Believers, God will test you (to see the strength of your obedience) concerning what you hunt by hand or spear, so that He would know who has fear of Him in private. Whoever transgresses will suffer a painful torment.
005:094 Shakir O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.
005:094 Sherali O ye who believe ! ALLAH will surely try you in a little matter: the game which your hands and lances can reach, so that ALLAH may cause to be known those who fear HIM in secret. Whoso, therefore, will transgress after this, shall have a grievous punishment.
005:094 Yusufali O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

005:095
005:095 Khan O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All-Mighty, All-Able of Retribution.
005:095 Maulana O you who believe, kill not game while you are on pilgrimage. And whoever among you kills it intentionally, the compensation thereof is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka’bah, or the expiation thereof is the feeding of the poor or equivalent of it in fasting, that he may taste the unwholesome result of his deed. Allah pardons what happened in the past. And whoever returns (to it), Allah will punish him. And Allah is Mighty, Lord of Retribution.
005:095 Pickthal O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).
005:095 Rashad O you who believe, do not kill any game during pilgrimage. Anyone who kills any game on purpose, his fine shall be a number of livestock animals that is equivalent to the game animals he killed. The judgment shall be set by two equitable people among you. They shall make sure that the offerings reach the Ka`bah. Otherwise, he may expiate by feeding poor people, or by an equivalent fast to atone for his offense. GOD has pardoned past offenses. But if anyone returns to such an offense, GOD will avenge it. GOD is Almighty, Avenger.
005:095 Sarwar Believers, do not hunt when you are in the holy precinct. Whichever of you purposely kills game in the holy precinct has to offer, as an expiation, a sacrifice in the holy precinct which two just people among you would consider equal to the prey or food to a destitute person or has to fast (for an appointed time) to bear the burden of the penalty for his deed. God forgives whatever was done in the past, but He will take revenge on whoever returns to transgression, for He is Majestic and Capable of taking revenge.
005:095 Shakir O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.
005:095 Sherali O ye who believe ! kill not game while you are in a state of Pilgrimage. And whoso among you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, the same to be bought as an offering to the Ka'bah; or as an expiation he shall feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, ALLAH forgives it; but whoso reverts to it, ALLAH will punish him for his offence. And ALLAH is the Lord of retribution.
005:095 Yusufali O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.
005:096
005:096 Khan Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or 'Umrah). And fear Allah to Whom you shall be gathered back.
005:096 Maulana Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered.
005:096 Pickthal To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.
005:096 Rashad All fish of the sea are made lawful for you to eat. During pilgrimage, this may provide for you during your journey. You shall not hunt throughout the pilgrimage. You shall reverence GOD, before whom you will be summoned.
005:096 Sarwar It is lawful for you to hunt from the sea and to eat seafood. This is for your benefit and for the benefit of travellers. However, it is not lawful for you to hunt on land as long as you are in the sacred precinct. Have fear of God before whom you will all be raised.
005:096 Shakir Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.
005:096 Sherali The game of the sea and the eating thereof is made lawful for you as a provision for you and the travelers; but forbidden to you is the game of the land as long as you are in the state of Pilgrimage. And fear ALLAH to whom you shall be gathered.
005:096 Yusufali Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

005:097
005:097 Khan Allah has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.
005:097 Maulana Allah has made the Ka'bah, the Sacred House, a means of support for the people, and the sacred month and the offerings and the victims with garlands. That is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things.
005:097 Pickthal Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.
005:097 Rashad GOD has appointed the Ka`bah, the Sacred Masjid, to be a sanctuary for the people, and also the Sacred Months, the offerings (to the Sacred Masjid), and the garlands marking them. You should know that GOD knows everything in the heavens and the earth, and that GOD is Omniscient.
005:097 Sarwar God has made the Kabah, the Sacred House, the sacred months, the unmarked and marked sacrificial animals for the welfare of men and in order to inform you that God knows all that is in the heavens and the earth. He has the knowledge of all things.
005:097 Shakir Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.
005:097 Sherali ALLAH has made the Ka'bah the Sacred House, a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars. That is so that you may know that ALLAH knows what is in the heavens and what is in the earth, and that ALLAH knows all things well.
005:097 Yusufali Allah made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.
005:098
005:098 Khan Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful.
005:098 Maulana Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.
005:098 Pickthal Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.
005:098 Rashad Know that GOD is strict in enforcing retribution, and that GOD is Forgiving, Most Merciful.
005:098 Sarwar Know that God is stern in His retribution and He is All-forgiving and All-merciful.
005:098 Shakir Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.
005:098 Sherali Know that ALLAH is Severe in punishment and that ALLAH is also Most Forgiving and ever Merciful.
005:098 Yusufali Know ye that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.
005:099
005:099 Khan The Messenger's duty [i.e. Our Messenger Muhammad SAW whom We have sent to you, (O mankind)] is but to convey (the Message). And Allah knows all that you reveal and all that you conceal.
005:099 Maulana The duty of the Messenger is only to deliver (the message). And Allah knows what you do openly and what you hide.
005:099 Pickthal The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.
005:099 Rashad The sole duty of the messenger is to deliver the message, and GOD knows everything you declare and everything you conceal.
005:099 Sarwar The duty of the Messenger is only to preach. God knows what you reveal or hide.
005:099 Shakir Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide.
005:099 Sherali On the Messenger lies only the conveying of the Message. And ALLAH knows what you disclose and what you hide.
005:099 Yusufali The Messenger's duty is but to proclaim (the message). But Allah knoweth all that ye reveal and ye conceal.
005:100
005:100 Khan Say (O Muhammad SAW): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Taiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you." So fear Allah much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.
005:100 Maulana Say: The bad and the good are not equal, though the abundance of the bad may please thee. So keep your duty to Allah, O men of understanding, that you may succeed.
005:100 Pickthal Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.
005:100 Rashad Proclaim: "The bad and the good are not the same, even if the abundance of the bad may impress you. You shall reverence GOD, (even if you are in the minority) O you who possess intelligence, that you may succeed."
005:100 Sarwar (Muhammad), say to them, "The pure and filthy are not the same even though the abundance of filth may attract you. Men of reason, have fear of God so that you may have eternal happiness."
005:100 Shakir Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.
005:100 Sherali Say, `The bad and the good are not alike,' even though the abundance of bad may please thee. So be mindful of your duty to ALLAH, O men of understanding, that you may prosper.
005:100 Yusufali Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

005:101
005:101 Section 14: Some Directions for Muslims
005:101 Khan O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.
005:101 Maulana O you who believe, as not about things which if made known to you would give you trouble; and if you ask about them when the Qur’an is being revealed, they will be made known to you. Allah pardons this; and Allah is Forgiving, Forbearing.
005:101 Pickthal O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.
005:101 Rashad O you who believe, do not ask about matters which, if revealed to you prematurely, would hurt you. If you ask about them in light of the Quran, they will become obvious to you. GOD has deliberately overlooked them. GOD is Forgiver, Clement.
005:101 Sarwar Believers, do not ask about things which, if revealed to you, would disappoint you. If you ask about such things when the Prophet is receiving revelations, they will also be revealed to you. God has exempted you (from the responsibilities of the things you wanted to know). He is All-forgiving and Forbearing.
005:101 Shakir O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.
005:101 Sherali O ye who believe ! ask not about things which, if revealed to you, would cause you trouble, though if you ask about them while the Qur'an is being sent down they will be revealed to you. ALLAH has left them out on purpose. And ALLAH is Most Forgiving and Forbearing.
005:101 Yusufali O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.
005:102
005:102 Khan Before you, a community asked such questions, then on that account they became disbelievers.
005:102 Maulana A people before you indeed asked such questions, then became disbelievers therein.
005:102 Pickthal A folk before you asked (for such disclosures) and then disbelieved therein.
005:102 Rashad Others before you have asked the same questions, then became disbelievers therein.
005:102 Sarwar People living before you had asked about such things, but then rejected them.
005:102 Shakir A people before you indeed asked such questions, and then became disbelievers on account of them.
005:102 Sherali A people before you asked about such things, but then they became disbelievers therein.
005:102 Yusufali Some people before you did ask such questions, and on that account lost their faith.
005:103
005:103 Khan Allah has not instituted things like Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a Sa'ibah (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) or a Ham (a stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allah, and most of them have no understanding.
005:103 Maulana Allah has not ordained a bahirah or a sa’ibah or a wasilah or a hami, but those who disbelieve fabricate a lie against Allah. And most of them understand not.
005:103 Pickthal Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.
005:103 Rashad GOD did not prohibit livestock that begets certain combinations of males and females, nor livestock liberated by an oath, nor the one that begets two males in a row, nor the bull that fathers ten. It is the disbelievers who invented such lies about GOD. Most of them do not understand.
005:103 Sarwar God has not instituted the rites of Bahirah, Sa'ibah, Wasilah, nor of Hami (names of certain animals that the pagans would offer as sacrifice). It is the pagans who have attributed falsehood to God. Many of them have no understanding.
005:103 Shakir Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand.
005:103 Sherali ALLAH has not ordained any `Bahira' or `Sá'ibah' or Wasilah' or `Hami' but those who disbelieve forge a lie against ALLAH, and most of them do not make use of their understanding.
005:103 Yusufali It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.
005:104
005:104 Khan And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.
005:104 Maulana And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say: Sufficient for us is that wherein We found our fathers. What! even though their fathers knew nothing and had no guidance!
005:104 Pickthal And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?
005:104 Rashad When they are told, "Come to what GOD has revealed, and to the messenger," they say, "What we found our parents doing is sufficient for us." What if their parents knew nothing, and were not guided?
005:104 Sarwar When they are told to refer to the guidance of God and to the Messenger, they say, "The tradition of our fathers is sufficient for our guidance," even though, in fact, their fathers had neither knowledge nor proper guidance.
005:104 Shakir And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.
005:104 Sherali And when it is said to them, `Come to what ALLAH has revealed, and to the Messenger,' they say, `Sufficient for us is that wherein we found our fathers.' What ! even though their fathers had no knowledge and had no guidance.
005:104 Yusufali When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?

005:105	
005:105 Khan	O you who believe! Take care of your ownselves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.
005:105 Maulana	O you who believe, take care of your souls -- he who errs cannot harm you when you are on the right way. To Allah you will all return, so He will inform you of what you did.
005:105 Pickthal	O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.
005:105 Rashad	O you who believe, you should worry only about your own necks. If the others go astray, they cannot hurt you, as long as you are guided. To GOD is your ultimate destiny, all of you, then He will inform you of everything you had done.
005:105 Sarwar	Believers, save your own souls, for if you have the right guidance, no one who strays can harm you. You will all return to God who will tell you about what you have done.
005:105 Shakir	O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.
005:105 Sherali	O ye who believe ! take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided. To ALLAH will you all return; then HE will inform you of what you used do.
005:105 Yusufali	O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to Allah: it is He that will show you the truth of all that ye do.
005:106	
005:106 Khan	O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allah, for then indeed we should be of the sinful."
005:106 Maulana	O you who believe, call to witness between you, when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain them after the prayer. Then if you doubt (them), they shall both swear by Allah (saying): We will not take for it a price, though there be a relative nor will We hide the testimony of Allah, for then certainly We shall be sinners.
005:106 Pickthal	O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.
005:106 Rashad	O you who believe, witnessing a will when one of you is dying shall be done by two equitable people among you. If you are traveling, then two others may do the witnessing. After observing the Contact Prayer (Salat), let the witnesses swear by GOD, to alleviate your doubts: "We will not use this to attain personal gains, even if the testator is related to us. Nor will we conceal GOD's testimony. Otherwise, we would be sinners."
005:106 Sarwar	Believers, when death approaches any one of you, let two just men from your own people (Muslims) or any two other men (People of the Book) if death befalls you on a journey, bear witness to the bequest. If you have any doubts as to their honesty, detain them and let them take an oath after the prayer, each one of them saying, "I swear by God that my testimony is true. I am not selling the Truth for a paltry price even though the beneficiary would be one of my relatives. I do not hide the testimony which is the right of God, for then I would be one of the sinners."
005:106 Shakir	O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.
005:106 Sherali	O ye who believe ! the right evidence among you, when death comes to one of you, at the time of making a will, is of two just men from among you; or of two others not from among you, in case you be journeying in the land and the calamity of death befalls you. You shall detain them both after Prayer for giving evidence; and if you have doubt concerning their evidence, they shall both swear by ALLAH, saying, `We will not take for this any price, even though the person affected thereby be a near relation, nor will we hide the testimony enjoined by ALLAH; surely in that case we shall be among the sinners.'
005:106 Yusufali	O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"

005:107
005:107 Khan If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."
005:107 Maulana If it be discovered that they are guilty of a sin, two others shall stand up in their place from among those against whom the first two have been guilty of a sin; so they shall swear by Allah: Certainly our testimony is truer than the testimony of those two, and We have not exceeded the limit, for then surely We should be unjust.
005:107 Pickthal But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.
005:107 Rashad If the witnesses are found to be guilty of bias, then two others shall be asked to take their places. Choose two persons who were victimized by the first witnesses, and let them swear by GOD: "Our testimony is more truthful than theirs; we will not be biased. Otherwise, we will be transgressors."
005:107 Sarwar If their honesty is challenged, two others from the relatives of the deceased should swear in the same way and testify to the bequest saying, "We swear by God that our testimony is the true one. We do not transgress in the matter lest we become unjust ones."
005:107 Shakir Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.
005:107 Sherali But if it be discovered that the two witnesses are guilty of sin, then two others shall take their place from amongst those against whom the former two witnesses - who were in a better position to give true evidence - had deposed, and the two latter witnesses shall swear by ALLAH, saying, `Surely our testimony is truer than the testimony of the former two, and we have not been unfair in any way; for then, indeed, we should be of the unjust.'
005:107 Yusufali But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"
005:108
005:108 Khan That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).
005:108 Maulana Thus it is more probable that they will give true testimony or fear that other oaths will be taken after their oaths. And keep your duty to Allah and hearken. And Allah guides not the transgressing people.
005:108 Pickthal Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.
005:108 Rashad This is more apt to encourage an honest testimony on their part, fearing that their oath may be disregarded like that of the previous witnesses. You shall observe GOD and listen. GOD does not guide the wicked.
005:108 Sarwar This will help preserve a proper testimony because the witness will be afraid of the denial of their own testimony by a second pair of witness. Have fear of God and listen (properly). God does not guide the evil doing people.
005:108 Shakir This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.
005:108 Sherali Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear ALLAH and hearken. And ALLAH guides not the disobedient people.
005:108 Yusufali That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:
005:109
005:109 Section 15: Christian Love of this Life
005:109 Khan On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."
005:109 Maulana On the day when Allah will gather together the messengers and say: What was the response you received? They will say: We have no knowledge. Surely Thou art the great Knower of the unseen.
005:109 Pickthal In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden,
005:109 Rashad The day will come when GOD will summon the messengers and ask them, "How was the response to you?" They will say, "We have no knowledge. You are the Knower of all secrets."
005:109 Sarwar Have fear of the day when God will bring all the Messengers together and ask them, "What was the response of men to your call?" They will reply, "We have no knowledge. You are the only One who has knowledge of the unseen."
005:109 Shakir On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.
005:109 Sherali Think of the day when ALLAH will assemble the Messengers and say, `What was the reply made to you?' They will say, `We have no knowledge, it is only Thou Who art the Knower of hidden things.
005:109 Yusufali One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."

005:110
005:110 Khan (Remember) when Allah will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "
005:110 Maulana When Allah will say: O Jesus, son of Mary, remember My favour to thee and to thy mother, when I strengthened thee with the Holy Spirit; thou spokest to people in the cradle and in old age, and when I taught thee the Book and the Wisdom and the Torah and the Gospel, and when thou didst determine out of clay a thing like the form of a bird by My permission, then thou didst breathe into it and it became a bird by My permission; and thou didst heal the blind and the leprous by My permission; and when thou didst raise the dead by My permission; and when I withheld the Children of Israel from thee when thou camest to them with clear arguments -- but those of them who disbelieved said: This is nothing but clear enchantment.
005:110 Pickthal When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;
005:110 Rashad GOD will say, "O Jesus, son of Mary, remember My blessings upon you and your mother. I supported you with the Holy Spirit, to enable you to speak to the people from the crib, as well as an adult. I taught you the scripture, wisdom, the Torah, and the Gospel. Recall that you created from clay the shape of a bird by My leave, then blew into it, and it became a live bird by My leave. You healed the blind and the leprous by My leave, and revived the dead by My leave. Recall that I protected you from the Children of Israel who wanted to hurt you, despite the profound miracles you had shown them. The disbelievers among them said, `This is obviously magic.'
005:110 Sarwar When God said, "Jesus, son of Mary, recall My favors to you and your mother. (Recall) how I supported you by the holy spirit, made you speak to people from your cradle and when you grew up, taught you the Book, gave you wisdom, the Torah, and the Gospel. (Recall) when, by My will, you made a sculpture of a bird out of clay, blew into it, and it turned into a real bird by My Will. (Recall) how, by My will, you healed the deaf, the lepers, and raised the dead. (Recall) when you came to the Israelites in the house with clear miracles and I saved you from their mischief, even though the disbelievers among them said, "This is obviously magic".
005:110 Shakir When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.
005:110 Sherali When ALLAH will say, `O Jesus son of Mary, remember MY favour upon thee and upon thy mother; When I strengthened thee with the spirit of holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and the wisdom and the Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by MY command; then thou didst breathe into it a new spirit and it became a soaring being by MY command; and thou didst heal the night-blind and the leprous by MY command; and when thou didst raise the dead by MY command; and when I restrained the Children of Israel from putting thee to death when thou didst come to them with clear Signs; and those who disbelieved from among them said, `This is nothing but clear deception.'
005:110 Yusufali Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'
005:111
005:111 Khan And when I (Allah) put in the hearts of Al- Hawarieen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."
005:111 Maulana And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that We submit.
005:111 Pickthal And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims".
005:111 Rashad "Recall that I inspired the disciples: `You shall believe in Me and My messenger.' They said, `We have believed, and bear witness that we are submitters.' "
005:111 Sarwar (Recall) when I inspired the disciples to have faith in Me and My Messenger. They said, "We have accepted the faith. Lord, bear witness that we have submitted ourselves to Your will".
005:111 Shakir And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves).
005:111 Sherali And remember MY favour when I inspired the disciples saying, `Believe in ME and MY Messenger,' they said, `We believe and bear Thou witness that we have submitted.'
005:111 Yusufali "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'".

005:112	
005:112 Khan	(Remember) when Al-Hawariun (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear Allah, if you are indeed believers."
005:112 Maulana	When the disciples said: O Jesus, son of Mary, is thy Lord able to send down food to us from heaven? He said: Keep your duty to Allah if you are believers.
005:112 Pickthal	When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.
005:112 Rashad	Recall that the disciples said, "O Jesus, son of Mary, can your Lord send down to us a feast from the sky?" He said, "You should reverence GOD, if you are believers."
005:112 Sarwar	(Recall) when the disciples said, "Jesus, son of Mary, can your Lord send us a table full of food from heaven?" and you replied, "Have fear of God if you are true believers".
005:112 Shakir	When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.
005:112 Sherali	When the disciples said, `O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven? He said, `Fear ALLAH, if you are believers.'
005:112 Yusufali	Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."
005:113	
005:113 Khan	They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."
005:113 Maulana	They said: We desire to eat of it, and that our hearts should be at rest, and that We may know that thou has indeed spoken truth to us, and that We may be witnesses thereof.
005:113 Pickthal	(They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.
005:113 Rashad	They said, "We wish to eat from it, and to reassure our hearts, and to know for sure that you have told us the truth. We will serve as witnesses thereof."
005:113 Sarwar	They said, "We only wish to eat therefrom to comfort our hearts, to know that you have spoken the Truth to us, and to bear witness to it along with the others."
005:113 Shakir	They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.
005:113 Sherali	They said, `We desire that we may eat of it, and that our hearts may be at rest and that we may know that thou hast spoken the truth to us, and that we may be witness thereto.'
005:113 Yusufali	They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."
005:114	
005:114 Khan	'Iesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."
005:114 Maulana	Jesus, son of Mary, said: O Allah, our Lord, send down to us food from heaven which should be to us an ever-recurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance and Thou art the Best of the sustainers.
005:114 Pickthal	Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.
005:114 Rashad	Said Jesus, the son of Mary, "Our god, our Lord, send down to us a feast from the sky. Let it bring plenty for each and every one of us, and a sign from You. Provide for us; You are the best Provider."
005:114 Sarwar	When Jesus prayed, "Lord, send us a table full of food from heaven so that it will make a feast for us and for those who are yet to come in this world and an evidence from You. Give us sustenance, for You are the best Provider,"
005:114 Shakir	Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.
005:114 Sherali	Said Jesus, son of Mary, `O ALLAH, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us and a Sign from THEE; and provide sustenance for us, for THOU art the Best of Sustainers.'
005:114 Yusufali	Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."
005:115	
005:115 Khan	Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinns)."
005:115 Maulana	Allah said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations.
005:115 Pickthal	Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.
005:115 Rashad	GOD said, "I am sending it down. Anyone among you who disbelieves after this, I will punish him as I never punished anyone else."
005:115 Sarwar	God replied, "I am sending it to you, but if anyone of you turns back to disbelief, I will make him suffer a torment that no one has ever suffered."
005:115 Shakir	Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.
005:115 Sherali	ALLAH said, `Surely I will send it down to you; but whosoever of you disbelieves afterwards - I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'
005:115 Yusufali	Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

005:116
005:116 Section 16: False Doctrines introduced after Jesus' Death
005:116 Khan And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.
005:116 Maulana And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen.
005:116 Pickthal And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden?
005:116 Rashad GOD will say, "O Jesus, son of Mary, did you say to the people, `Make me and my mother idols beside GOD?' " He will say, "Be You glorified. I could not utter what was not right. Had I said it, You already would have known it. You know my thoughts, and I do not know Your thoughts. You know all the secrets.
005:116 Sarwar When God asked Jesus, son of Mary "Did you tell men to consider you and your mother as their gods besides God?" he replied, "Glory be to you! How could I say what I have no right to say? Had I ever said it, You would have certainly known about it. You know what is in my soul, but I do not know what is in Yours. It is You who has absolute knowledge of the unseen.
005:116 Shakir And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.
005:116 Sherali And when ALLAH will say, `O Jesus, son of Mary, didst thou say to men, `Take me and my mother for two gods beside ALLAH?' he will answer, `Holy art THOU, I could never say that which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is Thou alone WHO art the Knower of all hidden things;
005:116 Yusufali And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.
005:117
005:117 Khan "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).
005:117 Maulana I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things.
005:117 Pickthal I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.
005:117 Rashad "I told them only what You commanded me to say, that: `You shall worship GOD, my Lord and your Lord.' I was a witness among them for as long as I lived with them. When You terminated my life on earth, You became the Watcher over them. You witness all things.
005:117 Sarwar "I did not tell them anything except what You commanded me to tell them. I told them that they must worship God who is everyone's Lord. I watched them as long as I was among them until You raised me to Yourself and You Yourself had also watched over them; You are Omnipresent.
005:117 Shakir I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.
005:117 Sherali `I said nothing to them except that which Thou didst command me - Worship ALLAH, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou, hast been the Watcher over them, and Thou art Witness over all things;
005:117 Yusufali "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.
005:118
005:118 Khan "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."
005:118 Maulana If Thou chastise them, surely they are Thy servants; and if Thou protect them, surely Thou art the Mighty, the Wise.
005:118 Pickthal If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.
005:118 Rashad "If You punish them, they are Your constituents. If You forgive them, You are the Almighty, Most Wise."
005:118 Sarwar You may punish Your servants or forgive them for You are Majestic and Wise."
005:118 Shakir If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.
005:118 Sherali `If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise. '
005:118 Yusufali "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."
005:119
005:119 Khan Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).
005:119 Maulana Allah will say: This is a day when their truth will profit the truthful ones. For them are Gardens wherein flow rivers abiding therein for ever. Allah is well pleased with them and they are well pleased with Allah. That is the mighty achievement.
005:119 Pickthal Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.
005:119 Rashad GOD will proclaim, "This is a day when the truthful will be saved by their truthfulness." They have deserved gardens with flowing streams. They abide therein forever. GOD is pleased with them, and they are pleased with Him. This is the greatest triumph.
005:119 Sarwar God will say, "This is the Day when the truthful ones will benefit from their truthfulness. For them there are gardens wherein streams flow and they will live therein forever. God is pleased with them and they will be pleased with God in their supreme triumph.
005:119 Shakir Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.
005:119 Sherali ALLAH will say, `This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide forever. ALLAH is well pleased with them, and they are well pleased with HIM; that indeed is the supreme achievement.'
005:119 Yusufali Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).

005:120
005:120 Khan To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.
005:120 Maulana Allah’s is the kingdom of the heavens and the earth and whatever is in them; and He is Possessor of power over all things.
005:120 Pickthal Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.
005:120 Rashad To GOD belongs the sovereignty of the heavens and the earth, and everything in them, and He is Omnipotent.
005:120 Sarwar To God belongs the kingdom of the heavens and the earth and all that is between them and He has power over all things.
005:120 Shakir Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.
005:120 Sherali To ALLAH belongs the Kingdom of the heavens and the earth and whatever is in them; and HE has power over all things.
005:120 Yusufali To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.
006:000
006:000 Translations of the Qur'an, Chapter 6: AL-ANAAM (CATTLE, LIVESTOCK). Total Verses: 165. Revealed At: MAKKA
006:000 In the name of God, Most Gracious, Most Merciful
006:001
006:001 Section 1: Ultimate Triumph of Divine Unity
006:001 Khan All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.
006:001 Maulana Praise be to Allah, Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve set up equals to their Lord.
006:001 Pickthal Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.
006:001 Rashad Praise be to GOD, who created the heavens and the earth, and made the darkness and the light. Yet, those who disbelieve in their Lord continue to deviate.
006:001 Sarwar Only God Who has created the heavens, the earth, darkness, and light deserves all praise. The disbelievers consider other things equal to Him.
006:001 Shakir All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.
006:001 Sherali All praise belongs to ALLAH Who created the heavens and the earth and brought into being darkness and light; yet those who disbelieve set up equals to their Lord.
006:001 Yusufali Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.
006:002
006:002 Khan He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
006:002 Maulana He it is Who created you from clay, then He decreed a term. And there is a term named with Him; still you doubt.
006:002 Pickthal He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!
006:002 Rashad He is the One who created you from mud, then predetermined your life span, a life span that is known only to Him. Yet, you continue to doubt.
006:002 Sarwar It is He who has created you from clay to live for a life-time and the span of your life is only known to Him. You are still suspicious!
006:002 Shakir He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.
006:002 Sherali HE it is Who created you from clay and then HE decreed a term. And there is another term fixed with HIM. Yet you doubt.
006:002 Yusufali He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!
006:003
006:003 Khan And He is Allah (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).
006:003 Maulana And He is Allah in the heavens and in the earth. He knows your secret (thoughts) and your open (words), and He knows what you earn.
006:003 Pickthal He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.
006:003 Rashad He is the one GOD in the heavens and the earth. He knows your secrets and your declarations, and He knows everything you earn.
006:003 Sarwar He is God of the heavens and the earth and He knows whatever you conceal, reveal, or gain.
006:003 Shakir And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.
006:003 Sherali And HE is ALLAH, the God, both in the heavens and in the earth. HE knows what you disclose and your secrets. And HE knows what you earn.
006:003 Yusufali And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).
006:004
006:004 Khan And never an Ayah (sign) comes to them from the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
006:004 Maulana And there comes not to them any message of the messages of their Lord but they turn away from it.
006:004 Pickthal Never came there unto them a revelation of the revelations of Allah but they did turn away from it.
006:004 Rashad No matter what kind of proof comes to them from their Lord, they turn away from it, in aversion.
006:004 Sarwar (The unbelievers) have always turned away from the revelations and the evidence (of the Truth) that has been sent to them from time to time.
006:004 Shakir And there does not come to them any communication of the communications of their Lord but they turn aside from it
006:004 Sherali And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.
006:004 Yusufali But never did a single one of the signs of their Lord reach them, but they turned away therefrom.
006:005
006:005 Khan Indeed, they rejected the truth (the Qur'an and Muhammad SAW) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
006:005 Maulana So they rejected the truth when it came to them, but soon will come to them the news of that which they mocked.
006:005 Pickthal And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.
006:005 Rashad Since they rejected the truth when it came to them, they have incurred the consequences of their heedlessness.
006:005 Sarwar They have refused the Truth (Muhammad's message) that has come to them but they will soon learn the consequences of their mocking.
006:005 Shakir So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.
006:005 Sherali So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.
006:005 Yusufali And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

006:006
006:006 Khan Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.
006:006 Maulana See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring abundant rain on them, and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation.
006:006 Pickthal See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.
006:006 Rashad Have they not seen how many generations before them we have annihilated? We established them on earth more than we did for you, and we showered them with blessings, generously, and we provided them with flowing streams. We then annihilated them because of their sins, and we substituted another generation in their place.
006:006 Sarwar Why do they not consider how many generations living before them We have destroyed. We established those nations in the land with abilities far beyond those given to you. We sent down plenty of rain from the sky for them and made streams flow therein, but, then, We destroyed them for their sins and established other nations after them.
006:006 Shakir Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.
006:006 Sherali See they not how many a generation WE have destroyed before them? WE had established them in the earth as WE have not established you and WE sent the clouds over them, pouring down abundant rain; and WE caused streams to flow beneath them; then did WE destroy them because of their sins and raised up after them another generation.
006:006 Yusufali See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).
006:007
006:007 Khan And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
006:007 Maulana And if We had sent down to thee a writing on paper, then they had touched it with their hands, those who disbelieve would have said: This is nothing but clear enchantment.
006:007 Pickthal Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.
006:007 Rashad Even if we sent down to them a physical book, written on paper, and they touched it with their hands, those who disbelieved would have said, "This is no more than clever magic."
006:007 Sarwar (Muhammad), had We sent you a Book on paper, the unbelievers would have touched it with their hands but would still have said, "It is no more than plain sorcery".
006:007 Shakir And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.
006:007 Sherali And if WE had sent down to thee a writing upon the parchment and they had felt it with their hands even then the disbelievers would have surely said, `This is nothing but manifest sorcery.'
006:007 Yusufali If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"
006:008
006:008 Khan And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
006:008 Maulana And they say: Why has not an angel been sent down to him? And if We send down an angel, the matter would be decided and then they would not be respited.
006:008 Pickthal They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).
006:008 Rashad They also said, "If only an angel could come down with him!" Had we sent an angel, the whole matter would have been terminated, and they would no longer be respited.
006:008 Sarwar They have said, "Why has not an angel come to him (Muhammad)?" Had We sent an angel to them, the matter would have inevitably been out of their hands, and they would have been given no more time.
006:008 Shakir And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.
006:008 Sherali And they say, `Why has not an angel been sent down to him?' And if WE had sent down an angel, the matter would have been decided, and then they would have been granted no respite.
006:008 Yusufali They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.
006:009
006:009 Khan And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad SAW).
006:009 Maulana And if We had made him an angel, We would certainly have made him a man, and (thus) made confused to them what they confuse.
006:009 Pickthal Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.
006:009 Rashad Had we sent an angel, we would have sent him in the form of a man, and we would have kept them just as confused as they are confused now.
006:009 Sarwar Were We to have made him (Our Messenger) an angel, We would have made him resemble a human being and they would have again complained that the matter was as confusing to them as it is to them now.
006:009 Shakir And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.
006:009 Sherali And if WE had appointed as Messenger an angel, WE would have made him appear as a man; and thus WE would have caused to be confused to them that which they are themselves confusing.
006:009 Yusufali If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

006:010
006:010 Khan And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.
006:010 Maulana And certainly messengers before thee were derided but that which they derided encompassed those of them who scoffed.
006:010 Pickthal Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.
006:010 Rashad Messengers before you have been ridiculed. It is those who mocked them who suffered the consequences of their ridiculing.
006:010 Sarwar They mocked the Messengers who lived before you (Muhammad), but those who received warnings of punishment and mocked the warnings, all suffered their torments accordingly.
006:010 Shakir And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.
006:010 Sherali And surely the Messengers have been mocked at before thee, but that which they mocked at encompassed those of them who scoffed at it.
006:010 Yusufali Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
006:011
006:011 Section 2: Greatness of Divine Mercy
006:011 Khan Say (O Muhammad SAW): "Travel in the land and see what was the end of those who rejected truth."
006:011 Maulana Say: Travel in the land, then see what was the end of the rejectors.
006:011 Pickthal Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!
006:011 Rashad Say, "Roam the earth and note the consequences for the rejectors."
006:011 Sarwar (Muhammad), tell them to travel in the land and see what happened to those who rejected the Truth.
006:011 Shakir Say: Travel in the land, then see what was the end of the rejecters.
006:011 Sherali Say, `Go about in the earth and see what was the end of those who treated the Prophets as liars.'
006:011 Yusufali Say: "Travel through the earth and see what was the end of those who rejected Truth."
006:012
006:012 Khan Say (O Muhammad SAW): "To whom belongs all that is in the heavens and the earth?" Say: "To Allah. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe [in Allah as being the only Ilah (God), and Muhammad SAW as being one of His Messengers, and in Resurrection, etc.].
006:012 Maulana Say: To whom belongs whatever is in the heavens and the earth? Say: To Allah. He has ordained mercy on Himself. He will certainly gather you on the Resurrection day -- there is no doubt about it. Those who have lost their souls will not believe.
006:012 Pickthal Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.
006:012 Rashad Say, "To whom belongs everything in the heavens and the earth?" Say, "To GOD." He has decreed that mercy is His attribute. He will surely summon you all on the Day of Resurrection, which is inevitable. The ones who lose their souls are those who disbelieve.
006:012 Sarwar Ask them, "Who is the owner of the heavens and the earth besides God, the All-merciful, who will gather you all together on the Day of Judgment? That day will certainly come. Those who have lost their souls will not believe.
006:012 Shakir Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe.
006:012 Sherali Say, `To whom belongs what is in the heavens and the earth?' Say, `To ALLAH.' HE has taken upon Himself to show mercy. HE will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it. Those who have ruined their souls will not believe.
006:012 Yusufali Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.
006:013
006:013 Khan And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
006:013 Maulana And to Him belongs whatever dwells in the night and the day. And He is the Hearing, the Knowing.
006:013 Pickthal Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.
006:013 Rashad To Him belongs everything that dwells in the night and the day. He is the Hearer, the Knower.
006:013 Sarwar To Him belongs all that rests during the night and the day. He is All-hearing and All-knowing."
006:013 Shakir And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.
006:013 Sherali To HIM belongs whatever exists in the darkness of the night and the light of the day. And HE is All-Hearing, the All-Knowing.
006:013 Yusufali To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."
006:014
006:014 Khan Say (O Muhammad SAW): "Shall I take as a Wali (helper, protector, etc.) any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allah (as Muslims)." And be not you (O Muhammad SAW) of the Mushrikun [polytheists, pagans, idolaters and disbelievers in the Oneness of Allah].
006:014 Maulana Say: Shall I take for a friend other than Allah, the Originator of the heavens and the earth, and He feeds and is not fed? Say: I am commanded to be the first of those who submit. And be thou not of the polytheists.
006:014 Pickthal Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.
006:014 Rashad Say, "Shall I accept other than GOD as a Lord and Master, when He is the Initiator of the heavens and the earth, and He feeds but is not fed?" Say, "I am commanded to be the most devoted submitter, and, `Do not be an idol worshiper.' "
006:014 Sarwar (Muhammad), ask them, "Should I take a guardian other than God, the Originator of the heavens and the earth, who feeds everyone and who needs no food Himself?" Say, "I have been commanded to be the first Muslim (submitted to the will of God). Thus, people, do not be pagans."
006:014 Shakir Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.
006:014 Sherali Say, `Shall I take any protector other than ALLAH, the Maker of the heavens and the earth, Who feeds and is not fed?' Say, `I have been commanded to be the first of those who submit.' And be thou not of those who associate partners with ALLAH.
006:014 Yusufali Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."
006:015
006:015 Khan Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
006:015 Maulana Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.
006:015 Pickthal Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.
006:015 Rashad Say, "I fear, if I disobeyed my Lord, the retribution of an awesome day.
006:015 Sarwar (Muhammad), say, "Because of the torment of the Great Day, I am afraid to disobey my Lord".
006:015 Shakir Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.
006:015 Sherali Say, `Indeed I fear, if I disobey my Lord, the punishment of an awful day.'
006:015 Yusufali Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.

006:016
006:016 Khan Who is averted from (such a torment) on that Day, (Allah) has surely been Merciful to him. And that would be the obvious success.
006:016 Maulana He from whom it is averted on that day, Allah indeed has had mercy on him. And this is a manifest achievement.
006:016 Pickthal He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.
006:016 Rashad "Whoever is spared (the retribution), on that day, has attained His mercy. And this is the greatest triumph."
006:016 Sarwar One who will be saved from the torment on the Day of Judgment will certainly have received God's mercy and this will be a manifest triumph.
006:016 Shakir He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.
006:016 Sherali He from whom it is averted on that day, ALLAH indeed has had mercy on him. And that indeed is a manifest achievement.
006:016 Yusufali "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be (Salvation), the obvious fulfilment of all desire.
006:017
006:017 Khan And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.
006:017 Maulana And if Allah touch thee with affliction, there is none to remove it but He. And if He touch thee with good, He is Possessor of power over all things.
006:017 Pickthal If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.
006:017 Rashad If GOD touches you with adversity, none can relieve it except He. And if He touches you with a blessing, He is Omnipotent.
006:017 Sarwar (Muhammad), if God afflicts you with hardship, no one besides Him will be able to relieve you. If He bestows a favor on you, know that He has power over all things.
006:017 Shakir And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.
006:017 Sherali And if ALLAH touch thee with affliction, there is none to remove it but HE; and if HE touch thee with happiness, then HE has the power to do all that HE wills.
006:017 Yusufali "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.
006:018
006:018 Khan And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.
006:018 Maulana And He is the Supreme, above His servants. And He is the Wise, the Aware.
006:018 Pickthal He is the Omnipotent over His slaves, and He is the Wise, the Knower.
006:018 Rashad He is Supreme over His creatures. He is the Most Wise, the Cognizant.
006:018 Sarwar He is Wise, Well Aware and Dominant over all His creatures.
006:018 Shakir And He is the Supreme, above His servants; and He is the Wise, the Aware.
006:018 Sherali And HE is supreme over HIS servants; and HE is the Wise, the All-Aware.
006:018 Yusufali "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."
006:019
006:019 Khan Say (O Muhammad SAW): "What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other aliha (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one Ilah (God). And truly I am innocent of what you join in worship with Him."
006:019 Maulana Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me. And this Qur’an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent that which you set up (with Him).
006:019 Pickthal Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).
006:019 Rashad Say, "Whose testimony is the greatest?" Say, "GOD's. He is the witness between me and you that this Quran has been inspired to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD." Say, "I do not testify as you do; there is only one god, and I disown your idolatry."
006:019 Sarwar (Muhammad), ask them, "What is the greatest testimony? God testifies of my truthfulness to you. He has revealed this Quran to me to warn you and the coming generations (against disobeying God). Do you believe that other gods exist besides God? I solemnly declare that He is the only Lord and that I am not guilty of believing in what the pagans believe."
006:019 Shakir Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).
006:019 Sherali Say, `What thing is the weightiest in testimony.' Say, `ALLAH is a Witness between me and you. And this Qur'an has been revealed to me so that with it I may warn you, as well as whomsoever it reaches, of the impending punishment. What ! do you really bear witness that there are other gods besides ALLAH?' Say, `I bear not witness thereto.' Say, `HE is the One God, and certainly I am innocent of that which you associate with HIM.'
006:019 Yusufali Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."
006:020
006:020 Khan Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allah, and they also know that there is no Ilah (God) but Allah and Islam is Allah's Religion), as they recognize their own sons. Those who destroy themselves will not believe.
006:020 Maulana Those whom We have given the Book recognize him as they recognize their sons. Those who have lost their souls -- they will not believe.
006:020 Pickthal Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.
006:020 Rashad Those to whom we have given the scripture recognize this as they recognize their own children. The ones who lose their souls are those who do not believe.
006:020 Sarwar The People of the Book know him (Muhammad) just as well as they know their own children, but those who have lost their souls will not believe.
006:020 Shakir Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.
006:020 Sherali Those to whom WE gave the Book recognize him as they recognize their sons. But those who ruin their souls - they will not believe.
006:020 Yusufali Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

006:021
006:021 Section 3: Polytheists' Witness against Themselves
006:021 Khan And who does more wrong than he who invents a lie against Allah or rejects His Ayat (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zalimun (polytheists and wrong-doers, etc.) shall never be successful.
006:021 Maulana And who is more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the wrongdoers will not be successful.
006:021 Pickthal Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.
006:021 Rashad Who is more evil than one who lies about GOD, or rejects His revelations? The transgressors never succeed.
006:021 Sarwar Who are more unjust than those who ascribe falsehood to God or reject His revelations? The unjust will certainly have no happiness.
006:021 Shakir And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.
006:021 Sherali And who is more unjust than he who forges a lie against ALLAH or treat HIS Signs as lies? Surely the unjust shall not prosper.
006:021 Yusufali Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.
006:022
006:022 Khan And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)?"
006:022 Maulana And on the day We gather them all together, then We shall say to those who set up gods (with Allah); Where are your associate-gods whom you asserted?
006:022 Pickthal And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?
006:022 Rashad On the day when we summon them all, we will ask the idol worshipers, "Where are the idols you set up?"
006:022 Sarwar On the Day of Judgment when We will gather all people together, We will ask the pagans, "Where are those whom you believed to be your gods?".
006:022 Shakir And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?
006:022 Sherali And think of the day when WE shall gather them all together; then shall WE say to those who associated partners with ALLAH, `Where are the partners you spoke of - those whom you asserted?'
006:022 Yusufali One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"
006:023
006:023 Khan There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah."
006:023 Maulana Then their excuse would be nothing but that they would say: By Allah, our Lord! we were not polytheists.
006:023 Pickthal Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.
006:023 Rashad Their disastrous response will be, "By GOD our Lord, we never were idol worshipers."
006:023 Sarwar Attempting to answer, they will say, "Lord, we swear by Your Name that we were not pagans".
006:023 Shakir Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.
006:023 Sherali Then they will have no excuse save that they shall say, `By ALLAH, our Lord, we were not idolaters.'
006:023 Yusufali There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."
006:024
006:024 Khan Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
006:024 Maulana See how they lie against their own souls, and that which they forged shall fail them!
006:024 Pickthal See how they lie against themselves, and (how) the thing which they devised hath failed them!
006:024 Rashad Note how they lied to themselves, and how the idols they had invented have abandoned them.
006:024 Sarwar Consider, how they have lied against their own souls and have lost their gods.
006:024 Shakir See how they lie against their own souls, and that which they forged has passed away from them.
006:024 Sherali See how they shall lie against themselves. And that which they fabricated shall fail them.
006:024 Yusufali Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.
006:025
006:025 Khan And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
006:025 Maulana And of them is he who hearkens to thee and We have cast veils over their hearts so that they understand it not and a deafness into their ears. And (even) if they see every sign they will not believe in it. So much so that when they come to thee they only dispute with thee -- those who disbelieve say: This is naught but stories of the ancients.
006:025 Pickthal Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.
006:025 Rashad Some of them listen to you, but we place veils on their hearts to prevent them from understanding, and deafness in their ears. Thus, no matter what kind of proof they see, they cannot believe. Thus, when they come to argue with you, the disbelievers say, "These are tales from the past."
006:025 Sarwar Some of them listen to you, but We have veiled their hearts so that they cannot understand and made them deaf. They disbelieve all the evidence (of Our existence) that they may have seen. They only come to you for the sake of argument and the disbelievers say that (whatever Muhammad says) is no more than ancient legends.
006:025 Shakir And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.
006:025 Sherali And among them are some who give ear to thee; but WE have put veils on their hearts, that they should not understand, and deafness in their ears. And even if they see every Sign, they would not believe therein, so much so that when they come to thee, disputing with thee, those who disbelieve say, `This is nothing but fables of the ancients.'
006:025 Yusufali Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

006:026
006:026 Khan And they prevent others from him (from following Prophet Muhammad SAW) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not.
006:026 Maulana And they forbid (others) from it, and they keep away from it; and they ruin none but their own souls while they perceive not.
006:026 Pickthal And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.
006:026 Rashad They repel others from this (Quran), as they themselves stay away from it, and thus, they only destroy themselves without perceiving.
006:026 Sarwar They keep away from the faith and forbid others to accept it. They destroy no one except themselves, yet they do not realize it.
006:026 Shakir And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.
006:026 Sherali And they forbid others to believe in it and themselves too they keep away from it. And they ruin none but their ownselves; only they perceive not.
006:026 Yusufali Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.
006:027
006:027 Khan If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"
006:027 Maulana And if thou couldst see when they are made to stand before the Fire, and say: Would that we were sent back! We would not reject the messages of our Lord but would be of the believers.
006:027 Pickthal If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!
006:027 Rashad If only you could see them when they face the hellfire! They would say then, "Woe to us. Oh, we wish we could go back, and never reject our Lord's revelations, and join the believers."
006:027 Sarwar If only you could see them standing in the fire saying, "Would that we could return to the worldly life. We would never reject any of our Lord's revelations and we would be true believers."
006:027 Shakir And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.
006:027 Sherali And if thou couldst only see when they are made to stand before the Fire ! They will say, `Oh, would that we might be sent back ! And then we would not treat the Signs of our Lord as lies and we would be of the believers.'
006:027 Yusufali If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"
006:028
006:028 Khan Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.
006:028 Maulana Nay, that which they concealed before will become manifest to them. And if they were sent back, they would certainly go back to that which they are forbidden, and surely they are liars.
006:028 Pickthal Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.
006:028 Rashad As a matter of fact, (they only say this because) their secrets have been exposed. If they go back, they will commit exactly the same crimes. They are liars.
006:028 Sarwar Whatever they had concealed will be revealed to them. If they were to return to (the worldly life), they would again worship idols, for they are liars.
006:028 Shakir Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.
006:028 Sherali Nay, that which they used to hide before has now become clear to them. And if they were sent back, they would surely return to that which they are forbidden. And they are certainly liars.
006:028 Yusufali Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.
006:029
006:029 Khan And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
006:029 Maulana And they say: There is nothing but our life of this world and we shall not be raised again.
006:029 Pickthal And they say: There is naught save our life of the world, and we shall not be raised (again).
006:029 Rashad They say (subconsciously), "We live only this life; we will not be resurrected."
006:029 Sarwar They have said that this life is the only life and that there will be no Resurrection.
006:029 Shakir And they say: There is nothing but our life of this world, and we shall not be raised.
006:029 Sherali And they say, `There is nothing except this our present life, and we shall not be raised again.'
006:029 Yusufali And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."
006:030
006:030 Khan If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."
006:030 Maulana And if thou couldst see when they are made to stand before their Lord! He will say: Is not this the truth? They will say: Yea, by our Lord! He will say: Taste then the chastisement because you disbelieved.
006:030 Pickthal If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.
006:030 Rashad If you could only see them when they stand before their Lord! He would say, "Is this not the truth?" They would say, "Yes, by our Lord." He would say, "You have incurred the retribution by your disbelief."
006:030 Sarwar Would that you could see them standing before their Lord who would ask them, "Is not the Resurrection true?" They would reply, "Yes, Lord, there is a Resurrection." The Lord would then say, "For your disbelief, suffer the torment."
006:030 Shakir And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.
006:030 Sherali And if thou couldst only see when they are made to stand before their Lord, HE will say, `Is not this second life the truth? They will say, `Yea, by our Lord.' HE will say, `Then taste the punishment because you disbelieved.'
006:030 Yusufali If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

006:031
006:031 Section 4: Rejection of the Truth
006:031 Khan They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
006:031 Maulana They are losers indeed who reject the meeting with Allah, until when the hour comes upon them suddenly, they will say: O our grief for our neglecting it! And they bear their burdens on their backs. Now surely evil is that which they bear!
006:031 Pickthal They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
006:031 Rashad Losers indeed are those who disbelieve in meeting GOD, until the Hour comes to them suddenly, then say, "We deeply regret wasting our lives in this world." They will carry loads of their sins on their backs; what a miserable load!
006:031 Sarwar Those who do not believe in the Day of Judgment have incurred upon themselves a great loss. When the Day of Judgment suddenly comes upon them, they will sink under the burden of their sins in grief for their neglecting that day. Terrible indeed will be their burden!
006:031 Shakir They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.
006:031 Sherali Those indeed are the losers who deny the meeting with ALLAH, so much so, that when the Hour shall come on them unawares, they will say, `O our grief for our neglecting this Hour !' And they shall bear their burdens on their backs. Surely, evil is that which they bear.
006:031 Yusufali Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?
006:032
006:032 Khan And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqun (the pious - see V.2:2). Will you not then understand?
006:032 Maulana And this world’s life is naught but a play and an idle sport. And certainly the abode of the Hereafter is better for those who keep their duty. Do you not then understand?
006:032 Pickthal Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?
006:032 Rashad The life of this world is no more than illusion and vanity, while the abode of the Hereafter is far better for the righteous. Do you not understand?!
006:032 Sarwar The worldly life is but useless amusement and sport (compared to) the life hereafter which is far better and is only for the pious. Will you not then understand?
006:032 Shakir And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?
006:032 Sherali And the life of this world is nothing but a sport and pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?
006:032 Yusufali What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?
006:033
006:033 Khan We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zalimun (polytheists and wrong-doers) deny.
006:033 Maulana We know indeed that what they say grieves thee, for surely they give not thee the lie, but the wrongdoers give the lie to Allah’s messages.
006:033 Pickthal We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.
006:033 Rashad We know that you may be saddened by what they say. You should know that it is not you that they reject; it is GOD's revelations that the wicked disregard.
006:033 Sarwar We certainly know that you (Muhammad) are sad about what they (the unbelievers) say. It is not you (alone) who has been accused of lying. The unjust have always rejected God's revelations.
006:033 Shakir We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.
006:033 Sherali WE know indeed that what they say grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of ALLAH that the evil-doers reject.
006:033 Yusufali We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.
006:034
006:034 Khan Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).
006:034 Maulana And messengers indeed were rejected before thee, but they were patient when rejected and persecuted, until Our help came to them. And there is none to change the words of Allah. And there has already come to thee some information about the messengers.
006:034 Pickthal Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).
006:034 Rashad Messengers before you have been rejected, and they steadfastly persevered in the face of rejection. They were persecuted until our victory came to them. Such is GOD's system that will never change. The history of My messengers thus sets the precedents for you.
006:034 Sarwar The Messengers who lived before you were also accused of lying, but they exercised patience. They were cruelly persecuted before We gave them victory. No one can change the words of God. You have already received news about the Messengers.
006:034 Shakir And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.
006:034 Sherali And the Messengers indeed have been rejected before thee, but notwithstanding their rejection and persecution they remained patient until OUR help came to them. There is none to change the words of ALLAH. And there have already come to thee some of the tidings of the past Messengers.
006:034 Yusufali Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hast thou received some account of those messengers.

006:035
006:035 Khan If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jahilun (the ignorant).
006:035 Maulana And if their turning away is hard on thee, then, if thou canst, seek an opening into the earth or a ladder to heaven, to bring them a sign! And if Allah pleased, He would certainly have gathered them all to guidance, so be not of the ignorant.
006:035 Pickthal And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.
006:035 Rashad If their rejection gets to be too much for you, you should know that even if you dug a tunnel through the earth, or climbed a ladder into the sky, and produced a miracle for them (they still would not believe). Had GOD willed, He could have guided them, unanimously. Therefore, do not behave like the ignorant ones.
006:035 Sarwar (Muhammad), if their refusal of the faith is so grievous to you and if you can dig up the earth or ascend into the sky in search of further evidence to inevitably make them believe you, you should have done so, but note that had God wanted, He could have made them all follow the same guidance. Do not ever be unaware (of this fact).
006:035 Shakir And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.
006:035 Sherali And if their turning away is hard on thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven and bring them a Sign, thou canst do so. And had ALLAH enforced HIS will, HE could surely have brought them all together to the guidance. So be thou not of those who lack knowledge.
006:035 Yusufali If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!
006:036
006:036 Khan It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).
006:036 Maulana Only those accept who listen. And as for the dead, Allah will raise them, then to Him they will be returned.
006:036 Pickthal Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.
006:036 Rashad The only ones to respond are those who listen. GOD resurrects the dead; they ultimately return to Him.
006:036 Sarwar Only those who have understanding will accept your faith. (Those who have no understanding) are like the dead whom God will resurrect and to Him will all return.
006:036 Shakir Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.
006:036 Sherali Only those can accept the truth who listen. And as for the dead, ALLAH will raise them to life, then to HIM shall they all be brought back.
006:036 Yusufali Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.
006:037
006:037 Khan And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allah is certainly Able to send down a sign, but most of them know not."
006:037 Maulana And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is Able to send down a sign, but most of them know not.
006:037 Pickthal They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.
006:037 Rashad They said, "If only a certain sign could come down to him from his Lord!" Say, "GOD is able to send down a sign, but most of them do not know."
006:037 Sarwar They say, "Why have not some miracles been given to him, (Muhammad), from his Lord." Tell them, (Muhammad), "God certainly has the Power to show such miracles but many of them are ignorant."
006:037 Shakir And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.
006:037 Sherali And they say, `Why has not a Sign been sent down to him from his Lord?' Say, `Surely ALLAH has the power to send down a Sign, but most of them do not know.'
006:037 Yusufali They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.
006:038
006:038 Khan There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.
006:038 Maulana And there is no animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves. We have not neglected anything in the Book. Then to their Lord will they be gathered.
006:038 Pickthal There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.
006:038 Rashad All the creatures on earth, and all the birds that fly with wings, are communities like you. We did not leave anything out of this book. To their Lord, all these creatures will be summoned.
006:038 Sarwar All the beasts on land and flying birds have different communities, just as you (people) do. Nothing is left without a mention in the Book. They will all be brought into the presence of their Lord.
006:038 Shakir And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.
006:038 Sherali There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. WE have left out nothing in the Book. Then to their Lord shall they all be gathered together.
006:038 Yusufali There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

006:039	
006:039 Khan	Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allah sends astray whom He wills and He guides on the Straight Path whom He wills.
006:039 Maulana	And those who reject Our messages are deaf and dumb, in darkness. Whom Allah pleases He leaves in error. And whom He pleases He places on the right way.
006:039 Pickthal	Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path.
006:039 Rashad	Those who reject our proofs are deaf and dumb, in total darkness. Whomever GOD wills, He sends astray, and whomever He wills, He leads in a straight path.
006:039 Sarwar	Those who disbelieve Our revelations are, in fact, deaf and dumb. They wander in darkness. God leads astray or guides to the right path whomever He wants.
006:039 Shakir	And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.
006:039 Sherali	Those who have rejected OUR signs are deaf and dumb, in utter darkness. Whom ALLAH wills HE lets go astray and whom HE wills HE places on the right path.
006:039 Yusufali	Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.
006:040	
006:040 Khan	Say (O Muhammad SAW): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!"
006:040 Maulana	Say: See, if the chastisement of Allah overtake you or the hour come upon you, will you call on others than Allah, if you are truthful?
006:040 Pickthal	Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.
006:040 Rashad	Say, "What if GOD's retribution came to you, or the Hour came to you: would you implore other than GOD, if you are truthful?"
006:040 Sarwar	(Muhammad), say to them, "Should God afflict you with torment, or should the Day of Judgment arrive, if what you claim is true, could you then seek help from any one other than God?.
006:040 Shakir	Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?
006:040 Sherali	Say,`Will you tell me if the punishment of ALLAH come or there come upon you the Hour, will you call upon any other than ALLAH, if you are truthful?
006:040 Yusufali	Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!
006:041	
006:041 Khan	Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!
006:041 Maulana	Nay, Him you call upon, so He removes that for which you pray, if He pleases, and you forget what you set up (with Him).
006:041 Pickthal	Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.
006:041 Rashad	The fact is: only Him you implore, and He answers your prayer, if He so wills, and you forget your idols.
006:041 Sarwar	You will certainly ask Him for help. He will save you from hardship if He decides to do so and you will forget all about your gods."
006:041 Shakir	Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).
006:041 Sherali	Nay, but on HIM alone will you call; then will HE remove, if HE pleases, that which you call on HIM to remove, and you will forget what you associate with HIM.'
006:041 Yusufali	"Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"
006:042	
006:042	Section 5: Consequences of Rejection
006:042 Khan	Verily, We sent (Messengers) to many nations before you (O Muhammad SAW). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.
006:042 Maulana	And indeed We sent (messengers) to nations before thee then We seized them with distress and affliction that they might humble themselves.
006:042 Pickthal	We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
006:042 Rashad	We have sent (messengers) to communities before you, and we put them to the test through adversity and hardship, that they may implore.
006:042 Sarwar	We had sent (Our guidance) to the nations who lived before you and afflicted them with distress and adversity so that they might submit themselves (to God).
006:042 Shakir	And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.
006:042 Sherali	And indeed WE sent Messengers to peoples before thee; then WE afflicted them with poverty and adversity that they might humble themselves.
006:042 Yusufali	Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.
006:043	
006:043 Khan	When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do.
006:043 Maulana	Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made all that they did seem fair to them.
006:043 Pickthal	If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!
006:043 Rashad	If only they implored when our test afflicted them! Instead, their hearts were hardened, and the devil adorned their works in their eyes.
006:043 Sarwar	Why did they not submit themselves (to God) when Our torment struck them. Instead, their hearts were hardened and Satan made their evil deeds seem attractive to them.
006:043 Shakir	Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.
006:043 Sherali	Why, then, when OUR punishment came upon them, did they not humble themselves? But their hearts were hardened all the more and Satan made all that they did seem fair to them.
006:043 Yusufali	When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

006:044
006:044 Khan So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.
006:044 Maulana Then, when they neglected that with which they had been admonished, We opened for them the gates of all things. Until, when they rejoiced in that which they were given, We seized them suddenly; then lo! they were in utter despair.
006:044 Pickthal Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
006:044 Rashad When they thus disregard the message given to them, we open for them the gates of everything. Then, just as they rejoice in what was given to them, we punish them suddenly; they become utterly stunned.
006:044 Sarwar When they forgot (all) the advice that they had received, We granted them all means of happiness but they were left in despair when We suddenly took Our bounties back from them.
006:044 Shakir But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.
006:044 Sherali When they forgot that with which they had been admonished, and WE opened unto them the gates of all things, till, even as they were rejoicing in what they were given, WE seized them suddenly, and lo ! they were in utter despair.
006:044 Yusufali But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!
006:045
006:045 Khan So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists).
006:045 Maulana So the roots of the people who did wrong were cut off. And praise be to Allah, the Lord of the worlds.
006:045 Pickthal So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
006:045 Rashad The wicked are thus annihilated. Praise be to GOD, Lord of the universe.
006:045 Sarwar Thus, the transgressing people were destroyed. It is only God, the Lord of creation who deserves all praise.
006:045 Shakir So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.
006:045 Sherali So the last remnant of the people who did wrong was cut off; and all praise belongs to ALLAH, the Lord of all the worlds.
006:045 Yusufali Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.
006:046
006:046 Khan Say (to the disbelievers): "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there - an ilah (a god) other than Allah who could restore them to you?" See how variously We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
006:046 Maulana Say: Have you considered that if Allah should take away your hearing and your sight and seal your hearts, who is the god besides Allah that can bring it to you? See how We repeat the messages yet they turn away!
006:046 Pickthal Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.
006:046 Rashad Say, "What if GOD took away your hearing and your eyesight, and sealed your minds; which god, other than GOD, can restore these for you?" Note how we explain the revelations, and note how they still deviate!
006:046 Sarwar (Muhammad), ask them, "Have you ever considered that if God was to disable your hearing and vision and veil your hearts, could anyone besides Him restore them?" Look at how plainly We show them the evidence (of the Truth) but they always ignore it.
006:046 Shakir Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.
006:046 Sherali Say, `Will you tell me, if ALLAH should take away your hearing and your sight, and seal up your hearts, who is the god other than ALLAH who can bring it back to you?' See how WE expound the Signs in various ways, yet they turn away.
006:046 Yusufali Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.
006:047
006:047 Khan Say: "Tell me, if the punishment of Allah comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zalimun (polytheists and wrong-doing people)?"
006:047 Maulana Say: See, if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the wrongdoing people?
006:047 Pickthal Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?
006:047 Rashad Say, "What if GOD's retribution came to you suddenly, or after an announcement, is it not the wicked who incur annihilation?"
006:047 Sarwar Tell them, "Have you considered that if God's torment was to befall you suddenly or in public, would anyone else be destroyed except the unjust?"
006:047 Shakir Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?
006:047 Sherali Say, `Will you tell me, if the punishment of ALLAH come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'
006:047 Yusufali Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?
006:048
006:048 Khan And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
006:048 Maulana And We send not messengers but as bearers of good news and warners; then whoever believes and acts aright, they shall have no fear, nor shall they grieve.
006:048 Pickthal We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.
006:048 Rashad We do not send the messengers except as deliverers of good news, as well as warners. Those who believe and reform have nothing to fear, nor will they grieve.
006:048 Sarwar We did not send the Messengers for any other reason than to bring (people) the glad news (of God's mercy) and to warn (them of the torment brought on by disobedience to God). Whoever accepts the faith and lives a righteous life will have nothing to fear, nor will he be grieved.
006:048 Shakir And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.
006:048 Sherali And WE sent not the Messengers but as bearers of glad tidings and as Warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve.
006:048 Yusufali We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.

006:049	
006:049 Khan	But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad SAW).
006:049 Maulana	And as for those who reject Our messages, chastisement will afflict them because they transgressed.
006:049 Pickthal	But as for those who deny Our revelations, torment will afflict them for that they used to disobey.
006:049 Rashad	As for those who reject our revelations, they incur the retribution for their wickedness.
006:049 Sarwar	Those who reject Our revelations will certainly be punished for their evil deeds.
006:049 Shakir	And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.
006:049 Sherali	And those who reject our Signs, punishment will touch them, because they disobeyed.
006:049 Yusufali	But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.
006:050	
006:050 Khan	Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"
006:050 Maulana	Say: I say not to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only that which is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?
006:050 Pickthal	Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?
006:050 Rashad	Say, "I do not say to you that I possess the treasures of GOD. Nor do I know the future. Nor do I say to you that I am an angel. I simply follow what is revealed to me." Say, "Is the blind the same as the seer? Do you not reflect?"
006:050 Sarwar	(Muhammad), tell them, "I do not claim to have all the treasures of God in my hands, nor to know the unseen, nor do I claim to be an angel. I follow only what is revealed to me (from God)." Say to them, "Are the blind and the seeing equal?" Why then do you not think?
006:050 Shakir	Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?
006:050 Sherali	Say, `I do not say to you: `I possess the treasures of ALLAH, nor do I know the unseen; nor do I say to you: `I am an angel, I follow only that which is revealed to me.' Say, `Can a blind man and one who sees be alike?' Will you not then reflect.
006:050 Yusufali	Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?
006:051	
006:051	Section 6: Reward of Believers
006:051 Khan	And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
006:051 Maulana	And warn with it those who fear that they will be gathered to their Lord -- there is no protector for them, nor any intercessor besides Him -- so that they may keep their duty.
006:051 Pickthal	Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).
006:051 Rashad	And preach with this (Quran) to those who reverence the summoning before their Lord - they have none beside Him as a Lord and Master, nor an intercessor - that they may attain salvation.
006:051 Sarwar	Preach the Quran to those who are concerned about the Day of Judgment at which time they will be brought before their Lord. Tell them that their only guardian and intercessor is God so that they may become pious.
006:051 Shakir	And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).
006:051 Sherali	And warn thereby those who fear that they shall be gathered to their Lord that they shall have no friend nor intercessor besides HIM, so that they may become righteous.
006:051 Yusufali	Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).
006:052	
006:052 Khan	And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust).
006:052 Maulana	And drive not away those who call upon their Lord, morning and evening, desiring only His pleasure. Neither art thou accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst drive them away and thus be of the wrongdoers.
006:052 Pickthal	Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.
006:052 Rashad	And do not dismiss those who implore their Lord day and night, devoting themselves to Him alone. You are not responsible for their reckoning, nor are they responsible for your reckoning. If you dismiss them, you will be a transgressor.
006:052 Sarwar	Do not disregard those who pray to their Lord in the mornings and evenings, seeking their Lord's pleasure. You will not be held responsible for them nor will they be held responsible for you. Do not disregard them lest you become unjust.
006:052 Shakir	And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.
006:052 Sherali	And drive not away those who call upon their Lord morning and evening, seeking HIS pleasure. Thou art not at all accountable for them nor are they accountable for thee. So if thou shouldst drive them away thou wilt be of the unjust.
006:052 Yusufali	Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.

006:053
006:053 Khan Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?
006:053 Maulana And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?
006:053 Pickthal And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?
006:053 Rashad We thus test the people by each other, to let them say (mockingly), "Are these the people among us who are blessed by GOD?" Is GOD not aware of the appreciative ones?
006:053 Sarwar We test some of them by the conditions of the others so that the rich and proud ones (seeing your poor and humble followers) would say, "Are these the ones from among all of us whom God has chosen to favor?" Does not God know those who give thanks (much better than others do).
006:053 Shakir And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?
006:053 Sherali And in the like manner have WE tried some of them by others, that they may say, `Is it these whom ALLAH has favoured from among us?' Does not ALLAH know best those who are grateful?
006:053 Yusufali Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?
006:054
006:054 Khan When those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful.
006:054 Maulana And when those who believe in Our messages come to thee, say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.
006:054 Pickthal And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.
006:054 Rashad When those who believe in our revelations come to you, you shall say, "Salmun `Alaykum (Peace be upon you). Your Lord has decreed that mercy is His attribute. Thus, anyone among you who commits a transgression out of ignorance, and repents thereafter and reforms, then He is Forgiving, Most Merciful."
006:054 Sarwar When the faithful come to you, say to them, "Peace be upon you. Your Lord has decreed for Himself to be All-merciful. Anyone of you who commits a sin out of ignorance, then repents, and reforms himself will find that God is All-forgiving and All-merciful."
006:054 Shakir And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.
006:054 Sherali And when those who believe in OUR Signs come to thee, say; `Peace be unto you ! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil in ignorance and repents thereafter and reforms, then HE is Most Forgiving and Merciful.'
006:054 Yusufali When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.
006:055
006:055 Khan And thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimun (criminals, polytheists, sinners), may become manifest.
006:055 Maulana And thus do We make distinct the messages and so that the way of the guilty may become clear.
006:055 Pickthal Thus do We expound the revelations that the way of the unrighteous may be manifest.
006:055 Rashad We thus explain the revelations, and point out the ways of the wicked.
006:055 Sarwar Thus do We explain Our revelations so that the sinful way can be plainly discerned.
006:055 Shakir And thus do We make distinct the communications and so that the way of the guilty may become clear.
006:055 Sherali And thus do WE expound the Signs that the truth may become manifest and that the way of the sinners may become clear.
006:055 Yusufali Thus do We explain the signs in detail: that the way of the sinners may be shown up.
006:056
006:056 Section 7: Divine Judgment
006:056 Khan Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."
006:056 Maulana Say: I am forbidden to serve those whom you call upon besides Allah. Say: I follow not your low desires, for then indeed I should go astray and should not be of the guided ones.
006:056 Pickthal Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.
006:056 Rashad Say, "I am forbidden from worshipping what you worship besides GOD." Say, "I will not follow your opinions. Otherwise, I will go astray, and not be guided."
006:056 Sarwar (Muhammad), tell them, "I am commanded not to worship the idols instead of God. I do not follow your desires lest I go astray and miss the true guidance".
006:056 Shakir Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.
006:056 Sherali Say, `I am forbidden to worship those on whom you call besides ALLAH.' Say, `I will not follow your low desires. In that case, I shall have gone astray and I shall not be of the rightly guided.'
006:056 Yusufali Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your wain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

006:057
006:057 Khan Say (O Muhammad SAW): "I am on clear proof from my Lord (Islamic Monotheism), but you deny (the truth that has come to me from Allah). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allah, He declares the truth, and He is the Best of judges."
006:057 Maulana Say: Surely I have manifest proof from my Lord and you call it a lie. I have not with me that which you would hasten. The judgment is only Allah’s. He relates the truth and He is the Best of deciders.
006:057 Pickthal Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.
006:057 Rashad Say, "I have solid proof from my Lord, and you have rejected it. I do not control the retribution you challenge me to bring. Judgment belongs with GOD alone. He narrates the truth, and He is the best judge."
006:057 Sarwar Say, "I have received enough authoritative evidence from my Lord but you have rejected it. Whatever (torment that God has threatened you with for your disbelief) and that which you insist on to experience without delay, is not in my hands. The (final) Judgment is in the hands of God. He reveals the Truth and He is the best Judge.
006:057 Shakir Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the t judgment is only Allah's; He relates the truth and He is the best of deciders.
006:057 Sherali Say, `I take my stand on a clear evidence from my Lord and you reject it. That which you desire to be hastened is not in my power. The decision rest with ALLAH alone. HE explains the truth and HE is the Best of Judges.'
006:057 Yusufali Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."
006:058
006:058 Khan Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allah knows best the Zalimun (polytheists and wrong-doers, etc.)."
006:058 Maulana Say: If that which you would hasten were with me, the matter would have certainly been decided between you and me. And Allah best knows the wrongdoers.
006:058 Pickthal Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrong-doers.
006:058 Rashad Say, "If I controlled the retribution you challenge me to bring, the whole matter would have been terminated long ago. GOD knows best who the wicked are."
006:058 Sarwar Say, "If I had in my hands what you demand to experience without delay, the matter would have been ended all together. God knows best about the unjust."
006:058 Shakir Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.
006:058 Sherali Say, `If that which you desire to be hastened were in my power, surely the matter would have been decided between me and you. And ALLAH knows best the unjust.'
006:058 Yusufali Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."
006:059
006:059 Khan And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.
006:059 Maulana And with Him are the treasures of the unseen -- none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book.
006:059 Pickthal And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.
006:059 Rashad With Him are the keys to all secrets; none knows them except He. He knows everything on land and in the sea. Not a leaf falls without His knowledge. Nor is there a grain in the depths of the soil. Nor is there anything wet or dry, that is not recorded in a profound record.
006:059 Sarwar He has with Him the keys to the unseen which no one knows besides Him. He knows all that is in the land and the sea. Not a single leaf falls which He would not know. No single seed exists even in the darkest places of the land, nor anything in the world either wet or dry, that is not kept recorded in the self-evident Book (the tablet preserved in the heavens).
006:059 Shakir And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.
006:059 Sherali And with HIM are the keys of the unseen; none knows them but HE. And HE knows whatsoever is in the land and in the sea. And there falls not a leaf but HE knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but it is recorded in a clear book.
006:059 Yusufali With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).
006:060
006:060 Khan It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.
006:060 Maulana And He it is Who takes your souls at night, and He knows what you earn by day, then He raises you up therein that an appointed term may be fulfilled. Then to Him is your return, then He will inform you of what you did.
006:060 Pickthal He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.
006:060 Rashad He is the One who puts you to death during the night, and knows even the smallest of your actions during the day. He resurrects you every morning, until your life span is fulfilled, then to Him is your ultimate return. He will then inform you of everything you had done.
006:060 Sarwar It is He who keeps you alive in your sleep at night and knows all that you do during the day. He wakes you up from your sleep to complete your worldly life, after which you will all return to Him. He will let you know all about what you had done in your worldly life.
006:060 Shakir And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.
006:060 Sherali And HE it is who takes your soul by night and knows what you do by day, then HE raises you up again therein, that the appointed term may be completed. Then to HIM is your return. Then will HE inform you of what you used to do.
006:060 Yusufali It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.

006:061
006:061 Section 8: Divine Judgment
006:061 Khan He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.
006:061 Maulana And He is the Supreme above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.
006:061 Pickthal He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.
006:061 Rashad He is Supreme over His creatures, and He appoints guards to protect you. When the appointed time of death comes to any of you, our messengers put him to death without delay.
006:061 Sarwar He is Dominant over all His creatures and He sends guards to watch over you until death approaches you. Then His angelic Messengers will, without fail, take away your souls.
006:061 Shakir And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.
006:061 Sherali And HE is Supreme over HIS servants, and HE sends guardians to watch over you, until, when death comes to anyone of you, OUR Messengers take his soul, and they fail not.
006:061 Yusufali He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.
006:062
006:062 Khan Then they are returned to Allah, their Maula [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.
006:062 Maulana Then are they sent back to Allah, their Master, the True one. Now surely His is the judgment and He is Swiftest in taking account.
006:062 Pickthal Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.
006:062 Rashad Then everyone is returned to GOD, their rightful Lord and Master. Absolutely, He is the ultimate judge; He is the most accurate Reckoner.
006:062 Sarwar (After death) you will all be returned to God, your true Guardian. Know that judgment will be in His Hands and that His reckoning is swift.
006:062 Shakir Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.
006:062 Sherali Then they are returned to ALLAH, their true Lord. Surely, HIS is the judgment. And HE is the Swiftest of reckoners.
006:062 Yusufali Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.
006:063
006:063 Khan Say (O Muhammad SAW): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful."
006:063 Maulana Say: Who is it that delivers you from the calamities of the land and the sea? (when) you call upon Him, in humility and in secret: If He deliver us from this, we will certainly be of the grateful ones.
006:063 Pickthal Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.
006:063 Rashad Say, "Who can save you from the darkness of the land or the sea?" You implore Him loudly and secretly: "If He saves us this time, we will be eternally appreciative."
006:063 Sarwar (Muhammad), ask them, "Who would save you from the darkness of the land and sea if you were to pray humbly and secretly saying, 'Would that we were saved from this, for we would certainly then give thanks ".
006:063 Shakir Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.
006:063 Sherali Say, `Who delivers you from the calamities of the land and the sea, when you call upon HIM in humility and in secret, saying, `If HE deliver us from this, we will surely be of those who are grateful.'
006:063 Yusufali Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"
006:064
006:064 Khan Say (O Muhammad SAW): "Allah rescues you from it and from all (other) distresses, and yet you worship others besides Allah."
006:064 Maulana Say: Allah delivers you from this and from every distress, yet you set up others (with Him).
006:064 Pickthal Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.
006:064 Rashad Say, "GOD does save you this time, and other times as well, then you still set up idols besides Him."
006:064 Sarwar Say, "It is God who always saves you from (such hardship) and from all kinds of distress. Even then, you consider idols equal to God."
006:064 Shakir Say: Allah delivers you from them and from every distress, but again you set up others (with Him).
006:064 Sherali Say, `ALLAH delivers you from them and from every distress, yet you associate partners with HIM.'
006:064 Yusufali Say "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"
006:065
006:065 Khan Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayat (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.
006:065 Maulana Say: He has the power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) of different parties, and make some of you taste the violence of others. See how We repeat the messages that they may understand!
006:065 Pickthal Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.
006:065 Rashad Say, "He is certainly able to pour upon you retribution from above you, or from beneath your feet. Or He can divide you into factions and have you taste each others' tyranny. Note how we explain the revelations, that they may understand."
006:065 Sarwar Say, "God has the power to send torment on you from above or below your feet, or to divide you into different groups quite hostile to one another, and make you suffer from each other's animosity." Consider how plainly We show them a variety of evidence (of the Truth) so that they may have understanding.
006:065 Shakir Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.
006:065 Sherali Say, `HE has the power to send punishment upon you from above you or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another. See how WE expound the Signs in various ways that they may understand !
006:065 Yusufali Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

006:066
006:066 Khan But your people (O Muhammad SAW) have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs."
006:066 Maulana And thy people call it a lie and it is the truth. Say: I am not put in charge of you.
006:066 Pickthal Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.
006:066 Rashad Your people have rejected this, even though it is the truth. Say, "I am not a guardian over you."
006:066 Sarwar (Some of) your people have rejected the Quran, although it is the Truth. Tell them that you are not their guardian
006:066 Shakir And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.
006:066 Sherali And thy people have rejected it though it is the truth. Say, `I am not a guardian over you.'
006:066 Yusufali But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;
006:067
006:067 Khan For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know.
006:067 Maulana For every prophecy is a term, and you will soon come to know (it).
006:067 Pickthal For every announcement there is a term, and ye will come to know.
006:067 Rashad Every prophecy herein will come to pass, and you will surely find out.
006:067 Sarwar and that for every prophecy (about you which comes from God) there is an appointed time (to come true) and that they will soon experience it.
006:067 Shakir For every prophecy is a term, and you will come to know (it).
006:067 Sherali For every prophecy there is a fixed time; and soon will you come to know.
006:067 Yusufali For every message is a limit of time, and soon shall ye know it."
006:068
006:068 Khan And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrong-doers, etc.).
006:068 Maulana And when thou seest those who talk nonsense about Our messages, withdraw from them until they enter into some other discourse. And if the devil cause thee to forget, then sit not after recollection with the unjust people.
006:068 Pickthal And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.
006:068 Rashad If you see those who mock our revelations, you shall avoid them until they delve into another subject. If the devil causes you to forget, then, as soon as you remember, do not sit with such evil people.
006:068 Sarwar When you see people mocking Our revelations, turn away from them so that they may change the subject. If Satan causes you to forget this, do not sit with the unjust people when you remember.
006:068 Shakir And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.
006:068 Sherali And when thou seest those who engage in vain discourse concerning OUR Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan should cause thee to forget, then sit not, after recollection, with the unjust people.
006:068 Yusufali When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.
006:069
006:069 Khan Those who fear Allah, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may avoid that (mockery at the Qur'an). [The order of this Verse was cancelled (abrogated) by the Verse 4:140].
006:069 Maulana And those who keep their duty are not accountable for them in aught but (theirs) is only to remind; haply they may guard against evil.
006:069 Pickthal Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).
006:069 Rashad The righteous are not responsible for the utterances of those people, but it may help to remind them; perhaps they may be saved.
006:069 Sarwar But those who observe piety (commit no sin) by sitting with the (unbelievers) in order to preach (the Truth) so that they, too, may become pious.
006:069 Shakir And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.
006:069 Sherali And those who are righteous are not at all accountable for them, but their duty is to admonish them that they may fear ALLAH.
006:069 Yusufali On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

006:070
006:070 Khan And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
006:070 Maulana And leave those who take their religion for a play and an idle sport, and whom this world’s life has deceived, and remind (men) hereby lest a soul be destroyed for what it has earned. It has besides Allah no friend nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who are destroyed for what they earn. For them is a drink of boiling water and a painful chastisement, because they disbelieved.
006:070 Pickthal And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
006:070 Rashad You shall disregard those who take their religion in vain, as if it is a social function, and are totally absorbed in this worldly life. Remind with this (Quran), lest a soul may suffer the consequences of its evil earnings. It has none beside GOD as a Lord and Master, nor an intercessor. If it could offer any kind of ransom, it would not be accepted. They suffer the consequences of the evil works they earn; they have incurred hellish drinks, and a painful retribution because of their disbelief.
006:070 Sarwar (Muhammad), leave alone those to whom their religion is no more than a useless plaything and who are deceived by the lure of the worldly life. Remind them of Our revelation so that a soul will not bring about its own destruction because of its deeds. No one besides God will be its guardian or intercessor, nor will any kind of ransom be accepted from it. Those who have entangled themselves in their evil deeds will drink boiling water and live in painful torment for their hiding the Truth.
006:070 Shakir And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.
006:070 Sherali And leave alone those who take their religion to be a sport and a pastime, and whom worldly life has beguiled. And admonish people thereby lest a soul be consigned to perdition for what it has earned. It shall have no helper nor intercessor beside ALLAH; and even if it offer every ransom it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.
006:070 Yusufali Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.
006:071
006:071 Section 9: Abraham’s Argument for Divine Unity
006:071 Khan Say (O Muhammad SAW): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);
006:071 Maulana Say: Shall we call, besides Allah, on that which profits us not nor harms us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils cause to follow his low desires, in bewilderment in the earth, -- he has companions who call him to the right way (saying), Come to us. Say: Surely the guidance of Allah, that is the (true) guidance. And we are commanded to submit to the Lord of the worlds:
006:071 Pickthal Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,
006:071 Rashad Say, "Shall we implore, beside GOD, what possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: `Stay with us on the right path.' " Say, "GOD's guidance is the right guidance. We are commanded to submit to the Lord of the universe.
006:071 Sarwar Say to them, "Should we, instead of asking for God's help, seek help from that which can neither benefit nor harm us, but would only turn us back to disbelief after God had granted us guidance? To do so would be to act like (those who have been) seduced by Satan, leaving them wandering aimlessly here and there, even though their friends call them, 'Come to the right guidance that has come to us.' " Say, "God's guidance is the only true guidance and we are commanded to submit ourselves to the Lord of the Universe.
006:071 Shakir Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.
006:071 Sherali Say, `Shall we call beside ALLAH, upon that which can neither profit us nor harm us, and shall we be turn back on our heels after ALLAH guided us? - Like one whom the evil ones entice away, leaving him bewildered in the land, and who has companions who call him to guidance, saying, `Come to us.' Say: `Surely, the guidance of ALLAH is the only true guidance and we have been commanded to submit to the Lord of all the worlds.
006:071 Yusufali Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-
006:072
006:072 Khan And to perform As-Salat (Iqamat-as-Salat)", and to be obedient to Allah and fear Him, and it is He to Whom you shall be gathered.
006:072 Maulana And that you should keep up prayer and keep your duty to Him. And He it is to Whom you shall be gathered.
006:072 Pickthal And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.
006:072 Rashad "And to observe the Contact Prayers (Salat), and to reverence Him - He is the One before whom you will be summoned (for the reckoning)."
006:072 Sarwar Be steadfast in prayer and have fear of God; before Him alone you will all be brought together.
006:072 Shakir And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.
006:072 Sherali And we have been given the command: Observe Prayers and fear HIM;' and HE it is Whom you shall all be gathered.'
006:072 Yusufali "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

006:073	
006:073 Khan	It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).
006:073 Maulana	And He it is Who created the heavens and the earth with truth. And when He says, Be, it is. His word is the truth and His is the kingdom on the day when the trumpet is blown. The Knower of the unseen and the seen; and He is the Wise, the Aware.
006:073 Pickthal	He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.
006:073 Rashad	He is the One who created the heavens and the earth, truthfully. Whenever He says, "Be," it is. His word is the absolute truth. All sovereignty belongs to Him the day the horn is blown. Knower of all secrets and declarations, He is the Most Wise, the Cognizant.
006:073 Sarwar	It is He Who has created the heavens and the earth for a genuine purpose. When He commands the Day of Judgment to take place, it will come into existence. His Word is the Truth. The kingdom will be His alone on the day when the trumpet will be sounded. He has all knowledge of the unseen as well as the seen. He is All-wise and All-aware.
006:073 Shakir	And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.
006:073 Sherali	And HE it is Who created the heavens and the earth in accordance with the requirements of wisdom; and on the day when HE will say, `Be', it will be. HIS word is the truth, and HIS will be the Kingdom on the day when the trumpet will be blown. HE is the Knower of the unseen and the seen. And HE is the Wise, the All-Aware.
006:073 Yusufali	It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).
006:074	
006:074 Khan	And (remember) when Ibrahim (Abraham) said to his father Azar: "Do you take idols as aliha (gods)? Verily, I see you and your people in manifest error."
006:074 Maulana	And when Abraham said to his sire, Azar: Takest thou idols for gods? Surely I see thee and thy people in manifest error.
006:074 Pickthal	(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.
006:074 Rashad	Recall that Abraham said to his father Azar, "How could you worship statues as gods? I see that you and your people have gone far astray."
006:074 Sarwar	Consider when Abraham asked his father, Azar, "Why do you believe idols to be your gods? I find you and your people in absolute error".
006:074 Shakir	And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.
006:074 Sherali	And remember the time when Abraham said to his father, Azar, `Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.'
006:074 Yusufali	Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."
006:075	
006:075 Khan	Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
006:075 Maulana	And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those having certainty.
006:075 Pickthal	Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:
006:075 Rashad	We showed Abraham the marvels of the heavens and the earth, and blessed him with certainty:
006:075 Sarwar	Also, We showed (Abraham) the kingdom of the heavens and the earth to strengthen his faith.
006:075 Shakir	And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.
006:075 Sherali	And thus did we show Abraham the Kingdom of the heavens and the earth that he should have full knowledge and that he might be of those who possess certainty of faith.
006:075 Yusufali	So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.
006:076	
006:076 Khan	When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
006:076 Maulana	So when the night overshadowed him, he saw a star. He said: Is this my Lord? So when it set, he said: I love not the setting ones.
006:076 Pickthal	When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.
006:076 Rashad	When the night fell, he saw a shining planet. "Maybe this is my Lord," he said. When it disappeared, he said, "I do not like (gods) that disappear."
006:076 Sarwar	When it became dark at night, he (Abraham) saw a star and said, "This is my lord." But when it disappeared, he said, "I do not love those who fade away".
006:076 Shakir	So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.
006:076 Sherali	And when the night darkened upon him, he saw a star. He said, `Can this be my Lord?' But when it set, he said, I like not those that set.'
006:076 Yusufali	When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."
006:077	
006:077 Khan	When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."
006:077 Maulana	Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the erring people.
006:077 Pickthal	And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.
006:077 Rashad	When he saw the moon rising, he said, "Maybe this is my Lord!" When it disappeared, he said, "Unless my Lord guides me, I will be with the strayers."
006:077 Sarwar	When Abraham saw the rising moon, he said, "This is my lord." But when it faded away, he said, "If my Lord does not guide me I shall certainly go astray."
006:077 Shakir	Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.
006:077 Sherali	And when he saw the moon rise with spreading light, he said, `Can this be my lord?' But when it set, he said, `If my Lord guide me not, I shall surely be of the people who go astray.'
006:077 Yusufali	When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

006:078
006:078 Khan When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.
006:078 Maulana Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people, I am clear of what you set up (with Allah).
006:078 Pickthal And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).
006:078 Rashad When he saw the sun rising, he said, "This must be my Lord. This is the biggest." But when it set, he said, "O my people, I denounce your idolatry.
006:078 Sarwar When he saw the rising sun, he said, "This is my Lord for it is greater (than the others)." But when this too faded away, (Abraham) said, "My people, I disavow whatever you consider equal to God.
006:078 Shakir Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).
006:078 Sherali And when he saw the sun rise with spreading light, he said, `Can this be my Lord? This is the greatest.' But when it also set, he said, `O my people ! surely I am quit of that which you associate with God;
006:078 Yusufali When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.
006:079
006:079 Khan Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikun (see V.2:105)".
006:079 Maulana Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.
006:079 Pickthal Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.
006:079 Rashad "I have devoted myself absolutely to the One who initiated the heavens and the earth; I will never be an idol worshiper."
006:079 Sarwar I have up-rightly submitted myself to the One who has created the heavens and the earth and I am not an idol worshipper."
006:079 Shakir Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.
006:079 Sherali `I have turned my face toward HIM WHO created the heavens and the earth, being ever inclined to ALLAH, and I am not of those who associate gods with HIM.'
006:079 Yusufali "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."
006:080
006:080 Khan His people disputed with him. He said: "Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?
006:080 Maulana And his people disputed with him. He said: Do you dispute with me respecting Allah and He has guided me indeed? And I fear not in any way those that you set up with Him, unless my Lord please. My Lord comprehends all things in His knowledge. Will you not then mind?
006:080 Pickthal His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?
006:080 Rashad His people argued with him. He said, "Do you argue with me about GOD, after He has guided me? I have no fear of the idols you set up. Nothing can happen to me, unless my Lord wills it. My Lord's knowledge encompasses all things. Would you not take heed?
006:080 Sarwar In an argument with his people, (Abraham) asked them, "Why do you argue with me about God who has given me guidance? Your idols can do no harm to me unless God wills. God knows all things. Why, then, do you not consider this?.
006:080 Shakir And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?
006:080 Sherali And his people argued with him. He said, `Do you argue with me concerning ALLAH when HE has guided me aright? And I fear not that which you associate with HIM' except that I fear what my Lord wills. My Lord comprehends all things in HIS knowledge. Will you not them be admonished?
006:080 Yusufali His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: Unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished?
006:081
006:081 Khan And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."
006:081 Maulana And how should I fear what you have set up (with Him), while you fear not to set up with Allah that for which He has sent down to you no authority. Which then of the two parties is surer of security, if you know?
006:081 Pickthal How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.
006:081 Rashad "Why should I fear your idols? It is you who should be afraid, since you worship instead of GOD idols that are utterly powerless to help you. Which side is more deserving of security, if you know?"
006:081 Sarwar Why should I be afraid of your idols when you are not afraid of worshipping them without any authority from heaven? Would that you knew which of us is more deserving to receive amnesty".
006:081 Shakir And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?
006:081 Sherali And why should I fear that which you associate with ALLAH, when you fear not to associate with ALLAH that for which HE has sent down to you no authority? Which, then, of the two parties has better title to security, If indeed you know?
006:081 Yusufali "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.

006:082
006:082 Khan It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.
006:082 Maulana Those who believe and mix not up their faith with iniquity -- for them is security and they go aright.
006:082 Pickthal Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.
006:082 Rashad Those who believe, and do not pollute their belief with idol worship, have deserved the perfect security, and they are truly guided.
006:082 Sarwar Those who have accepted the faith and have kept it pure from injustice, have achieved security and guidance.
006:082 Shakir Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.
006:082 Sherali Those who belief and mix not up their belief with injustice - it is they who shall have peace, and who are rightly guided.
006:082 Yusufali "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."
006:083
006:083 Section 10: Prophets among Abraham’s Descendants
006:083 Khan And that was Our Proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
006:083 Maulana And this was Our argument which We gave to Abraham against his people. We exalt in degrees whom We please. Surely they Lord is Wise, Knowing.
006:083 Pickthal That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.
006:083 Rashad Such was our argument, with which we supported Abraham against his people. We exalt whomever we will to higher ranks. Your Lord is Most Wise, Omniscient.
006:083 Sarwar Such was the authoritative reasoning that We gave Abraham over his people. We raise whomever We want to a higher rank. Your Lord is All-wise and All-knowing.
006:083 Shakir And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.
006:083 Sherali And that is OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.
006:083 Yusufali That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.
006:084
006:084 Khan And We bestowed upon him Ishaque (Isaac) and Ya'qub (Jacob), each of them We guided, and before him, We guided Nuh (Noah), and among his progeny Dawud (David), Sulaiman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron). Thus do We reward the good-doers.
006:084 Maulana And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others):
006:084 Pickthal And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.
006:084 Rashad And we granted him Isaac and Jacob, and we guided both of them. Similarly, we guided Noah before that, and from his descendants (we guided) David, Solomon, Job, Joseph, Moses, and Aaron. We thus reward the righteous.
006:084 Sarwar We gave (Abraham) Isaac and Jacob. Both had received Our guidance. Noah received Our guidance before Abraham and so did his descendants:David, Solomon, Job, Joseph, Moses, and Aaron. Thus is the reward for the righteous people.
006:084 Shakir And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).
006:084 Sherali And WE gave him Isaac and Jacob; each did WE guide aright, and Noah did WE guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do WE reward those who do good.
006:084 Yusufali We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:
006:085
006:085 Khan And Zakariya (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Iliyas (Elias), each one of them was of the righteous.
006:085 Maulana And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous,
006:085 Pickthal And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.
006:085 Rashad Also, Zachariah, John, Jesus, and Elias; all were righteous.
006:085 Sarwar We also gave guidance to Zacharias, John, Jesus, and Elias, who were all pious people,
006:085 Shakir And Zakariya and Yahya and Isa and Ilyas; every one was of the good;
006:085 Sherali And WE guided Zachariah and John and Jesus and Elias; each one of them was of the righteous.
006:085 Yusufali And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:
006:086
006:086 Khan And Isma'il (Ishmael) and Al-Yas'a (Elisha), and Yunus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamin (mankind and jinns) (of their times).
006:086 Maulana And Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people;
006:086 Pickthal And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,
006:086 Rashad And Ismail, Elisha, Jonah, and Lot; each of these we distinguished over all the people.
006:086 Sarwar and Ishmael, Elisha, Jonah, and Lot whom We exalted over all people.
006:086 Shakir And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:
006:086 Sherali And WE also guided Ishmael and Elisha and Jonah and Lot ! and each one of them did WE exalt above the people.
006:086 Yusufali And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:
006:087
006:087 Khan And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
006:087 Maulana And some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way.
006:087 Pickthal With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.
006:087 Rashad From among their ancestors, their descendants, and their siblings, we chose many, and we guided them in a straight path.
006:087 Sarwar From their fathers, descendants, and brothers, We chose (certain) people and guided them to the right path.
006:087 Shakir And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.
006:087 Sherali And WE exalted some of their fathers and their children and their brethren, and WE chose them and WE guided them in the straight path.
006:087 Yusufali (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

006:088
006:088 Khan This is the Guidance of Allah with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.
006:088 Maulana This is Allah's guidance wherewith He guides whom He pleases of His servants. And if they had associated others (with Him), all that they did would have been vain.
006:088 Pickthal Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.
006:088 Rashad Such is GOD's guidance, with which He guides whomever He chooses from among His servants. Had any of them fallen into idolatry, their works would have been nullified.
006:088 Sarwar Such is the guidance of God by which He guides whichever of His servants He wants. If people worship idols, their deeds will be turned devoid of all virtue.
006:088 Shakir This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.
006:088 Sherali That is the guidance of ALLAH. HE guides thereby those of HIS servants whom HE pleases. And if they had worshiped aught beside HIM, surely all they did would have been of no avail to them.
006:088 Yusufali This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.
006:089
006:089 Khan They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad SAW) who are not disbelievers therein.
006:089 Maulana These are they to whom We gave the Book and authority and prophecy. Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it.
006:089 Pickthal Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.
006:089 Rashad Those were the ones to whom we have given the scripture, wisdom, and prophethood. If these people disbelieve, we will substitute others in their place, and the new people will not be disbelievers.
006:089 Sarwar These were the people to whom We gave the Book, Authority, and Prophesy. If some people do not accept Our guidance, it should not grieve you, (Muhammad), for We have made others who accept and protect Our guidance.
006:089 Shakir These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.
006:089 Sherali It is to these whom WE gave the Book and dominion and Prophethood. But if they are ungrateful for these favours it matters not, for WE have now entrusted them to a people who are not ungrateful for them.
006:089 Yusufali These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.
006:090
006:090 Khan They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and jinns)."
006:090 Maulana These are they whom Allah guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder for the nations.
006:090 Pickthal Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.
006:090 Rashad These are the ones guided by GOD; you shall be guided in their footsteps. Say, "I do not ask you for any wage. This is but a message for all the people."
006:090 Sarwar We had guided the Prophets. (Muhammad), follow their guidance and say (to the people), "I do not ask any reward for what I have preached to you. It is my duty to awaken the world."
006:090 Shakir These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.
006:090 Sherali These it is whom ALLAH guide aright, so follow thou their guidance. Say, `I ask not of you any reward for it. This is naught but an admonition for all mankind.'
006:090 Yusufali Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

006:091
006:091 Section 11: Truth of Divine Revelation
006:091 Khan They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Musa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allah and His Messenger Muhammad SAW), were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions.
006:091 Maulana And they honour not Allah with the honour due to Him, when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to men -- you make it into (scattered) papers, which you show and you conceal much? And you are taught that which neither you nor your fathers new. Say: Allah. Then leave them sporting in their idle talk.
006:091 Pickthal And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.
006:091 Rashad They never valued GOD as He should be valued. Thus, they said, "GOD does not reveal anything to any human being." Say, "Who then revealed the scripture that Moses brought, with light and guidance for the people?" You put it down on paper to proclaim it, while concealing a lot of it. You were taught what you never knew - you and your parents. Say, "GOD (is the One who revealed it)," then leave them in their heedlessness, playing.
006:091 Sarwar They have no true respect of God when they say, "God has not sent anything to a mortal being." (Muhammad), tell them, "Who revealed the Book containing a light and guidance for the people which Moses brought? You wrote down only some parts of the original on paper and hid much, even after having learnt from it, that which neither you nor your fathers knew." Tell them, "God has (revealed the Quran)," and then leave them alone to pursue their useless investigations.
006:091 Shakir And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.
006:091 Sherali And they do not make a just estimate of the attributes of ALLAH, when they say, `ALLAH has not revealed anything to any man. Say, `Who revealed the Book which Moses brought, a light and a guidance for the people - though you treat it as scrapes of paper, some of which you show while you hide much thereof and you have been taught that which neither you nor your fathers knew?' Say, `ALLAH.' Then leave them to amuse themselves with idle talk.
006:091 Yusufali No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.
006:092
006:092 Khan And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur'an), and they are constant in guarding their Salat (prayers).
006:092 Maulana And this is a Blessed Book We have revealed, verifying that which is before it, and that thou mayest warn the mother of the towns and those around her. And those who believe in the Hereafter believe in it, and they keep a watch over their prayers.
006:092 Pickthal And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.
006:092 Rashad This too is a blessed scripture that we have revealed, confirming the previous scriptures, that you may warn the most important community and all those around it. Those who believe in the Hereafter will believe in this (scripture), and will observe the Contact Prayers (Salat).
006:092 Sarwar We have blessed this Book (the Quran) and revealed it to confirm that which was revealed to the Prophets who lived before you and to warn the people of the mother land (Mecca) and those living around it. Those who believe in the Day of Judgment accept this and are steadfast in their prayers.
006:092 Shakir And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.
006:092 Sherali And this is a Book which WE have revealed, full of blessings, to fulfill that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those, who believe in the Hereafter, believe therein and they strictly observe their Prayers.
006:092 Yusufali And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

006:093
006:093 Khan And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"
006:093 Maulana And who is more unjust than he who forges a lie against Allah, or says, Revelation has been granted to me; while nothing has been revealed to him; and he who says: I can reveal the like of that which Allah has revealed? And if thou couldst see when the wrongdoers are in the agonies of death and the angels stretch forth their hands (saying): Yield up your souls. This day you are awarded a chastisement of disgrace because you spoke against Allah other than truth, and (because) you scored His messages.
006:093 Pickthal Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.
006:093 Rashad Who is more evil than one who fabricates lies and attributes them to GOD, or says, "I have received divine inspiration," when no such inspiration was given to him, or says, "I can write the same as GOD's revelations?" If only you could see the transgressors at the time of death! The angels extend their hands to them, saying, "Let go of your souls. Today, you have incurred a shameful retribution for saying about GOD other than the truth, and for being too arrogant to accept His revelations.
006:093 Sarwar Who are more unjust than those who ascribe lies to God or say that God has sent them revelations when nothing has been sent to them, or those who say that they can also bring down (from heaven) a book like that which God has revealed? Would that you could see the unjust in the agonies of death when the angels will come forward with their hands outstretched to take their souls out of their bodies and say, "This is the day when you will face humiliating torment for the falsehood that you ascribed to God and for your contemptuously disregarding of His revelations."
006:093 Shakir And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.
006:093 Sherali And who is more unjust than he who forges a lie against ALLAH, or says, `It has been revealed to me,' while nothing has been revealed to him; and who says, `I will sent down the like of that which ALLAH has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, `Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against ALLAH falsely and because you turned away from HIS Signs with disdain.'
006:093 Yusufali Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"
006:094
006:094 Khan And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.
006:094 Maulana And certainly you have come to Us one by one as We created you at first, and you have left behind your backs what We gave you. And We see not with you your intercessors about whom you asserted that they were (Allah’s) associates in respect to you. Certainly the ties between you are now cut off and that which you asserted has failed you.
006:094 Pickthal Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.
006:094 Rashad "You have come back to us as individuals, just as we created you the first time, and you have left behind what we provided for you. We do not see with you the intercessors that you idolized and claimed that they will help you. All ties among you have been severed; the idols you set up have abandoned you."
006:094 Sarwar God will say, "You have come to Us alone just as We created you at first. You have left behind all those whom We made your friends and We do not see with you any of the intercessors whom you believed to be your partners. Your relations with them have certainly been destroyed and your belief in them has left you (in the dark)."
006:094 Shakir And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.
006:094 Sherali And now you come to US one by one even as WE create you at first, and you have left behind your backs that which WE bestowed upon you, and WE do not see with you your intercessors of whom you asserted that they were partners with ALLAH in your affairs. Now you have been cut off from one another and that which you asserted has failed you.
006:094 Yusufali "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

006:095
006:095 Section 12: Ultimate Triumph of the Truth
006:095 Khan Verily! It is Allah Who causes the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?
006:095 Maulana Surely Allah causes the grain and the date-stone to germinate. He brings for the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away!
006:095 Pickthal Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?
006:095 Rashad GOD is the One who causes the grains and the seeds to crack and germinate. He produces the living from the dead, and the dead from the living. Such is GOD; how could you deviate!
006:095 Sarwar It is God who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God who does such things, so how can you turn away from Him?.
006:095 Shakir Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.
006:095 Sherali Verily, it is ALLAH Who causes the grain and the date-stones to sprout. HE brings forth the living from the dead, and HE is the Bringer forth of the dead from the living. That is ALLAH; wherefore, then, are you turned back?
006:095 Yusufali It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?
006:096
006:096 Khan (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.
006:096 Maulana He is the Cleaver of the daybreak; and He has made the night for rest, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Knowing.
006:096 Pickthal He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.
006:096 Rashad At the crack of dawn, He causes the morning to emerge. He made the night still, and He rendered the sun and the moon to serve as calculation devices. Such is the design of the Almighty, the Omniscient.
006:096 Sarwar It is He who kindles the light of dawn, and has made the night for you to rest, and the sun and moon as a means of calculation. This is the design of the Majestic and All-knowing God.
006:096 Shakir He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.
006:096 Sherali HE causes the break of day and HE made the night for rest and the sun and the moon for the reckoning of time. That is the measuring of the Mighty, the Wise.
006:096 Yusufali He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.
006:097
006:097 Khan It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.
006:097 Maulana And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Indeed We have made plain the signs for a people who know.
006:097 Pickthal And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.
006:097 Rashad And He is the One who made the stars to guide you during the darkness, on land and on sea. We thus clarify the revelations for people who know.
006:097 Sarwar It is God who created the stars so that you could find your way thereby in the darkness of the land and sea. We have explained Our evidence to the people of knowledge.
006:097 Shakir And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.
006:097 Sherali And HE it is Who has made the stars for you that you may follow the right direction with their help amid the darkness of the land and the sea. WE have explained the Signs in detail for a people who possess knowledge.
006:097 Yusufali It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.
006:098
006:098 Khan It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'an) for people who understand.
006:098 Maulana And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a repository. Indeed We have made plain the signs for a people who understand.
006:098 Pickthal And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.
006:098 Rashad He initiated you from one person, and decided your path, as well as your final destiny. We thus clarify the revelations for people who understand.
006:098 Sarwar It is He who has created you from a single soul. Some of you are settled (on earth) and some are still in the depository system of (their parents). We have shown the evidence (of Our existence) to the people who understand.
006:098 Shakir And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.
006:098 Sherali And HE it is Who has produced you from a single soul and there is for you a temporary resort and a permanent abode. WE have explained the Signs in detail for a people who understand.
006:098 Yusufali It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

006:099
006:099 Khan It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.
006:099 Maulana And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe!
006:099 Pickthal He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.
006:099 Rashad He is the One who sends down from the sky water, whereby we produce all kinds of plants. We produce from the green material multitudes of complex grains, palm trees with hanging clusters, and gardens of grapes, olives and pomegranate; fruits that are similar, yet dissimilar. Note their fruits as they grow and ripen. These are signs for people who believe.
006:099 Sarwar It is He who has sent water down from the sky to let all kinds of plants grow; the vegetables with accumulated grains; palm-trees from which appear clusters of dates within easy reach; vineyards, olive groves, and pomegranates of all types. See the fruits when they are growing and when they are ripe. This, too, is evidence (of the existence of God) for those who believe.
006:099 Shakir And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.
006:099 Sherali And HE it is Who sends down water from the cloud; And WE bring forth therewith every kind of growth; then WE bring forth with that green foliage wherefrom WE produce clustered grain. And from the date-palm, out of its sheaths comes forth bunches hanging low. And WE produce therewith gardens of grapes, and the olive and the pomegranate - like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.
006:099 Yusufali It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.
006:100
006:100 Khan Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.
006:100 Maulana And they regarded the jinn to be partners with Allah, and He created them, and they falsely attributed to Him sons and daughters without knowledge. Glory be to Him, and highly exaulted is He above what they ascribe (to Him)!
006:100 Pickthal Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).
006:100 Rashad Yet, they set up beside GOD idols from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims.
006:100 Sarwar (Some) people considered the jinn to be equal to God even though God created them and they unknowingly ascribed to Him children, both boys and girls. God is too glorious to have the attributes which they ascribe to Him.
006:100 Shakir And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).
006:100 Sherali And they hold the jinn to be partners with ALLAH, although HE created them; and they falsely ascribe to HIM sons and daughters without any knowledge. Holy is HE and exalted far above what they attribute to HIM,
006:100 Yusufali Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!
006:101
006:101 Section 13: Gradual Progress
006:101 Khan He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.
006:101 Maulana Wonderful Originator of the heavens and the earth! How could He have a son when He has not consort? And He created everything and He is the Knower of all things.
006:101 Pickthal The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
006:101 Rashad The Initiator of the heavens and the earth. How can He have a son, when He never had a mate? He created all things, and He is fully aware of all things.
006:101 Sarwar How could the One Who is the Originator of the heavens and the earth and who has no companion, have a son? He created all things and has absolute knowledge of all things.
006:101 Shakir Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.
006:101 Sherali The Originator of the heavens and the earth. How can HE have a son when HE has no consort, and when HE has created everything and has knowledge of all things?
006:101 Yusufali To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.

006:102
006:102 Khan Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.
006:102 Maulana That is Allah, your Lord. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things.
006:102 Pickthal Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.
006:102 Rashad Such is GOD your Lord, there is no god except He, the Creator of all things. You shall worship Him alone. He is in control of all things.
006:102 Sarwar He is God your Lord. There is no God but He. He has created all things. Worship Him for He is the Guardian of all things.
006:102 Shakir That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.
006:102 Sherali Such is ALLAH, your Lord. There is no god but HE, the creator of all things; so worship HIM. and HE is the Guardian over everything.
006:102 Yusufali That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.
006:103
006:103 Khan No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.
006:103 Maulana Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtile, the Aware.
006:103 Pickthal Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.
006:103 Rashad No visions can encompass Him, but He encompasses all visions. He is the Compassionate, the Cognizant.
006:103 Sarwar No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.
006:103 Shakir Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.
006:103 Sherali Eyes cannot reach HIM but HE reaches the eyes. And HE is the incomprehensible, the All-Aware.
006:103 Yusufali No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.
006:104
006:104 Khan Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you.
006:104 Maulana Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you.
006:104 Pickthal Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.
006:104 Rashad Enlightenments have come to you from your Lord. As for those who can see, they do so for their own good, and those who turn blind, do so to their own detriment. I am not your guardian.
006:104 Sarwar (Muhammad), tell them, "Clear proofs have certainly come to you from your Lord. Whoever tries to understand it will gain much but those who ignore it will only harm themselves. I am not (supposed) to watch over you (all the time)".
006:104 Shakir Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.
006:104 Sherali Proofs have indeed come to you from your Lord; so whoever sees, it is for HIS own good; and whoever becomes blind, it is to his own loss. And I am not a guardian over you.
006:104 Yusufali "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."
006:105
006:105 Khan Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for the people who have knowledge.
006:105 Maulana And thus do We repeat the messages and that they may say, Thou hast studied; and that We may make it clear to a people who know.
006:105 Pickthal Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.
006:105 Rashad We thus explain the revelations, to prove that you have received knowledge, and to clarify them for people who know.
006:105 Sarwar Thus do We explain Our revelations to them. Let them say,"You have learned (those statements) from other people." We want to explain Our revelations only to those who have knowledge.
006:105 Shakir And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.
006:105 Sherali And thus do WE explain the Signs in various ways that the truth may become established and that they may say, `Thou hast read out what thou hast learnt' and that WE may explain it to a people who have no knowledge.
006:105 Yusufali Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.
006:106
006:106 Khan Follow what has been inspired to you (O Muhammad SAW) from your Lord, La ilaha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikun.
006:106 Maulana Follow that which is revealed to thee from thy Lord -- there is no god but He; and turn away from he polytheists.
006:106 Pickthal Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.
006:106 Rashad Follow what is revealed to you from your Lord, there is no god except He, and disregard the idol worshipers.
006:106 Sarwar (Muhammad), follow what has been revealed to you from your Lord; there is no God but He, and stay away from pagans.
006:106 Shakir Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.
006:106 Sherali Follow that which has been revealed to thee from thy Lord; there is no god but HE; and turn aside from the idolaters.
006:106 Yusufali Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.
006:107
006:107 Khan Had Allah willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs.
006:107 Maulana And if Allah had pleased, they would not have set up others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them.
006:107 Pickthal Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.
006:107 Rashad Had GOD willed, they would not have worshiped idols. We did not appoint you as their guardian, nor are you their advocate.
006:107 Sarwar Had God wanted, they would not consider anything equal to Him. God has not appointed you to watch over them nor are you their guardian.
006:107 Shakir And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.
006:107 Sherali And if ALLAH had enforced HIS will, they would not have set up gods with HIM. And WE have not made thee a keeper over them, nor art thou over them a guardian.
006:107 Yusufali If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

006:108
006:108 Khan And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.
006:108 Maulana And abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance. Thus to every people have We made their deeds fair-seeming; then to their Lord is their return so He will inform them of what they did.
006:108 Pickthal Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.
006:108 Rashad Do not curse the idols they set up beside GOD, lest they blaspheme and curse GOD, out of ignorance. We have adorned the works of every group in their eyes. Ultimately, they return to their Lord, then He informs them of everything they had done.
006:108 Sarwar Believers, do not say bad words against the idols lest they (pagans) in their hostility and ignorance say such words against God. We have made every nation's deeds seem attractive to them. One day they will all return to their Lord who will inform them of all that they have done.
006:108 Shakir And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.
006:108 Sherali And abuse not those whom they call upon besides ALLAH, lest they, out of spite, abuse ALLAH in their ignorance. Thus unto every people have WE caused their doings to seem fair. Then unto their Lord is their return; And HE will inform them of what they used to do.
006:108 Yusufali Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.
006:109
006:109 Khan And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"
006:109 Maulana And they swear their strongest oaths by Allah that if a sign come to them they would certainly believe in it. Say: Signs are with Allah. And what should make you know that when they come they believe not?
006:109 Pickthal And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.
006:109 Rashad They swore by GOD, solemnly, that if a miracle came to them, they would surely believe. Say, "Miracles come only from GOD." For all you know, if a miracle did come to them, they would continue to disbelieve.
006:109 Sarwar The unbelievers solemnly swear by God that if they were to be shown some miracle, they would certainly believe. (Muhammad), tell them, "Only with God are all the miracles." Even if a miracle was to take place, they still would not believe.
006:109 Shakir And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?
006:109 Sherali And they swear by ALLAH their strongest oaths that if there came to them a Sign, they would surely believe therein. Say, `Surely, Signs are with ALLAH. And what should make you know that when the signs come, they will not believe.
006:109 Yusufali They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?
006:110
006:110 Khan And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
006:110 Maulana And we turn their hearts and their sights, even as they did not believe in it the first time; and We leave them in their inordinacy, blindly wandering on.
006:110 Pickthal We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
006:110 Rashad We control their minds and their hearts. Thus, since their decision is to disbelieve, we leave them in their transgressions, blundering.
006:110 Sarwar We will turn their hearts and vision away (from a miracle); they did not have faith (in miracles) at the first time, and We will leave them blind in their rebellion.
006:110 Shakir And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.
006:110 Sherali And WE shall confound their hearts and their eyes, for they believe not therein the first time, and WE shall leave them in their transgression to wander in distraction.
006:110 Yusufali We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.
006:111
006:111 Part 8.
006:111 Section 14: Polytheists' Opposition
006:111 Khan And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly.
006:111 Maulana And even if We send down to them the angels and the dead speak to them and We bring together all things before them, they would not believe unless Allah please, but most of them are ignorant.
006:111 Pickthal And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.
006:111 Rashad Even if we sent down the angels to them; even if the dead spoke to them; even if we summoned every miracle before them; they cannot believe unless GOD wills it. Indeed, most of them are ignorant.
006:111 Sarwar Had We sent the angels to them, made the dead speak to them, and resurrected all things before their very eyes, they still would not believe unless God willed it to be so. But, in fact, most of them ignore (the evidence).
006:111 Shakir And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.
006:111 Sherali And even if WE send down unto them angels, and the dead speak to them, and WE gather to them all things face to face, they would not believe, unless God enforced HIS Will. But most of them are ignorant.
006:111 Yusufali Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

006:112
006:112 Khan And so We have appointed for every Prophet enemies - Shayatin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)
006:112 Maulana And thus did We make for every prophet an enemy, the devils from among men and jinn, some of them inspiring others with gilded speech to deceive (them). And if thy Lord pleased, they would not do it, so leave them alone with what they forge --
006:112 Pickthal Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;
006:112 Rashad We have permitted the enemies of every prophet - human and jinn devils - to inspire in each other fancy words, in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications.
006:112 Sarwar We have made devilish enemies for every Prophet from among people and jinn. They whisper attractive but and deceitful words to each other. Had your Lord wanted, the devils would not have seduced people. Keep away from them and the falsehood which they invent.
006:112 Shakir And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.
006:112 Sherali And in the like manner have WE made for every Prophet an enemy, the evil ones from among men and jinn. They suggest one to another gilded speech in order to deceive. And if thy Lord had enforced HIS will, they would not have done it; so leave them alone with that which they fabricate.
006:112 Yusufali Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.
006:113
006:113 Khan (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).
006:113 Maulana And that the hearts of those who believe not in the Hereafter may include thereto, and that they may be pleased with it, and that they may earn what they are earning.
006:113 Pickthal That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.
006:113 Rashad This is to let the minds of those who do not believe in the Hereafter listen to such fabrications, and accept them, and thus expose their real convictions.
006:113 Sarwar Let those who do not believe in the Day of Judgment listen to the deceitful words with pleasure and indulge in whatever sins they want.
006:113 Shakir And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).
006:113 Sherali And ALLAH does this in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may continue to earn what they are earning.
006:113 Yusufali To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.
006:114
006:114 Khan [Say (O Muhammad SAW)] "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (The Qur'an), explained in detail." Those unto whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.
006:114 Maulana Shall I then seek a judge other than Allah, when He it is Who has sent down to you the Book fully explained. And those whom We have given the Book know that it is revealed by thy Lord with truth, so be not thou of the disputers.
006:114 Pickthal Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.
006:114 Rashad Shall I seek other than GOD as a source of law, when He has revealed to you this book fully detailed? Those who received the scripture recognize that it has been revealed from your Lord, truthfully. You shall not harbor any doubt.
006:114 Sarwar (Muhammad), say, "Should I seek any judge other than God? It is He Who has revealed this Book (Quran) to you with all its intricate details." Those to whom We have given the Bible know that the Quran has been revealed to you from your Lord in all Truth. Thus, you (people) must have no doubts about it.
006:114 Shakir Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.
006:114 Sherali Shall I seek for a judge other than ALLAH, when HE it is WHO has sent down to you the Book fully explained? And those to whom WE gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.
006:114 Yusufali Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.
006:115
006:115 Khan And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
006:115 Maulana And the word of thy Lord has been accomplished truly and justly. There is none who can change His words; and He is the Hearer, the Knower.
006:115 Pickthal Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.
006:115 Rashad The word of your Lord is complete, in truth and justice. Nothing shall abrogate His words. He is the Hearer, the Omniscient.
006:115 Sarwar (After having revealed the Quran to you) in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.
006:115 Shakir And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.
006:115 Sherali And the word of thy Lord has been fulfilled in truth and justice. None can change HIS words, and HE is the All-Hearing, the All-Knowing.
006:115 Yusufali The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.

006:116	
006:116 Khan	And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.
006:116 Maulana	And if thou obey most of those in the earth, they will lead thee astray from Allah’s way. They follow naught but conjecture, and they only lie.
006:116 Pickthal	If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.
006:116 Rashad	If you obey the majority of people on earth, they will divert you from the path of GOD. They follow only conjecture; they only guess.
006:116 Sarwar	Most of the people in the land will lead you away from God's guidance if you follow them; they only follow their own conjecture and preach falsehood.
006:116 Shakir	And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.
006:116 Sherali	And if thou obey most of those on earth, they will lead thee astray from ALLAH's way. They follow nothing but mere conjecture, and they do nothing but lie.
006:116 Yusufali	Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.
006:117	
006:117 Khan	Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
006:117 Maulana	Surely thy Lord -- He knows best who goes astray from His way, and He knows best the guided ones.
006:117 Pickthal	Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.
006:117 Rashad	Your Lord is fully aware of those who stray off His path, and He is fully aware of those who are guided.
006:117 Sarwar	Your Lord knows best those who have gone astray from His path and those who are rightly guided.
006:117 Shakir	Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.
006:117 Sherali	Surely thy Lord knows best those who go astray from HIS way; and HE knows best those who are rightly guided.
006:117 Yusufali	Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.
006:118	
006:118 Khan	So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
006:118 Maulana	Eat, then, of that on which Allah’s name has been mentioned, if you are believers in His messages.
006:118 Pickthal	Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.
006:118 Rashad	You shall eat from that upon which GOD's name has been pronounced, if you truly believe in His revelations.
006:118 Sarwar	If you have faith in God's revelations, eat the flesh of the animal which has been slaughtered with a mention of His Name.
006:118 Shakir	Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.
006:118 Sherali	Eat, then, of that over which the name of ALLAH has been pronounced, if you are believers in HIS Signs.
006:118 Yusufali	So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His signs.
006:119	
006:119 Khan	And why should you not eat of that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
006:119 Maulana	And what reason have you that you should not eat of that on which Allah’s name is mentioned, when He has already made plain to you what He has forbidden to you -- excepting that which you are compelled to. And surely many lead (people) astray by their low desires through ignorance. Surely thy Lord -- He best knows the transgressors.
006:119 Pickthal	How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.
006:119 Rashad	Why should you not eat from that upon which GOD's name has been mentioned? He has detailed for you what is prohibited for you, unless you are forced. Indeed, many people mislead others with their personal opinions, without knowledge. Your Lord is fully aware of the transgressors.
006:119 Sarwar	Why should you not eat such flesh when God has told you in detail what is unlawful to eat under normal conditions. Most people, out of ignorance, are led astray by their desires. Your Lord knows best those who transgress.
006:119 Shakir	And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.
006:119 Sherali	And what reason have you that you should not eat of that over which the name of ALLAH has been pronounced when HE has already explained to you that which HE has forbidden unto you, -save that which you are forced to. And surely many mislead others by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors.
006:119 Yusufali	Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.
006:120	
006:120 Khan	Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
006:120 Maulana	And avoid open sins and secret ones. Surely they who earn sin will be rewarded for what they have earned.
006:120 Pickthal	Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.
006:120 Rashad	You shall avoid obvious sins, as well as the hidden ones. Those who have earned sins will surely pay for their transgressions.
006:120 Sarwar	Stay away from both public and secret sins for a sinner will suffer for whatever he has committed.
006:120 Shakir	And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.
006:120 Sherali	And eschew open sins as well as secret ones. Surely those who earn sin will be rewarded for that which they have earned.
006:120 Yusufali	Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

006:121
006:121 Khan Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].
006:121 Maulana And eat not of that on which Allah’s name has not been mentioned, and that is surely a transgression. And certainly the devils inspire their friends to contend with you; and if you obey them, you will surely be polytheists.
006:121 Pickthal And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.
006:121 Rashad Do not eat from that upon which the name of GOD has not been mentioned, for it is an abomination. The devils inspire their allies to argue with you; if you obey them, you will be idol worshipers.
006:121 Sarwar Do not eat the flesh of an animal which has been slaughtered without a mention of the Name of God; it is a sinful deed. Satan teaches his friends to argue with you. If you obey them, you will certainly be idol worshippers.
006:121 Shakir And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.
006:121 Sherali And eat not of that on which the name of ALLAH has not been pronounced, for surely that is abomination. And certainly the evil ones inspire their friends with such thoughts that they may dispute with you. And if you obey them, you will indeed be of those who set up gods with ALLAH.
006:121 Yusufali Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.
006:122
006:122 Section 15: The Chief Opponents
006:122 Khan Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.
006:122 Maulana Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth? Thus their doings are made fair-seeming to the disbelievers.
006:122 Pickthal Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
006:122 Rashad Is one who was dead and we granted him life, and provided him with light that enables him to move among the people, equal to one in total darkness from which he can never exit? The works of the disbelievers are thus adorned in their eyes.
006:122 Sarwar Can the dead to whom We have given life and light so that they may walk among the people, be considered equal to those who can never come out of darkness? The deeds of the unbelievers are made to seem attractive to them.
006:122 Shakir Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.
006:122 Sherali Can he, who was dead, then WE gave him life and made for him a light whereby he walks among men, be like him whose condition is that he is in utter darkness whence he cannot come forth? Thus have the doings of the disbelievers been made to seem fair to them.
006:122 Yusufali Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.
006:123
006:123 Khan And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not.
006:123 Maulana And thus have We made in every town the leaders of its guilty ones, that they may make plans therein. And they plan not but against themselves, and they perceive not.
006:123 Pickthal And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
006:123 Rashad We allow the leading criminals of every community to plot and scheme. But they only plot and scheme against their own souls, without perceiving.
006:123 Sarwar In every town We have placed some sinful leaders who always make evil plans. These plans will only work against their own souls but they do not realize this.
006:123 Shakir And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.
006:123 Sherali And thus have WE made in every town the leaders of its wicked ones that their doings seem fair to them with the result that they plot therein against the Messengers of ALLAH and they plot not except against their own souls; but they perceive not.
006:123 Yusufali Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

006:124
006:124 Khan And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.
006:124 Maulana And when a message comes to them they say: We will not believe till we are given the like of that which Allah’s messengers are given. Allah best knows where to place His message. Humiliation from Allah and severe chastisement will surely befall the guilty for their planning.
006:124 Pickthal And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.
006:124 Rashad When a powerful proof comes to them, they say, "We will not believe, unless we are given what is given to GOD's messengers!" GOD knows exactly who is best qualified to deliver His message. Such criminals will suffer debasement at GOD, and terrible retribution as a consequence of their evil scheming.
006:124 Sarwar When a miracle is shown to them, they say, "We will not believe unless we are shown a miracle like that shown to the messengers of God." God knows best whom to appoint as His Messenger. The sinful ones are worthless in the sight of God and they deserve a severe punishment for their evil plans.
006:124 Shakir And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.
006:124 Sherali And when there comes to them a Sign, they say, `We will not believe until we are given the like of that which ALLAH's Messengers have been given.' ALLAH knows best where to place HIS Message. Surely, humiliation before ALLAH and a severe punishment shall afflict the offenders because of their plotting.
006:124 Yusufali When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.
006:125
006:125 Khan And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.
006:125 Maulana So whomsoever Allah intends to guide, He expands his breast for Islam, and whomsoever He intends to leave in error, he makes his breast strait (and) narrow as though he were ascending upwards. Thus does Allah lay uncleanness on those who believe not.
006:125 Pickthal And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.
006:125 Rashad Whomever GOD wills to guide, He renders his chest wide open to Submission. And whomever He wills to send astray, He renders his chest intolerant and straitened, like one who climbs towards the sky. GOD thus places a curse upon those who refuse to believe.
006:125 Sarwar God will open the hearts of whomever He wants to guide to Islam, but He will tighten the chest of one whom He has led astray, as though he was climbing high up into the sky. Thus, God places wickedness on those who do not accept the faith.
006:125 Shakir Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.
006:125 Sherali So, whomsoever ALLAH intends to guide, HE expands his bosom for the acceptance of Islam; and whomsoever HE intends that he should go astray, HE makes his bosom narrow and close, as though he was mounting up into the skies. Thus does ALLAH inflict punishment on those who do not believe.
006:125 Yusufali Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.
006:126
006:126 Khan And this is the Path of your Lord (the Qur'an and Islam) leading Straight. We have detailed Our Revelations for a people who take heed.
006:126 Maulana And this is the path of thy Lord, (a) straight (path). Indeed We have made the messages clear for a people who mind.
006:126 Pickthal This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.
006:126 Rashad This is the straight path to your Lord. We have explained the revelations for people who take heed.
006:126 Sarwar This is the path of your Lord and it is straight. We have explained Our revelations to those who take heed.
006:126 Shakir And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.
006:126 Sherali And this is the path of thy Lord leading straight to HIM. WE have, indeed, explained the Signs in detail for a people who would be admonished.
006:126 Yusufali This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.
006:127
006:127 Khan For them will be the home of peace (Paradise) with their Lord. And He will be their Wali (Helper and Protector) because of what they used to do.
006:127 Maulana Theirs is the abode of peace with their Lord, and He is their Friend because of what they do.
006:127 Pickthal For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.
006:127 Rashad They have deserved the abode of peace at their Lord; He is their Lord and Master, as a reward for their works.
006:127 Sarwar They will live in peace with God. God protects them as a reward for their deeds; He is their Guardian.
006:127 Shakir They shall have the abode of peace with their Lord, and He is their guardian because of what they did.
006:127 Sherali For them is the abode of peace with their Lord, and HE is their Friend because of their works.
006:127 Yusufali For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness).

006:128
006:128 Khan And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."
006:128 Maulana And on the day when He will gather them all together: O assembly of jinn, you took away a great part of men. And their friends from among men will say: Our Lord, some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He will say: The Fire is your abode -- you shall abide therein, except as Allah please. Surely thy Lord is Wise, Knowing.
006:128 Pickthal In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.
006:128 Rashad The day will come when He summons all of them (and says): "O you jinns, you have claimed multitudes of humans." Their human companions will say, "Our Lord, we enjoyed each others' company until we wasted the life span You had set for us." He will say, "Hell is your destiny." They abide therein forever, in accordance with GOD's will. Your Lord is Wise, Omniscient.
006:128 Sarwar On the day when every one will be resurrected and the jinn will be told that they have made many people go astray, their friends from among people will say, "Lord, we benefitted from each other until death approached us." They will be told that their dwelling will be fire wherein they will live forever unless God wills it to be otherwise. Your Lord is All-wise and All-knowing.
006:128 Shakir And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.
006:128 Sherali And on the day when HE will gather them all together, HE will say, `O company of jinn ! you won over to yourselves a great many from among men.' And their friends from among men will say, `Our Lord ! we profited from one another, but now we have reached our term which Thou didst appoint for us.' HE will say, `The Fire is your abode, wherein you shall abide, save what ALLAH may will.' Surely, Thy Lord is Wise, All-Knowing.
006:128 Yusufali One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.
006:129
006:129 Khan And thus We do make the Zalimun (polytheists and wrong-doers, etc.) Auliya' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.
006:129 Maulana And thus do We make some of the iniquitous to befriend others on account of what they earn.
006:129 Pickthal Thus We let some of the wrong-doers have power over others because of what they are wont to earn.
006:129 Rashad We thus match the wicked to be companions of each other, as a punishment for their transgressions.
006:129 Sarwar Thus do We make the unjust friends of one another because of their evil deeds.
006:129 Shakir And thus do We make some of the iniquitous to befriend others on account of what they earned.
006:129 Sherali And thus do WE make some of the wrongdoers friends of each other because of what they earn.
006:129 Yusufali Thus do we make the wrong-doers turn to each other, because of what they earn.
006:130
006:130 Section 16: Evils of Idolatry
006:130 Khan O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.
006:130 Maulana O community of jinn and men, did there not come to you messengers from among you, relating to you My messages and warning you of the meeting of this day of yours? They will say: We bear witness against ourselves. And this world’s life deceived them, and they will bear witness against themselves that they were disbelievers.
006:130 Pickthal O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
006:130 Rashad O you jinns and humans, did you not receive messengers from among you, who narrated to you My revelations, and warned you about the meeting of this day? They will say, "We bear witness against ourselves." They were totally preoccupied with the worldly life, and they will bear witness against themselves that they were disbelievers.
006:130 Sarwar When people and jinn are asked, "Did not Messengers from your own people come to you to convey Our revelations and to warn you of the Day of Resurrection?" They will reply, "(Yes indeed)." The worldly life deceived them. They will testify that they were unbelievers.
006:130 Shakir O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.
006:130 Sherali 'O company of jinn and men ! Did not Messengers come to you from among yourselves who related to you MY Signs and who warned you of the meeting of this your day?' They will say, `We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.
006:130 Yusufali "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.
006:131
006:131 Khan This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allah) while their people were unaware (so the Messengers were sent).
006:131 Maulana This is because thy Lord would not destroy towns unjustly while their people are negligent.
006:131 Pickthal This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).
006:131 Rashad This is to show that your Lord never annihilates any community unjustly, while its people are unaware.
006:131 Sarwar Your Lord did not want to destroy the towns, unjustly, without informing their inhabitants (of His guidance).
006:131 Shakir This is because your Lord would not destroy towns unjustly while their people were negligent.
006:131 Sherali The Messengers are sent because thy Lord would not destroy the towns unjustly while their people were unwarned.
006:131 Yusufali (The messengers were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

006:132
006:132 Khan For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
006:132 Maulana And for all are degrees according to their doings. And thy Lord is not heedless of what they do.
006:132 Pickthal For all there will be ranks from what they did. Thy Lord is not unaware of what they do.
006:132 Rashad Everyone will attain a rank commensurate with their deeds. Your Lord is never unaware of anything they do.
006:132 Sarwar People's deeds are of different degrees and your Lord is not unaware of what people do.
006:132 Shakir And all have degrees according to what they do; and your Lord is not heedless of what they do.
006:132 Sherali And for all are degrees of rank according to what they do, and thy Lord is not unmindful of what they do.
006:132 Yusufali To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.
006:133
006:133 Khan And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.
006:133 Maulana And thy Lord is the Self-sufficient One, the Lord of mercy. If He please, He may remove you, and make whom He pleases successors after you, even as He raised you up from the seed of other people.
006:133 Pickthal Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.
006:133 Rashad Your Lord is the Rich One; possessor of all mercy. If He wills, He can remove you, and substitute whomever He wills in your place, just as He produced you from the progeny of other people.
006:133 Sarwar Your Lord is Self-sufficient and Merciful. Had He wanted, He could have destroyed you and replaced you by other people, just as He had created you from the offspring of others.
006:133 Shakir And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.
006:133 Sherali And thy Lord is Self Sufficient, Lord of mercy. If HE please, HE can do away with you and cause to succeed you whom HE pleases, even as HE raised you from the posterity of other people.
006:133 Yusufali Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.
006:134
006:134 Khan Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of Allah).
006:134 Maulana Surely that which you are promised will come to pass, and you cannot escape (it).
006:134 Pickthal Lo! that which ye are promised will surely come to pass, and ye cannot escape.
006:134 Rashad What is promised to you will come to pass, and you can never evade it.
006:134 Sarwar Whatever you are promised will inevitably come true and you can do nothing to prevent it.
006:134 Shakir Surely what you are threatened with must come to pass and you cannot escape (it).
006:134 Sherali Surely that which you are promised shall come to pass and you cannot frustrate it.
006:134 Yusufali All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).
006:135
006:135 Khan Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zalimun (polytheists and wrong-doers, etc.) will not be successful."
006:135 Maulana Say: O my people, act according to your ability, I too am acting; so you will soon come to know for whom is the (good) end of the abode. Surely the wrongdoers will not succeed.
006:135 Pickthal Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.
006:135 Rashad Say, "O my people, do your best, and so will I. You will surely find out who the ultimate victors are." Certainly, the wicked will never succeed.
006:135 Sarwar (Muhammad), tell your people, "I shall do whatever I can and you may do whatever you want, but you will soon know who will be victorious. It is certain that the unjust will never have happiness."
006:135 Shakir Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.
006:135 Sherali Say, `O my people, act according to your power. I too am acting. Soon will you know whose will be the ultimate reward of the abode.' Surely, the wrongdoers shall not prosper.
006:135 Yusufali Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."
006:136
006:136 Khan And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their pretending, and this is for our (Allah's so-called) partners." But the share of their (Allah's so-called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so-called) "partners"! Evil is the way they judge!
006:136 Maulana And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah -- so they assert -- and this for our associate-gods. Then that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they judge.
006:136 Pickthal They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.
006:136 Rashad They even set aside a share of GOD's provisions of crops and livestock, saying, "This share belongs to GOD," according to their claims, "and this share belongs to our idols." However, what was set aside for their idols never reached GOD, while the share they set aside for GOD invariably went to their idols. Miserable indeed is their judgment.
006:136 Sarwar They set aside a share of the left-overs of their farming produce and cattle saying, "This is for God and that is for the idols." God does not receive the share of the idols but the share of God is given totally to the idols. How terrible is their decision!
006:136 Shakir And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.
006:136 Sherali And they have assigned ALLAH a portion of the crops and cattle which HE has produced, and they say, `This is for ALLAH,' -so they assert - `and this is for our associate-gods.' But that which is for their associate-gods reaches not ALLAH while that which is for ALLAH reaches their associate-gods. Evil is what they judge.
006:136 Yusufali Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their" partners "reacheth not Allah, whilst the share of Allah reacheth their "partners" ! evil (and unjust) is their assignment!

006:137
006:137 Khan And so to many of the Mushrikun (polytheists - see V.2:105) their (Allah's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed they would not have done so. So leave them alone with their fabrications.
006:137 Maulana And thus their associate-gods have made fair-seeming to many polytheists the killing of the children, that they may cause them to perish and obscure for them their religion. And if Allah had pleased, they would not have done it, so leave them alone with that which they forge.
006:137 Pickthal Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.
006:137 Rashad Thus were the idol worshipers duped by their idols, to the extent of killing their own children. In fact, their idols inflict great pain upon them, and confuse their religion for them. Had GOD willed, they would not have done it. You shall disregard them and their fabrications.
006:137 Sarwar To many of the pagans, the murder of their children was made to seem attractive by the idols. This led them (the pagans) to confusion in their religion and to face their own destruction. Had God wanted, they would not have murdered their children. Keep away from them and their evil gains.
006:137 Shakir And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.
006:137 Sherali And in the like manner have their associate-gods made the slaying of their children seem fair to many of the idolaters that they may ruin them and cause confusion in their religion. And if ALLAH had enforced HIS will, they would not have done this; so leave them alone with that which they invent.
006:137 Yusufali Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.
006:138
006:138 Khan And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.
006:138 Maulana And they say: Such and such cattle and crops are prohibited -- none shall eat them except such as we please -- so they assert -- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name -- forging a lie against Him. He will requite them for what they forge.
006:138 Pickthal And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.
006:138 Rashad They said, "These are livestock and crops that are prohibited; no one shall eat them except whomever we permit," so they claimed. They also prohibited the riding of certain livestock. Even the livestock they ate, they never pronounced GOD's name as they sacrificed them. Such are innovations attributed to Him. He will surely requite them for their innovations.
006:138 Sarwar They, (the pagans), have said that their cattle and farms are dedicated to private idols and that no one can consume (the produce) except those whom We wanted, in their opinion. They prohibited the riding of certain animals and they ate the flesh of certain animals slaughtered without a mention of the Name of God. Instead, they ascribed falsehood to Him. They will all be given an evil recompense for their sinful invention.
006:138 Shakir And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.
006:138 Sherali And they say, `Such and such cattle and crops are forbidden. None shall eat thereof save whom we please' - so they assert - and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of ALLAH, forging a lie against HIM. Soon will HE requite them for that which they have fabricated.
006:138 Yusufali And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.
006:139
006:139 Khan And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.
006:139 Maulana And they say: That which is in the wombs of such and such cattle is reserved for our males, and forbidden to our wives, and if it be stillborn, they are partners in it. He will reward them for their (false) attribution. Surely He is Wise, Knowing.
006:139 Pickthal And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.
006:139 Rashad They also said, "What is in the bellies of these livestock is reserved exclusively for the males among us, and prohibited for our wives." But if it was a still birth, they permitted their wives to share therein. He will certainly requite them for their innovations. He is Most Wise, Omniscient.
006:139 Sarwar They have also said, "Whatever exists in the wombs of these animals belongs to our people alone and it is not lawful for our women." However, if they are born dead, then everyone will have a share. God will give them what they deserve for (their unjust laws). God is All-merciful and All-knowing.
006:139 Shakir And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.
006:139 Sherali And they say, `That which is in the wombs of such and such cattle is reserved for our males and is forbidden to our wives;' but if it be born dead, then they all partake thereof. HE will reward them for their assertion. Surely, HE is Wise, All-Knowing.
006:139 Yusufali They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

006:140
006:140 Khan Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.
006:140 Maulana They are losers indeed who kill their children foolishly without knowledge, and forbid that which Allah has provided for them, forging a lie against Allah. They indeed go astray, and are not guided.
006:140 Pickthal They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.
006:140 Rashad Losers indeed are those who killed their children foolishly, due to their lack of knowledge, and prohibited what GOD has provided for them, and followed innovations attributed to GOD. They have gone astray; they are not guided.
006:140 Sarwar Those who foolishly and ignorantly murdered their children, ascribed falsehood to God and made unlawful what He had given to them for their sustenance, have certainly lost much. They had gone far away from the right guidance.
006:140 Shakir They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.
006:140 Sherali Losers indeed are they who slay their children foolishly for lack of knowledge, and make unlawful what ALLAH has provided for them, forging a lie against ALLAH. They have indeed gone astray and are not rightly guided.
006:140 Yusufali Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.
006:141
006:141 Section 17: Idolaters' Self-imposed Prohibitions
006:141 Khan And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifun (those who waste by extravagance),
006:141 Maulana And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals;
006:141 Pickthal He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.
006:141 Rashad He is the One who established gardens, trellised and untrellised, and palm trees, and crops with different tastes, and olives, and pomegranate - fruits that are similar, yet dissimilar. Eat from their fruits, and give the due alms on the day of harvest, and do not waste anything. He does not love the wasters.
006:141 Sarwar It is He who has created all kinds of gardens, those raised on trellises and those without, palm-trees and the crops of different seasons, and olives and pomegranates of all types. You may eat their fruits that they produce but pay God's share on the harvest day. Do not be excessive for God does not love those who are excessive.
006:141 Shakir And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.
006:141 Sherali And HE it is Who produces gardens, trellised and untrellised, and the date-palm and the corn-fields whose fruits vary in taste, and the olive and the pomegranate, similar and dissimilar. Eat of the fruit thereof when they bear fruit, and pay HIS due on the day of the harvest and exceed not the bounds. Surely, ALLAH loves not those who exceed the bounds.
006:141 Yusufali It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.
006:142
006:142 Khan And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allah has provided for you, and follow not the footsteps of Shaitan (Satan). Surely he is to you an open enemy.
006:142 Maulana And of the cattle (He has created) some for burden and some for slaughter. Eat of that which Allah has given you and follow not the footsteps of the devil. Surely he is your open enemy --
006:142 Pickthal And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.
006:142 Rashad Some livestock supply you with transportation, as well as bedding materials. Eat from GOD's provisions to you, and do not follow the steps of Satan; he is your most ardent enemy.
006:142 Sarwar God has created animals, both small and large. Eat from what God has given you for your sustenance and do not follow in the footsteps of Satan. He is your sworn enemy.
006:142 Shakir And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.
006:142 Sherali And of the cattle HE has created some for burden and some for slaughter. Eat of that which ALLAH has provided for you, and follow not in the footsteps of Satan. Surely he is to you an open foe.
006:142 Yusufali Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

006:143
006:143 Khan Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."
006:143 Maulana Eight in pairs -- of the sheep two and of the goats two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful;
006:143 Pickthal Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.
006:143 Rashad Eight kinds of livestock: regarding the two kinds of sheep, and the two kinds of goats, say, "Is it the two males that He prohibited, or the two females, or the contents of the wombs of the two females? Tell me what you know, if you are truthful."
006:143 Sarwar (Supposing) that there are eight pairs of cattle, two pairs of sheep, and two pairs of goats. Tell Me (which is lawful and which is not)? Are the two males unlawful (to eat) or the two females or those that are in the wombs of the females? If you are truthful, then, answer Me exactly.
006:143 Shakir Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.
006:143 Sherali And of the cattle HE has created eight mates - of the sheep two, and of the goats two. Say, `Is it the two males HE has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.'
006:143 Yusufali (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:
006:144
006:144 Khan And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zalimun (polytheists and wrong-doers, etc.)."
006:144 Maulana And of the camels two and of the cows two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who is then more unjust than he who forges a lie against Allah to lead men astray without knowledge? Surely Allah guides not the iniquitous people.
006:144 Pickthal And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.
006:144 Rashad Regarding the two kinds of camels, and the two kinds of cattle, say, "Is it the two males that He prohibited, or the two females, or the contents of the wombs of the two females? Were you witnesses when GOD decreed such prohibitions for you? Who is more evil than those who invent such lies and attribute them to GOD? They thus mislead the people without knowledge. GOD does not guide such evil people."
006:144 Sarwar Of the two pairs of camels and cows, are the males unlawful (to eat) or the females or that which exists in the wombs of the females? Were you present when God commanded you to do this? Who are more unjust than those who ascribe falsehood to God and out of ignorance make others go astray? God does not guide the unjust.
006:144 Shakir And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.
006:144 Sherali And of the camels two, and of the oxen two. Say, `Is it the two males that HE has forbidden or the two females or that which the wombs of the two females contain? Were you present when ALLAH enjoined this on you?' Who is more unjust than he who forges a lie against ALLAH that HE may lead men astray without knowledge? Surely, ALLAH guides not the unjust people.
006:144 Yusufali Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.
006:145
006:145 Section 18: Prohibited Foods
006:145 Khan Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."
006:145 Maulana Say, I find not in that which is revealed to me aught forbidden for an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine -- for that surely is unclean -- or what is a transgression, other than (the name of) Allah having been invoked on it. But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.
006:145 Pickthal Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.
006:145 Rashad Say, "I do not find in the revelations given to me any food that is prohibited for any eater except: (1) carrion, (2) running blood, (3) the meat of pigs, for it is contaminated, and (4) the meat of animals blasphemously dedicated to other than GOD." If one is forced (to eat these), without being deliberate or malicious, then your Lord is Forgiver, Most Merciful.
006:145 Sarwar (Muhammad), tell them, "I do not find anything which has been made unlawful to eat in what has been revealed to me except carrion, blood flowing from the body, pork (for pork is absolutely filthy) and the flesh of the animals slaughtered without the mention of the name of God. However, in an emergency, when one does not have any intention of rebelling or transgressing against the law, your Lord will be All-forgiving and All-merciful.
006:145 Shakir Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.
006:145 Sherali Say, `I find not in what has been revealed to me aught forbidden to an eater who desires to eat it, except it be that which dies of itself or blood poured forth, or the flesh of swine - for all that is unclean - or what is profane, on which is invoked the name of other than ALLAH. But whoso is driven by necessity, being neither disobedient nor exceeding the limit, then, surely, they Lord is Most Forgiving, Merciful.
006:145 Yusufali Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.

006:146
006:146 Khan And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.
006:146 Maulana And to those who are Jews We forbade every animal having claws and of oxen and sheep We forbade them the fat thereof, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely truthful.
006:146 Pickthal Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.
006:146 Rashad For those who are Jewish we prohibited animals with undivided hoofs; and of the cattle and sheep we prohibited the fat, except that which is carried on their backs, or in the viscera, or mixed with bones. That was a retribution for their transgressions, and we are truthful.
006:146 Sarwar We made unlawful for the Jews all the claw-footed animals, fat of the cows, sheep and goats except what is found on their backs, intestines and whatever is mixed with their bones. Thus, did We recompense them for their rebellion and We are certainly truthful.
006:146 Shakir And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.
006:146 Sherali And to those who are Jews WE forbade all animals having claws; and of the oxen and the sheep and goats did WE forbid them their fats, save that which their backs bear or the entrails or that which is mixed with the bones. With that did WE recompense them for their rebellion. And most surely WE are truthful.
006:146 Yusufali For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).
006:147
006:147 Khan If they (Jews) belie you (Muhammad SAW) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimun (criminals, polytheists, sinners, etc.)."
006:147 Maulana But if they give thee the lie, then say: Your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.
006:147 Pickthal So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.
006:147 Rashad If they disbelieve you, then say, "Your Lord possesses infinite mercy, but His retribution is unavoidable for the guilty people."
006:147 Sarwar They reject you. (Muhammad), tell them, "Your Lord's mercy is completely overwhelming, but no one can save the sinful from His wrath."
006:147 Shakir But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.
006:147 Sherali But if they accuse thee of falsehood, say, `Your Lord is the Lord of all-embracing mercy, and HIS wrath shall not be turned back from the guilty people.'
006:147 Yusufali If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.
006:148
006:148 Khan Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."
006:148 Maulana Those who are polytheists say: If Allah pleased we would not have set up (aught with Him) nor our fathers, nor would have made anything unlawful. Thus did those before them reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies.
006:148 Pickthal They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.
006:148 Rashad The idol worshipers say, "Had GOD willed, we would not practice idolatry, nor would our parents, nor would we prohibit anything." Thus did those before them disbelieve, until they incurred our retribution. Say, "Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess."
006:148 Sarwar The pagans will say, "Had God wanted, we would not have worshipped idols, nor would our fathers, nor would we have made anything unlawful." Others before them had also spoken such lies until they experienced the severity of Our wrath. (Muhammad), ask them, "Do you possess any knowledge? If so, tell us about it. You follow only conjectures and preach falsehood."
006:148 Shakir Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.
006:148 Sherali Those who associate gods with ALLAH will say, `If ALLAH had pleased, we would not have associated gods with HIM, nor would our fathers, nor would we have made anything unlawful.' In the like manner did those who were before them accuse God's Messengers of falsehood, until they tasted OUR wrath. Say, `Have you any knowledge? Then produce it for us. You only follow mere conjecture. And you only tell lies.'
006:148 Yusufali Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."
006:149
006:149 Khan Say: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all."
006:149 Maulana Say: Then Allah’s is the conclusive argument; so if He had pleased, He would have guided you all.
006:149 Pickthal Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
006:149 Rashad Say, "GOD possesses the most powerful argument; if He wills He can guide all of you."
006:149 Sarwar Say, "Final authority belongs only to God. Had He wanted, He would have given you all guidance".
006:149 Shakir Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.
006:149 Sherali Say, `ALLAH's is the argument that reaches home. If HE had enforced HIS Will, HE would have surely guided you all.'
006:149 Yusufali Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

006:150
006:150 Khan Say: "Bring forward your witnesses, who can testify that Allah has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."
006:150 Maulana Say: Bring your witnesses who bear witness that Allah forbade this. If they bear witness, then do not thou bear witness with them. And follow not the low desires of those who reject Our messages and those who believe not in the Hereafter, and they make (others) equal with their Lord.
006:150 Pickthal Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.
006:150 Rashad Say, "Bring your witnesses who would testify that GOD has prohibited this or that." If they testify, do not testify with them. Nor shall you follow the opinions of those who reject our revelations, and those who disbelieve in the Hereafter, and those who stray away from their Lord.
006:150 Sarwar Ask them to call their witness who will testify that God has made certain things unlawful. Even if they do testify, do not testify with them. Do not follow the desires of those who have rejected Our revelations and the pagans who do not believe in the Day of Judgment.
006:150 Shakir Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.
006:150 Sherali Say, `Produce your witnesses who testify that ALLAH has forbidden this.' If they bear witness, bear thou not witness with them, nor follow thou the evil desires of those who treat OUR Signs as lies and those who believe not in the Hereafter and who set up equals to their Lord.
006:150 Yusufali Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.
006:151
006:151 Section 19: Guiding Rules of Life
006:151 Khan Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.
006:151 Maulana Say: Come! I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty -- We will provide for you and for them -- and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand.
006:151 Pickthal Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.
006:151 Rashad Say, "Come let me tell you what your Lord has really prohibited for you: You shall not set up idols besides Him. You shall honor your parents. You shall not kill your children from fear of poverty - we provide for you and for them. You shall not commit gross sins, obvious or hidden. You shall not kill - GOD has made life sacred - except in the course of justice. These are His commandments to you, that you may understand."
006:151 Sarwar (Muhammad), say, "Let me tell you about what your Lord has commanded: Do not consider anything equal to God; Be kind to your parents; Do not murder your children out of fear of poverty, for We give sustenance to you and to them. Do not even approach indecency either in public or in private. Take not a life which God has made sacred except by way of justice and law. Thus does He command you that you may learn wisdom.
006:151 Shakir Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.
006:151 Sherali Say, `I will recite to you what your Lord has forbidden, that you associate not anything as partner with HIM; and that you do good to parents, and that you slay not your children for fear of poverty - it is WE who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand.
006:151 Yusufali Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

006:152
006:152 Khan "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.
006:152 Maulana And approach not the property of the orphan except in the best manner, until he attains his maturity. And give full measure and weight with equity -- We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative. And fulfil Allah's covenant. This He enjoins on you that you may be mindful;
006:152 Pickthal And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
006:152 Rashad You shall not touch the orphans' money except in the most righteous manner, until they reach maturity. You shall give full weight and full measure when you trade, equitably. We do not burden any soul beyond its means. You shall be absolutely just when you bear witness, even against your relatives. You shall fulfill your covenant with GOD. These are His commandments to you, that you may take heed.
006:152 Sarwar Do not handle the property of the orphans except with a good reason until they become mature and strong. Maintain equality in your dealings by the means of measurement and balance. No soul is responsible for what is beyond it's ability. Be just in your words, even if the party involved is one of your relatives and keep your promise with God. Thus does your Lord guide you so that you may take heed.
006:152 Shakir And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;
006:152 Sherali `And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. WE charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of ALLAH. That is what HE enjoins upon you, that you may take care.'
006:152 Yusufali And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.
006:153
006:153 Khan "And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious - see V.2:2)."
006:153 Maulana And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty.
006:153 Pickthal And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).
006:153 Rashad This is My path - a straight one. You shall follow it, and do not follow any other paths, lest they divert you from His path. These are His commandments to you, that you may be saved.
006:153 Sarwar This is My path and it is straight. Follow it and not other paths which will lead you far away from the path of God. Thus does God guide you so that you may become pious.
006:153 Shakir And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).
006:153 Sherali And say, `This is MY straight path. So follow it; and follow not other ways, lest they lead you away from HIS way. That is what HE enjoins upon you, that you may be able to guard against evils. '
006:153 Yusufali Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.
006:154
006:154 Khan Then, We gave Musa (Moses) the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.
006:154 Maulana Again, We gave the Book to Moses to complete (Our blessings) on him who would do good, and making plain all things and a guidance and a mercy, so that they might believe in the meeting with their Lord.
006:154 Pickthal Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
006:154 Rashad And we gave Moses the scripture, complete with the best commandments, and detailing everything, and a beacon and mercy, that they may believe in meeting their Lord.
006:154 Sarwar We gave Moses the Book to complete (Our favor) for the righteous ones, the Book that contained a detailed explanation of all things, a guide and a mercy so that perhaps they would have faith in the Day of Judgment.
006:154 Shakir Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.
006:154 Sherali Moreover, WE gave Moses the Book - completing the favour upon him who did good, and an explanation of all necessary things, and a guidance and a mercy - that they might believe in the meeting with their Lord.
006:154 Yusufali Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.
006:155
006:155 Section 20: The Goal for the Faithful
006:155 Khan And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).
006:155 Maulana And this is a Book We have revealed, full of blessings; so follow it and keep your duty that mercy may be shown to you,
006:155 Pickthal And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.
006:155 Rashad This too is a blessed scripture that we have revealed; you shall follow it and lead a righteous life, that you may attain mercy.
006:155 Sarwar This Book (Quran) which We have revealed is a blessed one. Follow its guidance and have piety so that you perhaps may receive mercy
006:155 Shakir And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.
006:155 Sherali And this is a Book which WE have sent down; full of blessings. So follow it, and guard against evils that you may be shown mercy,
006:155 Yusufali And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

006:156
006:156 Khan Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."
006:156 Maulana Lest you should say that the Book was revealed only to two parties before us and we were truly unaware of what they read,
006:156 Pickthal Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;
006:156 Rashad Now you can no longer say, "The scripture was sent down to two groups before us, and we were unaware of their teachings."
006:156 Sarwar and will not say that the Book was revealed only to two groups of people before you, or that you were ignorant of its knowledge,
006:156 Shakir Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.
006:156 Sherali Lest you should say, `The Book was sent down only to two peoples before us, and we were indeed unaware of what they read;'
006:156 Yusufali Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"
006:157
006:157 Khan Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away (from them).
006:157 Maulana Or, lest you should say: If the Book had been revealed to us, we would have been better guided than they. So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who is then more unjust than he who rejects Allah’s messages and turns away from them? We reward those who turn away from Our messages with an evil chastisement because they turned away.
006:157 Pickthal Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.
006:157 Rashad Nor can you say, "If only a scripture could come down to us, we would be better guided than they." A proven scripture has now come to you from your Lord, and a beacon, and a mercy. Now, who is more evil than one who rejects these proofs from GOD, and disregards them? We will commit those who disregard our proofs to the worst retribution for their heedlessness.
006:157 Sarwar or proclaim, "Had the Book been revealed to us, we would have followed its guidance better than the (Jews and Christians). Evidence, guidance, and mercy have already come to you from your Lord. Who are more unjust than those who reject God's revelations and turn away from them? We will give an evil recompense to those who turn away from Our revelations and a terrible torment for their disregard (of Our guidance)
006:157 Shakir Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.
006:157 Sherali Or lest you should say, `Had the Book been sent down to us, we should surely have been better guided than they.' There has now come to you a clear evidence from your Lord and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of ALLAH and turns away from them? WE will requite those who turns away from OUR Signs with an evil punishment because of their turning away.
006:157 Yusufali Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.
006:158
006:158 Khan Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."
006:158 Maulana They wait not aught but that the angels should come to them, or that thy Lord should come, or that some of the signs of thy Lord should come. On the day when some of the signs of thy Lord come, its faith will not profit a soul which believed not before, nor earned good through its faith. Say: Wait; we too are waiting.
006:158 Pickthal Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.
006:158 Rashad Are they waiting for the angels to come to them, or your Lord, or some physical manifestations of your Lord? The day this happens, no soul will benefit from believing if it did not believe before that, and did not reap the benefits of belief by leading a righteous life. Say, "Keep on waiting; we too are waiting."
006:158 Sarwar Are they waiting until the angels or your Lord come to them or for some miracles to take place? On the day when some miracles of God will take place, the belief of any soul will be of no avail to it unless some good deeds have been done with it, or it has been formed before the coming of such a day. (Muhammad), tell them, "Wait and we, too, are waiting."
006:158 Shakir They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.
006:158 Sherali They are but waiting that angels should come to them or that thy Lord should come or there should come some of the Signs of thy Lord. The day when some of the Signs of thy Lord shall come, it shall not profit a soul to believe, which had not believed before, nor earned any good by its faith. Say, `Wait ye, we too are waiting.'
006:158 Yusufali Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."

006:159
006:159 Khan Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.
006:159 Maulana As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did.
006:159 Pickthal Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.
006:159 Rashad Those who divide themselves into sects do not belong with you. Their judgment rests with GOD, then He will inform them of everything they had done.
006:159 Sarwar Some of those who have divided their religion into different sects are not your concern. Their affairs are in the hands of God Who will show them all that they have done.
006:159 Shakir Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.
006:159 Sherali As for those who split up their religion and became divided into sects, thou hast no concern at all with them. Surely, their affair is with ALLAH, then shall HE inform them of what they used to do.
006:159 Yusufali As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.
006:160
006:160 Khan Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger SAW) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger SAW) shall have only the recompense of the like thereof, and they will not be wronged.
006:160 Maulana Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged.
006:160 Pickthal Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.
006:160 Rashad Whoever does a righteous work receives the reward for ten, and the one who commits a sin is requited for only one. No one suffers the slightest injustice.
006:160 Sarwar For a single good deed, one will be rewarded tenfold. But the recompense for a bad deed will be equal to that of the deed and no injustice will be done to anyone.
006:160 Shakir Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.
006:160 Sherali Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall be requited only with the like of it; and they shall not be wronged.
006:160 Yusufali He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.
006:161
006:161 Khan Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikun (see V.2:105)."
006:161 Maulana Say: As for me, my Lord has guided me to the right path -- a right religion, the faith of Abraham, the upright one, and he was not of the polytheists.
006:161 Pickthal Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.
006:161 Rashad Say, "My Lord has guided me in a straight path - the perfect religion of Abraham, monotheism. He never was an idol worshiper."
006:161 Sarwar (Muhammad), tell them, "My Lord has guided me to the right path, a well established religion and the upright tradition of Abraham who was not a pagan".
006:161 Shakir Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.
006:161 Sherali Say, `My Lord has guided me unto a straight path - the right religion, the religion of Abraham, the upright. And he was not of those who associated gods with ALLAH.
006:161 Yusufali Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."
006:162
006:162 Khan Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
006:162 Maulana Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds --
006:162 Pickthal Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.
006:162 Rashad Say, "My Contact Prayers (Salat), my worship practices, my life and my death, are all devoted absolutely to GOD alone, the Lord of the universe.
006:162 Sarwar Say, "My prayer, sacrifice, life, and death are all for God, the Lord of the Universe.
006:162 Shakir Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;
006:162 Sherali Say, `My Prayer and my sacrifice and my life and my death are all for ALLAH, the Lord of the worlds;
006:162 Yusufali Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:
006:163
006:163 Khan "He has no partner. And of this I have been commanded, and I am the first of the Muslims."
006:163 Maulana No associate has He. And this am I commanded, and I am the first of those who submit.
006:163 Pickthal He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).
006:163 Rashad "He has no partner. This is what I am commanded to believe, and I am the first to submit."
006:163 Sarwar Nothing is equal to Him. Thus are the commandments which I have received and he is the first Muslim (submitted to the will of God)."
006:163 Shakir No associate has He; and this am I commanded, and I am the first of those who submit.
006:163 Sherali HE has no partner. And so I am commanded, and I am the first of those who submit.'
006:163 Yusufali No partner hath He: this am I commanded, and I am the first of those who bow to His will.

006:164
006:164 Khan Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."
006:164 Maulana Say: Shall I seek a Lord other than Allah, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bear the burden of another. Then to your Lord is your return, so He will inform you of that in which you differed.
006:164 Pickthal Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.
006:164 Rashad Say, "Shall I seek other than GOD as a lord, when He is the Lord of all things? No soul benefits except from its own works, and none bears the burden of another. Ultimately, you return to your Lord, then He informs you regarding all your disputes."
006:164 Sarwar (Muhammad), tell them, "Should I take a lord besides God when He is the Lord of all things?" All one's evil deeds are against one's own soul. No one will be considered responsible for another's sins. You will all be returned to your Lord who will tell you what is right and wrong in disputed matters among you.
006:164 Shakir Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.
006:164 Sherali Say, `Shall I seek a Lord, other than ALLAH while HE is the Lord of all things?' And no soul earns evil but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and HE will inform you of that wherein you used to differ.
006:164 Yusufali Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."
006:165
006:165 Khan And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.
006:165 Maulana And He it is Who has made you successors in the land and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful.
006:165 Pickthal He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.
006:165 Rashad He is the One who made you inheritors of the earth, and He raised some of you above others in rank, in order to test you in accordance with what He has given you. Surely, your Lord is efficient in enforcing retribution, and He is Forgiver, Most Merciful.
006:165 Sarwar On earth, We have made each of your generations the successors of their predecessors; We have made some of you do good deeds of a higher degree than others. He will test you in this way through what He has revealed to you. Your Lord's retribution is swift and He is certainly All-forgiving and All-merciful.
006:165 Shakir And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.
006:165 Sherali And HE it is who made you successors of others on the earth and has exalted some of you over others in degrees of rank, that HE may try you by that which HE has given you. Surely, thy Lord is Quick in punishment; and surely, HE is Most Forgiving, Merciful.
006:165 Yusufali It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.
007:000
007:000 Translations of the Qur'an, Chapter 7: AL-ARAF (THE HEIGHTS). Total Verses: 206. Revealed At: MAKKA
007:000 In the name of God, Most Gracious, Most Merciful
007:001
007:001 Section 1: Opponents’ Doom
007:001 Khan Alif-Lam-Mim-Sad. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
007:001 Maulana I, Allah, am the best Knower, the Truthful.
007:001 Pickthal Alif. Lam. Mim. Sad.
007:001 Rashad A. L. M. S.
007:001 Sarwar Lam. Mim. Sad.
007:001 Shakir Alif Lam Mim Suad.
007:001 Sherali Alif, Lam, Mim, Sad.
007:001 Yusufali Alif, Lam, Mim, Sad.
007:002
007:002 Khan (This is the) Book (the Qur'an) sent down unto you (O Muhammad SAW), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers.
007:002 Maulana A Book revealed to thee -- so let there be no straitness in thy breast concerning it -- that thou mayest warn thereby, and a Reminder to the believers.
007:002 Pickthal (It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers.
007:002 Rashad This scripture has been revealed to you - you shall not harbor doubt about it in your heart - that you may warn with it, and to provide a reminder for the believers.
007:002 Sarwar A book has been revealed to you, (Muhammad). You should not hesitate to convey its warning and its good advice to the believers.
007:002 Shakir A Book revealed to you-- so let there be no straitness in your breast on account of it-- that you may warn thereby, and a reminder close to the believers.
007:002 Sherali This is a Book revealed unto thee - so let there be no straightness in thy bosom concerning it - that thou mayest warn thereby and that it be an exhortation to the believers.
007:002 Yusufali A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers).

007:003
007:003 Khan [Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!
007:003 Maulana Follow what has been revealed to you from your Lord and follow not besides Him any guardians; little do you mind!
007:003 Pickthal (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!
007:003 Rashad You shall all follow what is revealed to you from your Lord; do not follow any idols besides Him. Rarely do you take heed.
007:003 Sarwar (People), follow whatever is revealed to you from your Lord and do not follow other guardians besides Him. However, you pay very little attention (to Our words).
007:003 Shakir Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.
007:003 Sherali Follow that which has been sent down to you from your Lord, and follow no protectors other than HIM. But you seldom take warning.
007:003 Yusufali Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.
007:004
007:004 Khan And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.
007:004 Maulana And how many a town have We destroyed! So Our punishment came to it by night or while they slept at midday.
007:004 Pickthal How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.
007:004 Rashad Many a community we annihilated; they incurred our retribution while they were asleep, or wide awake.
007:004 Sarwar How many cities have We destroyed! Our wrath struck their people at night or during their midday siesta.
007:004 Shakir And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.
007:004 Sherali How many a town have WE destroyed ! And our punishment came upon it by night or while they slept at noon.
007:004 Yusufali How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.
007:005
007:005 Khan No cry did they utter when Our Torment came upon them but this: "Verily, we were Zalimun (polytheists and wrong-doers, etc.)".
007:005 Maulana Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were wrongdoers.
007:005 Pickthal No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.
007:005 Rashad Their utterance when our retribution came to them was: "Indeed, we have been transgressors."
007:005 Sarwar When Our wrath struck them, they could do nothing but confess to their sins.
007:005 Shakir Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.
007:005 Sherali So when our punishment came upon them, their cry was nothing but they said, `We were indeed wrongdoers ! '
007:005 Yusufali When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."
007:006
007:006 Khan Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
007:006 Maulana Then certainly We shall question those to whom messengers were sent, and We shall question the messengers,
007:006 Pickthal Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.
007:006 Rashad We will certainly question those who received the message, and we will question the messengers.
007:006 Sarwar We will certainly question the people and the Messengers sent to them.
007:006 Shakir Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers;
007:006 Sherali And WE will certainly question those to whom the Messengers were sent and WE will certainly question the Messengers.
007:006 Yusufali Then shall we question those to whom Our message was sent and those by whom We sent it.
007:007
007:007 Khan Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.
007:007 Maulana Then surely We shall relate to them with knowledge, and We are never absent.
007:007 Pickthal Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).
007:007 Rashad We will inform them authoritatively, for we were never absent.
007:007 Sarwar We will tell them with absolute certainty (what they had done) for We had never been absent from them (during their lifetime).
007:007 Shakir Then most certainly We will relate to them with knowledge, and We were not absent.
007:007 Sherali The will WE certainly relate to them their deeds with knowledge, for WE were never absent.
007:007 Yusufali And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).
007:008
007:008 Khan And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
007:008 Maulana And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful.
007:008 Pickthal The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.
007:008 Rashad The scales will be set on that day, equitably. Those whose weights are heavy will be the winners.
007:008 Sarwar (Everyone's deeds) will certainly be weighed (and evaluated) on the Day of Judgment. Those whose good deeds weigh heavier than their bad deeds will have everlasting happiness.
007:008 Shakir And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;
007:008 Sherali And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.
007:008 Yusufali The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:
007:009
007:009 Khan And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
007:009 Maulana And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.
007:009 Pickthal And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.
007:009 Rashad As for those whose weights are light, they will be the ones who lost their souls as a consequence of disregarding our revelations, unjustly.
007:009 Sarwar As for those whose bad deeds weigh heavier, they will lose their souls for their injustice to Our revelations.
007:009 Shakir And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.
007:009 Sherali And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust concerning OUR Signs.
007:009 Yusufali Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

007:010
007:010 Khan And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
007:010 Maulana And certainly We established you in the earth and made therein means of livelihood for you; little it is that you give thanks!
007:010 Pickthal And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!
007:010 Rashad We have established you on earth, and we have provided for you the means of support therein. Rarely are you appreciative.
007:010 Sarwar We have made you inhabit the land and provided you with the means of sustenance. Only a few of you give thanks.
007:010 Shakir And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.
007:010 Sherali And WE have established you in the earth and provided for you therein the means of subsistence. But little thanks do you give.
007:010 Yusufali It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!
007:011
007:011 Section 2: The Devil’s Opposition to Man
007:011 Khan And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.
007:011 Maulana And We indeed created you, then We fashioned you, then We said to the angels: Make submission to Adam. So they submitted, except Iblis; he was not of those who submitted.
007:011 Pickthal And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.
007:011 Rashad We created you, then we shaped you, then we said to the angels, "Fall prostrate before Adam." They fell prostrate, except Iblees (Satan); he was not with the prostrators.
007:011 Sarwar We created and shaped you, then told the angels to prostrate themselves before Adam. All the angels obeyed except Satan who did not.
007:011 Shakir And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except Iblis; he was not of those who prostrated.
007:011 Sherali And WE indeed created you and then WE gave you shape; and then WE said to the angels, `Submit to Adam; and they all submitted. But Iblis did not; he will not be of those who submit.
007:011 Yusufali It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.
007:012
007:012 Khan (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."
007:012 Maulana He said: What hindered thee that thou didst not submit when I commanded thee? He said: I am better than he; thou hast created me of fire while him Thou didst create of dust.
007:012 Pickthal He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.
007:012 Rashad He said, "What prevented you from prostrating when I ordered you?" He said, "I am better than he; You created me from fire, and created him from mud."
007:012 Sarwar God asked, "What made you disobey Me?" Satan replied, "I am better than Adam, for You have created me out of fire and Adam out of clay."
007:012 Shakir He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.
007:012 Sherali God said, `What prevented thee from submitting when I commanded thee?' He said, `I am better than he. Thou hast created me of fire while him hast thou created of clay.'
007:012 Yusufali (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay.”
007:013
007:013 Khan (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
007:013 Maulana He said: Then get forth from this (state), for it is not for thee to behave proudly therein. Go forth, therefore, surely thou art of the abject ones.
007:013 Pickthal He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.
007:013 Rashad He said, "Therefore, you must go down, for you are not to be arrogant here. Get out; you are debased."
007:013 Sarwar The Lord ordered Satan to get out (of Paradise) saying, "This is no place for you to be proud. Get out of this place, for you are worthless".
007:013 Shakir He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.
007:013 Sherali God said, `Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.'
007:013 Yusufali (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures).”
007:014
007:014 Khan (Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
007:014 Maulana He said: Respite me till the day when they are raised.
007:014 Pickthal He said: Reprieve me till the day when they are raised (from the dead).
007:014 Rashad He said, "Grant me a respite, until the Day of Resurrection."
007:014 Sarwar Satan asked the Lord to give him respite (keep him alive) until the Day of Resurrection.
007:014 Shakir He said: Respite me until the day when they are raised up.
007:014 Sherali He said, `Respite me till the day when they will be raised up.'
007:014 Yusufali He said: "Give me respite till the day they are raised up."
007:015
007:015 Khan (Allah) said: "You are of those allowed respite."
007:015 Maulana He said: Thou art surely of the respited ones.
007:015 Pickthal He said: Lo! thou art of those reprieved.
007:015 Rashad He said, "You are granted a respite."
007:015 Sarwar The Lord told him, "We will grant you this respite."
007:015 Shakir He said: Surely you are of the respited ones.
007:015 Sherali God said, `Thou art of those who are respited.'
007:015 Yusufali (Allah) said: "Be thou among those who have respite."

007:016
007:016 Khan (Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
007:016 Maulana He said: As Thou hast adjudged me to be erring, I will certainly lie in wait for them in Thy straight path,
007:016 Pickthal He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.
007:016 Rashad He said, "Since You have willed that I go astray, I will skulk for them on Your straight path.
007:016 Sarwar Then Satan said, "Because you have made me go astray, I shall certainly try to seduce people into straying from the right path.
007:016 Shakir He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path.
007:016 Sherali He said, `Now, since Thou hast adjudge me to be erring, I will assuredly lie in wait for them on Thy straight path;
007:016 Yusufali He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:
007:017
007:017 Khan Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
007:017 Maulana Then I shall certainly come upon them from before them and from behind them, and from their right and from their left; and Thou wilt not find most of them thankful.
007:017 Pickthal Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).
007:017 Rashad "I will come to them from before them, and from behind them, and from their right, and from their left, and You will find that most of them are unappreciative."
007:017 Sarwar I shall attack them from all directions and You will not find many of them giving You thanks".
007:017 Shakir Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.
007:017 Sherali `Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful.
007:017 Yusufali "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."
007:018
007:018 Khan (Allah) said (to Iblis) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."
007:018 Maulana He said: Get out of it, despised, driven away. Whoever of them will follow thee, I will certainly fill hell with you all.
007:018 Pickthal He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.
007:018 Rashad He said, "Get out therefrom, despised and defeated. Those among them who follow you, I will fill Hell with you all.
007:018 Sarwar The Lord told Satan, "Get out of this garden, for you are banished and despised. Hell will be filled with all of those who follow you."
007:018 Shakir He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.
007:018 Sherali God said, `Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all;'
007:018 Yusufali (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.
007:019
007:019 Khan "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)."
007:019 Maulana And (We said): O Adam, dwell thou and thy wife in the garden, so eat from whence you desire, but go not near this tree, lest you become of the unjust.
007:019 Pickthal And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.
007:019 Rashad "As for you, Adam, dwell with your wife in Paradise, and eat therefrom as you please, but do not approach this one tree, lest you fall in sin."
007:019 Sarwar Then the Lord said, "Adam, stay in the garden with your spouse and eat whatever you want therein, but do not go near this tree lest you transgress".
007:019 Shakir And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.
007:019 Sherali `O Adam ! dwell thou and thy wife in the Garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers.
007:019 Yusufali "O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."
007:020
007:020 Khan Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."
007:020 Maulana But the devil made an evil suggestion to them that he might make manifest to them that which had been hidden from them of their shame, and he said: Your Lord has forbidden you this tree, lest you become angels or become of the immortals.
007:020 Pickthal Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.
007:020 Rashad The devil whispered to them, in order to reveal their bodies, which were invisible to them. He said, "Your Lord did not forbid you from this tree, except to prevent you from becoming angels, and from attaining eternal existence."
007:020 Sarwar Satan tempted them to reveal that which was kept private from them and said, "Your Lord has not prohibited you (to eat the fruits of this tree) unless you want to be angels or immortal."
007:020 Shakir But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.
007:020 Sherali But satan made evil suggestions to them so that he might make known to them what was hidden from them of their shame and said, `Your Lord has only forbidden you this tree, lest you become angels or lest you become of the immortals.'
007:020 Yusufali Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

007:021	
007:021 Khan	And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
007:021 Maulana	And he swore to them both: Surely I am a sincere adviser to you --
007:021 Pickthal	And he swore unto them (saying): Lo! I am a sincere adviser unto you.
007:021 Rashad	He swore to them, "I am giving you good advice."
007:021 Sarwar	Satan swore before them that he was giving them good advice.
007:021 Shakir	And he swore to them both: Most surely I am a sincere adviser to you.
007:021 Sherali	And he swore to them, saying, `Surely I am a sincere counsellor unto you.'
007:021 Yusufali	And he swore to them both, that he was their sincere adviser.
007:022	
007:022 Khan	So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?"
007:022 Maulana	Thus he caused them to fall by deceit. So when they had tasted of the tree, their shame became manifest to them, and they both began to cover themselves with the leaves of the garden. And their Lord called to them: Did I not forbid you that tree, and say to you that the devil is surely your open enemy?
007:022 Pickthal	Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?
007:022 Rashad	He thus duped them with lies. As soon as they tasted the tree, their bodies became visible to them, and they tried to cover themselves with the leaves of Paradise. Their Lord called upon them: "Did I not enjoin you from that tree, and warn you that the devil is your most ardent enemy?"
007:022 Sarwar	Thus, he deceitfully showed them (the tree). When they had tasted (fruits) from the tree, their private parts became revealed to them and they began to cover their private parts with leaves from the garden. Their Lord then called out to them saying, "Did I not forbid you to eat (fruits) from the tree and tell you that Satan was your sworn enemy?".
007:022 Shakir	Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?
007:022 Sherali	So he caused them to fall into disobedience by deceit. And when they tasted of the tree, their shame became manifest to them and they both began to cover themselves with the leaves of the Gardens. And their Lord called them, saying, `Did I not forbid you that tree and tell you, verily Satan is to you an open enemy?'
007:022 Yusufali	So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?”
007:023	
007:023 Khan	They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."
007:023 Maulana	They said: Our Lord, we have wronged ourselves; and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.
007:023 Pickthal	They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!
007:023 Rashad	They said, "Our Lord, we have wronged our souls, and unless You forgive us and have mercy on us, we will be losers."
007:023 Sarwar	They replied, "Lord, we have done injustice to our souls. If You will not forgive us and have mercy on us, we shall certainly have incurred a great loss."
007:023 Shakir	They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.
007:023 Sherali	They said, `Our Lord, we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be of the losers.'
007:023 Yusufali	They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.”
007:024	
007:024 Khan	(Allah) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitan (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time."
007:024 Maulana	He said: Go forth -- some of you, the enemies of others. And there is for you in the earth an abode and a provision for a time.
007:024 Pickthal	He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.
007:024 Rashad	He said, "Go down as enemies of one another. On earth shall be your habitation and provision for awhile."
007:024 Sarwar	The Lord told them to leave the garden as each other's enemies and go to earth to dwell and benefit from the means therein for an appointed time.
007:024 Shakir	He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.
007:024 Sherali	God said, `Go forth, some of you will be enemies of others. And for you there is an abode on the earth and a provision for a time.'
007:024 Yusufali	(Allah) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time.”
007:025	
007:025 Khan	He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e.resurrected)."
007:025 Maulana	He said: Therein shall you live, and therein shall you die, and there-from shall you be raised.
007:025 Pickthal	He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.
007:025 Rashad	He said, "On it you will live, on it you will die, and from it you will be brought out."
007:025 Sarwar	He told them that, on earth, they would live, die, and be resurrected.
007:025 Shakir	He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.
007:025 Sherali	HE said, `Therein shall you live and therein shall you die and therefrom shall you be brought forth.'
007:025 Yusufali	He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last).”

007:026
007:026 Section 3: Warning against the Devil's Insinuations
007:026 Khan O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).
007:026 Maulana O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil -- that is the best. This is of the messages of Allah that they may be mindful.
007:026 Pickthal O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.
007:026 Rashad O children of Adam, we have provided you with garments to cover your bodies, as well as for luxury. But the best garment is the garment of righteousness. These are some of GOD's signs, that they may take heed.
007:026 Sarwar Children of Adam, We have given you clothing to cover your private parts and for beauty, but the robe of piety is the best. Thus is the guidance of God so that you may take heed.
007:026 Shakir O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.
007:026 Sherali O children of Adam, WE have indeed send down to you raiment to cover you nakedness and to be a means of adornment; but the raiment of righteousness - that is the best. That is of the commandments of ALLAH, that they may remember.
007:026 Yusufali O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!
007:027
007:027 Khan O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.
007:027 Maulana O children of Adam, let not the devil seduce you, as he expelled your parents from the garden, pulling off from their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils to be the friends of those who believe not.
007:027 Pickthal O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.
007:027 Rashad O children of Adam, do not let the devil dupe you as he did when he caused the eviction of your parents from Paradise, and the removal of their garments to expose their bodies. He and his tribe see you, while you do not see them. We appoint the devils as companions of those who do not believe.
007:027 Sarwar Children of Adam, do not let Satan seduce you, as he caused your parents to be expelled from the garden and made them take off their clothes in order to show them their private parts. Satan and those like him see you but you do not see them. We have made the Satans as friends for those who have no faith.
007:027 Shakir O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.
007:027 Sherali O children of Adam, let not Satan seduce you, even as he turned your parents out of the Garden, stripping them of their raiment that he might show them their nakedness. Truly, he sees you, he and his tribe, from where you see them not. Surely, WE have made Satan friends of those who believe not.
007:027 Yusufali O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.
007:028
007:028 Khan And when they commit a Fahisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?
007:028 Maulana And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah enjoins not indecency. Do you say of Allah what you know not?
007:028 Pickthal And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?
007:028 Rashad They commit a gross sin, then say, "We found our parents doing this, and GOD has commanded us to do it." Say, "GOD never advocates sin. Are you saying about GOD what you do not know?"
007:028 Sarwar When (The faithless) commit indecent acts they say, "We found our fathers doing this and God has commanded us to do the same." (Muhammad) tell them that God does not command anyone to commit indecency. Do you speak for God, saying things of which you have no knowledge?
007:028 Shakir And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?
007:028 Sherali And when they commit an indecency, they say, `We found our fathers doing it and ALLAH has enjoined it upon us.' Say, `ALLAH never enjoins indecencies. Do you say of ALLAH that which you know not?'
007:028 Yusufali When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"

007:029
007:029 Khan Say (O Muhammad SAW): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].
007:029 Maulana Say: My Lord enjoins justice. And set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience. As He brought you into being, so shall you return.
007:029 Pickthal Say: My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).
007:029 Rashad Say, "My Lord advocates justice, and to stand devoted to Him alone at every place of worship. You shall devote your worship absolutely to Him alone. Just as He initiated you, you will ultimately go back to Him."
007:029 Sarwar Say, "My Lord has ordered me to maintain justice. (People), pay due attention (when worshipping God). Pray to Him sincerely and be devoted in your religion. Just as He gave you life, He will bring you back to life again (after you die.)"
007:029 Shakir Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.
007:029 Sherali Say, `My Lord has enjoined justice. And fix your attention aright at everytime and place of worship and call upon HIM, making yourselves sincere towards HIM in religion. As HE brought you into being, so shall you return to HIM.'
007:029 Yusufali Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."
007:030
007:030 Khan A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Auliya' (protectors and helpers) instead of Allah, and consider that they are guided.
007:030 Maulana A party has He guided, and another party -- perdition is justly their due. Surely they took the devils for friends instead of Allah, and they think that they are rightly guided.
007:030 Pickthal A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.
007:030 Rashad Some He guided, while others are committed to straying. They have taken the devils as their masters, instead of GOD, yet they believe that they are guided.
007:030 Sarwar He has guided one group (of people) and the other group go is doomed to astray; the latter group took Satan as their guardian instead of God and thought that they were rightly guided.
007:030 Shakir A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right
007:030 Sherali Some has HE guided and for some error has become their desert. They have taken evil ones for friends instead of ALLAH and they think that they are rightly guided.
007:030 Yusufali Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.
007:031
007:031 Khan O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance).
007:031 Maulana O children of Adam, attend to your adornment at every time of prayer, and eat and drink and be not prodigal; surely He loves not the prodigals.
007:031 Pickthal O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.
007:031 Rashad O children of Adam, you shall be clean and dress nicely when you go to the masjid. And eat and drink moderately; Surely, He does not love the gluttons.
007:031 Sarwar Children of Adam, dress well when attending the mosques, eat and drink but do not be excessive for God does not love those who are excessive (in what they do).
007:031 Shakir O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.
007:031 Sherali O children of Adam ! take your adornment at every time and place of worship, and eat and drink, but be not immoderate; surely, HE does not love those who are immoderate.
007:031 Yusufali O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.

007:032
007:032 Section 4: Messengers sent for Uplift of Humanity
007:032 Khan Say (O Muhammad SAW): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge.
007:032 Maulana Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the Resurrection day. Thus do We make the messages clear for a people who know.
007:032 Pickthal Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.
007:032 Rashad Say, "Who prohibited the nice things GOD has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." We thus explain the revelations for people who know.
007:032 Sarwar (Muhammad), ask them, "Who has made it unlawful to maintain beauty and to eat the pure foods which God has created for His servants? They are made for the believers in this world and are exclusively for them in the life hereafter." Thus do We explain Our revelations to the people who have knowledge.
007:032 Shakir Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.
007:032 Sherali Say, `Who has forbidden the adornment of ALLAH which HE has produced for HIS servants and the good things of HIS providing?' Say, `They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do WE explain the Signs for a people who have knowledge.
007:032 Yusufali Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.
007:033
007:033 Khan Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."
007:033 Maulana Say: My Lord forbids only indecencies, such of them as are apparent and such as are concealed, and sin and unjust rebellion, and that you associate with Allah that for which he has sent down no authority, and that you say of Allah what you know not.
007:033 Pickthal Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.
007:033 Rashad Say, "My Lord prohibits only evil deeds, be they obvious or hidden, and sins, and unjustifiable aggression, and to set up beside GOD powerless idols, and to say about GOD what you do not know."
007:033 Sarwar (Muhammad), tell them, "My Lord has only prohibited indecent acts committed in public or in secret, all sins, unjust rebellion, considering things equal to God without any heavenly authority, and speaking for God without having any knowledge (of what He has said)."
007:033 Shakir Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.
007:033 Sherali Say, `My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with ALLAH that for which HE has sent down no authority, and that you say of ALLAH what you know not.'
007:033 Yusufali Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.
007:034
007:034 Khan And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).
007:034 Maulana And every nation has a term; so when its term comes, they cannot remain behind the least while, nor can they precede (it).
007:034 Pickthal And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).
007:034 Rashad For each community, there is a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.
007:034 Sarwar All people can only live for an appointed time. When their term ends, they will not remain (alive) even for a single hour, nor will they die before the appointed time.
007:034 Shakir And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.
007:034 Sherali And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead of it.
007:034 Yusufali To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).
007:035
007:035 Khan O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.
007:035 Maulana O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright -- they shall have no fear, nor shall they grieve.
007:035 Pickthal O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve.
007:035 Rashad O children of Adam, when messengers come to you from among you, and recite My revelations to you, those who take heed and lead a righteous life, will have nothing to fear, nor will they grieve.
007:035 Sarwar Children of Adam, when Messengers from among your own people come to you to preach My revelations, those who choose piety and reform themselves will have nothing to fear nor will they be grieved.
007:035 Shakir O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.
007:035 Sherali O children of Adam, If Messengers come to you from among yourselves, rehearsing MY Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.
007:035 Yusufali O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.

007:036
007:036 Khan But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
007:036 Maulana And those who reject Our messages and turn away from them haughtily -- these are the companions of the Fire; they shall abide in it.
007:036 Pickthal But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein.
007:036 Rashad As for those who reject our revelations, and are too arrogant to uphold them, they have incurred Hell, wherein they abide forever.
007:036 Sarwar But those who have rejected Our revelations out of pride will be the dwellers of hell fire wherein they will live forever.
007:036 Shakir And (as for) those who reject Our communications and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.
007:036 Sherali But those who reject OUR Signs and turn away from them with disdain, - these are the inmates of the Fire; they shall abide therein.
007:036 Yusufali But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever).
007:037
007:037 Khan Who is more unjust than one who invents a lie against Allah or rejects His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.
007:037 Maulana Who is then more unjust than he who forges a lie against Allah or rejects His messages? These -- their portion of the Book shall reach them; until when Our messengers come to them causing them to die, they say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us. And they shall bear witness against themselves that they were disbelievers.
007:037 Pickthal Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.
007:037 Rashad Who is more evil than those who invent lies about GOD, or reject His revelations? These will get their share, in accordance with the scripture, then, when our messengers come to terminate their lives, they will say, "Where are the idols you used to implore beside GOD?" They will say, "They have abandoned us." They will bear witness against themselves that they were disbelievers.
007:037 Sarwar Who are more unjust than those who invent falsehoods against God and reject His revelations? These will have their share (of torment) which is ordained for them and when Our (angelic) Messengers come to them to cause them to die and ask them, "Where are those whom you had been worshipping besides God?" they will reply, "We had gone astray from the path of God." Thus, they will testify against their own souls by confessing their disbelief.
007:037 Shakir Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers
007:037 Sherali Who is, then, more unjust than he who forges a lie against ALLAH or gives the lie to HIS Signs? It is these who shall have their lot as ordained till when OUR Messengers shall visit them to take away their souls, they shall say, `Where is that which you used to call upon besides ALLAH?' they will answer, `We cannot find them;' and they will bear witness against themselves that they were disbelievers.
007:037 Yusufali Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.
007:038
007:038 Khan (Allah) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
007:038 Maulana He will say: Enter into the Fire among the nations that have passed away before you from among the jinn and men. Every time a nation enters it curses its sister; until when they all follow one another into it, the last of them will say with regard to the first of them: Our Lord, these led us astray, so give them a double chastisement of the Fire. He will say: Each one has double but you know not.
007:038 Pickthal He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.
007:038 Rashad He will say, "Enter with the previous communities of jinns and humans into Hell." Every time a group enters, they will curse their ancestral group. Once they are all in it, the latest one will say of the previous one, "Our Lord, these are the ones who misled us. Give them double the retribution of Hell." He will say, "Each receives double, but you do not know."
007:038 Sarwar (On the Day of Judgment) the Lord will say to them, "Join the group of jinn and people who lived before you, in hell." Each group, on entering hell, will curse the other dwellers, until all of them are brought together therein. The last group will accuse the first saying, "Lord, they made us go astray. Therefore, double their torment in the Fire." The Lord will reply, "For everyone of you there is a double torment, but you do not know it".
007:038 Shakir He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.
007:038 Sherali HE will say, `Enter ye into the Fire among the nations of jinn and men who passed away before you.' Everytime a nation enters, it shall curse its sister nation until, when they have all successively arrived therein, the last of them will say with regard to the first of them, `Our Lord, these lead us astray, so give them a double punishment, but you do not know.'
007:038 Yusufali He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand.
007:039
007:039 Khan The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
007:039 Maulana And the first of them will say to the last of them: You have no preference over us, so taste the chastisement for what you earned.
007:039 Pickthal And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.
007:039 Rashad The ancestral group will say to the later group, "Since you had an advantage over us, taste the retribution for your own sins."
007:039 Sarwar The first will then say, "You are no better than us; suffer the torment as the result of your deeds.
007:039 Shakir And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.
007:039 Sherali And the first of them will say to the last of them, `You have no superiority over us; taste, therefore, the punishment for all that you did.
007:039 Yusufali Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !"

007:040
007:040 Section 5: Those who accept the Message
007:040 Khan Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists, sinners, etc.).
007:040 Maulana Those who react Our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle. And thus do We reward the guilty.
007:040 Pickthal Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.
007:040 Rashad Surely, those who reject our revelations and are too arrogant to uphold them, the gates of the sky will never open for them, nor will they enter Paradise until the camel passes through the needle's eye. We thus requite the guilty.
007:040 Sarwar For those who have rejected Our revelations out of pride, no door to the heavens will be opened, nor will they be admitted into Paradise until a camel passes through the eye of a sewing needle. Thus do We recompense the criminals.
007:040 Shakir Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.
007:040 Sherali Those who reject OUR Signs and turn away from them with disdain, the gates of spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do WE requite the offenders.
007:040 Yusufali To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.
007:041
007:041 Khan Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrong-doers, etc.).
007:041 Maulana They shall have a bed of hell and over them coverings (of it). And thus do We requite the wrongdoers.
007:041 Pickthal Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers.
007:041 Rashad They have incurred Hell as an abode; they will have barriers above them. We thus requite the transgressors.
007:041 Sarwar For them, hell will be both a cradle and a blanket. Thus do We punish the unjust.
007:041 Shakir They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.
007:041 Sherali They shall have a bed of Hell and over them coverings of the same. And thus do WE requite the unjust.
007:041 Yusufali For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.
007:042
007:042 Khan But those who believed (in the Oneness of Allah - Islamic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.
007:042 Maulana And as for those who believe and do good -- We impose not on any soul a duty beyond its scope -- they are the owners of the Garden; therein they abide.
007:042 Pickthal But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.
007:042 Rashad As for those who believe and lead a righteous life - we never burden any soul beyond its means - these will be the dwellers of Paradise. They abide in it forever.
007:042 Sarwar The righteously striving believers - We do not impose on any soul that which is beyond its ability - are the dwellers of Paradise wherein they will live forever.
007:042 Shakir And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability-- they are the dwellers of the garden; in it they shall abide.
007:042 Sherali But as to those who believe and do good works - and WE charge not any soul beyond its capacity - these are the inmates of Heaven; they shall abide therein.
007:042 Yusufali But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever).
007:043
007:043 Khan And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."
007:043 Maulana And We shall remove whatever of ill-feeling is in their hearts -- rivers flow beneath them. And they say: All praise is due to Allah, Who guided us to this! And we would not have found the way if Allah had not guided us. Certainly the messengers of our Lord brought the truth. And it will be cried out to them: This is the Garden which you are made to inherit for what you did.
007:043 Pickthal And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.
007:043 Rashad We will remove all jealousy from their hearts. Rivers will flow beneath them, and they will say, "GOD be praised for guiding us. We could not possibly be guided, if it were not that GOD has guided us. The messengers of our Lord did bring the truth." They will be called: "This is your Paradise. You have inherited it, in return for your works."
007:043 Sarwar We shall remove all grudges from their hearts. They will enjoy the flowing streams in the garden and will say, "God who guided us to this, deserves all praise. Had He not guided us, we would never have been able to find the right direction. The (angelic) Messengers of our Lord came to us with the Truth." They shall be told, 'This is the Paradise which you have inherited because of your good deeds."
007:043 Shakir And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the messengers of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.
007:043 Sherali And WE shall remove whatever rancour may be in their hearts. Beneath them shall flow rivers. And they shall say, `All praise belongs to ALLAH who has guided us to this paradise. And we could not have found guidance, if ALLAH had not guided us. The Messengers of our Lord did indeed bring the truth.' And it shall be proclaimed unto them, `This is the heaven to which you have been made heirs as a reward for what you did.'
007:043 Yusufali And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

007:044
007:044 Khan And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allah is on the Zalimun (polytheists and wrong-doers, etc.),"
007:044 Maulana And the owners of the Garden call out to the companions of the Fire: We have found that which our Lord promised us to be true; have you, too, found that which your Lord promised to be true? They will say: Yes. Then a crier will cry out among them: The curse of Allah is on the wrongdoers.
007:044 Pickthal And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,
007:044 Rashad The dwellers of Paradise will call the dwellers of Hell: "We have found our Lord's promise to be the truth; have you found your Lord's promise to be the truth?" They will say, "Yes." An announcer between them will announce: "GOD's condemnation has befallen the transgressors;
007:044 Sarwar The people of Paradise will say to the dwellers of the fire, "We have found whatever our Lord promised has come true. Have you found whatever the Lord promised you to be true?" They will reply, "Yes, we have also found it to be true." Thereupon, someone will cry out, "God has condemned the unjust,
007:044 Shakir And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.
007:044 Sherali And the inmates of Heaven will call out to the inmates of Hell, saying, `We have indeed found what our Lord promised us to be true. Have you also found what your Lord promised you to be true?' They shall say, `Yea !' Then a proclaimer shall proclaim between them, saying, `The curse of ALLAH is on the wrongdoers -
007:044 Yusufali The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-
007:045
007:045 Khan Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.
007:045 Maulana Who hinder (men) from Allah’s way and seek to make it crooked, and they are disbelievers in the Hereafter.
007:045 Pickthal Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.
007:045 Rashad "who repel from the path of GOD, and strive to make it crooked, and, with regard to the Hereafter, they are disbelievers."
007:045 Sarwar who prevented others from the way of God, sought to make (the path) appear crooked, and had no belief in the Day of Judgment."
007:045 Shakir Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.
007:045 Sherali `Who hinder men from the path of ALLAH and seek to make it crooked and who are disbelievers in the hereafter.'
007:045 Yusufali "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter.”
007:046
007:046 Khan And between them will be a barrier screen and on Al-A'raf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salamun 'Alaikum" (peace be on you), and at that time they (men on Al-A'raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.
007:046 Maulana And between them is a veil. And on the Elevated Places are men who know all by their marks. And they call out to the owners of the Garden: Peace be to you! They have not yet entered it, though they hope.
007:046 Pickthal Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).
007:046 Rashad A barrier separates them, while the Purgatory is occupied by people who recognize each side by their looks. They will call the dwellers of Paradise: "Peace be upon you." They did not enter (Paradise) through wishful thinking.
007:046 Sarwar There will be a barrier between the people of Paradise and hell. There will be people on the heights who know everyone by their faces and who will say to the people of Paradise, "Peace be upon you." They hope to enter Paradise but are not yet therein.
007:046 Shakir And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.
007:046 Sherali And between the two there shall be a partition, and on the Elevated Places in Heaven there shall be men who will know all by their marks. And they will call out to the people of Heaven, `Peace be on you.' These will not have yet entered it although they will be hoping to do so.
007:046 Yusufali Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).
007:047
007:047 Khan And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers)."
007:047 Maulana And when their eyes are turned towards the companions of the Fire, they say: Our Lord, place us not with the unjust people.
007:047 Pickthal And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.
007:047 Rashad When they turn their eyes towards the dwellers of Hell, they will say, "Our Lord, do not put us with these wicked people."
007:047 Sarwar When their eyes turn to the dwellers of hell, they will pray, "Lord, do not place us among the unjust."
007:047 Shakir And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust
007:047 Sherali And when their eyes are turned towards the companions of the Fire, they will say, `Our Lord, place us not with the wrongdoing people.'
007:047 Yusufali When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers.”

007:048
007:048 Section 6: Helplessness of Opponents
007:048 Khan And the men on Al-A'raf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"
007:048 Maulana And the owners of the Elevated Places call out to men whom they recognize by their marks, saying: Of no avail were to you your amassings and your arrogance.
007:048 Pickthal And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?
007:048 Rashad The dwellers of the Purgatory will call on people they recognize by their looks, saying, "Your great numbers did not avail you in any way, nor did your arrogance.
007:048 Sarwar The people of the Heights will say to those (in hell) whose faces they recognize, "Why did your supporters and your pride not help you?".
007:048 Shakir And the dwellers of the most elevated places shall ca!l out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:
007:048 Sherali And the occupants of the Elevated Places will call out to men, whom they will know by their marks, and say, `Your numbers availed you not, nor your arrogance.
007:048 Yusufali The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?
007:049
007:049 Khan Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."
007:049 Maulana Are these they about whom you swore that Allah would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve.
007:049 Pickthal Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.
007:049 Rashad "Are those the people you swore that GOD will never touch them with mercy?" (The people in the Purgatory will then be told,) "Enter Paradise; you have nothing to fear, nor will you grieve."
007:049 Sarwar They will also say, "Are these (the people of Paradise) the ones of whom you swore would receive no mercy from God?" They will continue, " People of Paradise, live therein without any fear or grief."
007:049 Shakir Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.
007:049 Sherali `Are these the men about whom you swore that ALLAH would not extend mercy to them?' To them God will say, `Enter Paradise; no fear shall come upon you, nor shall you grieve.'
007:049 Yusufali "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."
007:050
007:050 Khan And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers."
007:050 Maulana And the companions on the Fire call out to the owners of the Garden: Pour on us some water or some of that which Allah has provided for you. They say: surely Allah has forbidden them both to the disbelievers,
007:050 Pickthal And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),
007:050 Rashad The dwellers of Hell will call on the dwellers of Paradise: "Let some of your water, or some of GOD's provisions to you flow towards us." They will say, "GOD has forbidden them for the disbelievers."
007:050 Sarwar The dwellers of the fire will ask the people of Paradise to give them some water or other things which God has granted to them. They will reply, "God has deprived the unbelievers of the blessings of Paradise."
007:050 Shakir And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.
007:050 Sherali And the inmates of the Fire will call out to the inmates of Heaven. `Pour out on us some water or some of that which ALLAH has provided for you.' They will say, `Verily, ALLAH has forbidden them both to disbelievers,
007:050 Yusufali The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."
007:051
007:051 Khan "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
007:051 Maulana Who take their religion for an idle sport and a play, and this world's life deceives them. So this day We shall forsake them, as they neglected the meetings of this day of theirs, and as they denied Our messages.
007:051 Pickthal Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our tokens.
007:051 Rashad Those who do not take their religion seriously, and are totally preoccupied with this worldly life, we forget them on that day, because they forgot that day, and because they spurned our revelations.
007:051 Sarwar On that Day We will neglect those who were deceived by the worldly life and who treated their religion as a useless game, because they had forgotten such a day and rejected Our revelations.
007:051 Shakir Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.
007:051 Sherali Those who took their religion for a pastime and a sport, and whom the life of the world has beguiled.' This day, then, shall WE forget them as they forgot the meeting of this day of theirs, and as they persisted in denying OUR Signs.
007:051 Yusufali "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

007:052
007:052 Khan Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.
007:052 Maulana And certainly We have brought them a Book which We make clear with knowledge, a guidance and a mercy for a people who believe.
007:052 Pickthal Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.
007:052 Rashad We have given them a scripture that is fully detailed, with knowledge, guidance, and mercy for the people who believe.
007:052 Sarwar We have revealed the Book of guidance and mercy to the believers and We know all of its details.
007:052 Shakir And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.
007:052 Sherali And surely WE have brought them a Book which WE have expounded with knowledge, a guidance and a mercy for a people who believe.
007:052 Yusufali For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.
007:053
007:053 Khan Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allah) has gone away from them.
007:053 Maulana Do they wait for aught but its final sequel? On the day when its final sequel comes, those who neglected it before will say: Indeed the messengers of our Lord brought the truth. Are there any intercessors on our behalf so that they should intercede for us? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls, and that which they forged has failed them.
007:053 Pickthal Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.
007:053 Rashad Are they waiting until all (prophecies) are fulfilled? The day such fulfillment comes to pass, those who disregarded it in the past will say, "The messengers of our Lord have brought the truth. Are there any intercessors to intercede on our behalf? Would you send us back, so that we change our behavior, and do better works than what we did?" They have lost their souls, and their own innovations have caused their doom.
007:053 Sarwar (Despite the clear details of Our guidance in the Book) do they still wait for further interpretations? On the Day (of Judgment) when its interpretations will be revealed, those who had ignored its guidance will confess, saying, "The Messengers of our Lord had certainly come to us with the Truth. Will anyone intercede for us or send us back (to life) so that we would be able to act in a different manner to that which we had done before?" These people have certainly lost their souls and their evil inventions (which they had used for false excuses) will vanish.
007:053 Shakir Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the messengers of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.
007:053 Sherali Do they wait only for the fulfillment of warnings thereof? On the day when the fulfillment thereof shall come, those who had forgotten it before shall say, `The Messengers of our Lord did indeed bring the Truth. Have we then any intercessors to intercede for us? Or could we be sent back so that we might do good deeds, other than that which we used to do?' They have indeed ruined their souls and that which they used to fabricate has failed them.
007:053 Yusufali Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.
007:054
007:054 Section 7: The Righteous will prosper
007:054 Khan Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!
007:054 Maulana Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds!
007:054 Pickthal Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!
007:054 Rashad Your Lord is the one GOD, who created the heavens and the earth in six days, then assumed all authority. The night overtakes the day, as it pursues it persistently, and the sun, the moon, and the stars are committed to serve by His command. Absolutely, He controls all creation and all commands. Most Exalted is GOD, Lord of the universe.
007:054 Sarwar Your Lord is God who established His dominion over the Throne (of the realm) after having created the heavens and the earth in six days. He made the night darken the day which it pursues at a (considerable) speed and He made the sun and the moon submissive to His command. Is it not He Who creates and governs all things? Blessed is God, the Cherisher of the Universe.
007:054 Shakir Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.
007:054 Sherali Surely, your Lord is ALLAH, who created the heavens and the earth in six periods, then HE settled Himself firmly on the Throne. HE makes the night cover the day, which it pursues swiftly, And HE created the sun and the moon and the stars - all made subservient by HIS command. Verily, HIS is the creation and the command. Blessed is ALLAH, Lord of the worlds.
007:054 Yusufali Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

007:055
007:055 Khan Invoke your Lord with humility and in secret. He likes not the aggressors.
007:055 Maulana Call on your Lord humbly and in secret. Surely He loves not the transgressors.
007:055 Pickthal (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.
007:055 Rashad You shall worship your Lord publicly and privately; He does not love the transgressors.
007:055 Sarwar Pray to your Lord humbly and privately. God does not love the transgressors.
007:055 Shakir Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.
007:055 Sherali Call upon your Lord humbly and in secret. Surely, HE does not love the transgressors.
007:055 Yusufali Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.
007:056
007:056 Khan And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers.
007:056 Maulana And make not mischief in the earth after its reformation, and call on Him, fearing and hoping. Surely the mercy of Allah is nigh to the doers of good.
007:056 Pickthal Work not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.
007:056 Rashad Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous.
007:056 Sarwar Do not destroy the land after it has been well established but pray to God, have fear of Him, and hope to receive His mercy. God's mercy is close to the righteous people.
007:056 Shakir And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).
007:056 Sherali And create not disorder in the earth after it has been set in order, and call upon HIM in fear and in hope. Surely, the mercy of ALLAH is nigh unto those who do good.
007:056 Yusufali Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.
007:057
007:057 Khan And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
007:057 Maulana And He it is Who sends for the winds bearing good news before His mercy; till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus do We bring forth the dead that you may be mindful.
007:057 Pickthal And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.
007:057 Rashad He is the One who sends the wind with good omen, as a mercy from His hands. Once they gather heavy clouds, we drive them to dead lands, and send down water therefrom, to produce with it all kinds of fruits. We thus resurrect the dead, that you may take heed.
007:057 Sarwar God sends the wind bearing the glad news of His mercy. When heavy clouds are formed, We drive them unto a barren country and rain down on it water to cause all kinds of fruits to grow. In the same way do We bring the dead to life again. Perhaps you would take heed.
007:057 Shakir And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.
007:057 Sherali And HE it is Who sends the winds as glad tidings before HIS mercy till, when they bear a heavy cloud, WE drive it to a dead land; then WE send down water therefrom and WE bring forth fruits of every kind. In like manner do WE bring forth the dead that you may remember.
007:057 Yusufali It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.
007:058
007:058 Khan The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do We explain variously the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.
007:058 Maulana And the good land -- its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior -- (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks.
007:058 Pickthal As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks.
007:058 Rashad The good land readily produces its plants by the leave of its Lord, while the bad land barely produces anything useful. We thus explain the revelations for people who are appreciative.
007:058 Sarwar A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants. Thus do We show a variety of evidence for those who give thanks.
007:058 Shakir And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.
007:058 Sherali And the good land - its vegetation comes forth plentifully by the command of its Lord; and that which is bad, its vegetation does not come forth but scantily. In like manner do WE expound the Signs in various forms for a people who are grateful.
007:058 Yusufali From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.

007:059	
007:059	Section 8: Noah
007:059 Khan	Indeed, We sent Nuh (Noah) to his people and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day!"
007:059 Maulana	Certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no god other than Him. Indeed I fear for you the chastisement of a grievous day.
007:059 Pickthal	We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day.
007:059 Rashad	We sent Noah to his people, saying, "O my people, worship GOD; you have no other god beside Him. I fear for you the retribution of an awesome day."
007:059 Sarwar	We sent Noah to his people. He told them, "Worship God for He is your only Lord. I am afraid of the punishment that you might suffer on the great Day (of Judgment)".
007:059 Shakir	Certainly We sent Nuh to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.
007:059 Sherali	WE sent Noah to his people and he said, `O my people, worship ALLAH, you have no other god but HIM. Indeed I fear for you the punishment of the great day.'
007:059 Yusufali	We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!
007:060	
007:060 Khan	The leaders of his people said: "Verily, we see you in plain error."
007:060 Maulana	The chiefs of his people said: Surely we see thee in clear error.
007:060 Pickthal	The chieftains of his people said: Lo! we see thee surely in plain error.
007:060 Rashad	The leaders among his people said, "We see that you are far astray."
007:060 Sarwar	A group of his people said to him, "You are absolutely wrong."
007:060 Shakir	The chiefs of his people said: Most surely we see you in clear error.
007:060 Sherali	The chiefs of his people said, `Surely we see thee to be in manifest error.'
007:060 Yusufali	The leaders of his people said: "Ah! we see thee evidently wandering (in mind).”
007:061	
007:061 Khan	[Nuh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists)!
007:061 Maulana	He said: O my people, there is no error in me, but I am a messenger from the Lord of the worlds.
007:061 Pickthal	He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.
007:061 Rashad	He said, "O my people, I am not astray; I am a messenger from the Lord of the universe.
007:061 Sarwar	(Noah) said, "My people, I am not in any error, rather I am a Messenger from the Lord of the Universe,
007:061 Shakir	He said: O my people! there is no error in me, but I am an messenger from the Lord of the worlds.
007:061 Sherali	He said, `O my people, there is no error in me, but I am a Messenger from the Lord of the worlds;
007:061 Yusufali	He said: "O my people! No wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the worlds!
007:062	
007:062 Khan	"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.
007:062 Maulana	I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allah what you know not.
007:062 Pickthal	I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.
007:062 Rashad	"I deliver to you the messages of my Lord, and I advise you, and I know from GOD what you do not know.
007:062 Sarwar	sent to preach to you the message of my Lord and to give you good advice. I know what you do not know about God.
007:062 Shakir	I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.
007:062 Sherali	`I deliver to you the Messages of my Lord and give you sincere advice and I know from ALLAH what you know not;
007:062 Yusufali	"I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not.
007:063	
007:063 Khan	"Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?"
007:063 Maulana	Do you wonder that a reminder has come to your from your Lord through a man from among you, that he may warn you and that you may guard against evil, and that mercy may be shown to you?
007:063 Pickthal	Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.
007:063 Rashad	"Is it too much of a wonder that a reminder should come to you from your Lord, through a man like you, to warn you, and to lead you to righteousness, that you may attain mercy?"
007:063 Sarwar	Does it seem strange to you that a reminder from your Lord should be sent to a man, from among you, to warn you so that you might receive mercy?"
007:063 Shakir	What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?
007:063 Sherali	`Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?'
007:063 Yusufali	"Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear Allah and haply receive His Mercy?”

007:064
007:064 Khan But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
007:064 Maulana But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our messages. Surely they were a blind people!
007:064 Pickthal But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.
007:064 Rashad They rejected him. Consequently, we saved him and those with him in the ark, and we drowned those who rejected our revelations; they were blind.
007:064 Sarwar They accused him of telling lies. So We saved him and his companions in an ark and drowned those who called Our revelations mere lies. They were, no doubt, a blind people.
007:064 Shakir But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were a blind people.
007:064 Sherali But they called him a liar, so WE saved him and those with him in the Ark and WE drowned those who rejected Our Signs. They were indeed a blind people.
007:064 Yusufali But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!
007:065
007:065 Section 9: Hud
007:065 Khan And to 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Will you not fear (Allah)?"
007:065 Maulana And to ‘Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god other than Him. Will you not then guard against evil?
007:065 Pickthal And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
007:065 Rashad To `Aad we sent their brother Hood. He said, "O my people, worship GOD; you have no other god beside Him. Would you then observe righteousness?"
007:065 Sarwar We sent Hud to his brethren, the tribe of `Ad, who told them, "Worship God for He is your only Lord. Will you not become pious?"
007:065 Shakir And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?
007:065 Sherali And unto Ad WE sent their brother Hud. He said, `O my people, worship ALLAH; you have no other deity but HIM. Will you not then fear HIM?
007:065 Yusufali To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear (Allah)?”
007:066
007:066 Khan The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
007:066 Maulana The chiefs of those who disbelieved from among his people said: Certainly we see thee in folly, and we certainly think thee to be of the liars.
007:066 Pickthal The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.
007:066 Rashad The leaders who disbelieved among his people said, "We see that you are behaving foolishly, and we think that you are a liar."
007:066 Sarwar A group of the unbelievers among his people said, "You look to us like a fool and we think that you are a liar".
007:066 Shakir The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.
007:066 Sherali The disbelieving chiefs of his people said, `We surely see the lost in foolishness and we surely think thee to be one of the liars.'
007:066 Yusufali The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!”
007:067
007:067 Khan (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists)!
007:067 Maulana He said: O my people, there is no folly in me, but I am a messenger of the Lord of the worlds.
007:067 Pickthal He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.
007:067 Rashad He said, "O my people, there is no foolishness in me; I am a messenger from the Lord of the universe.
007:067 Sarwar He replied, "My people, I am not a fool but a Messenger of the Lord of the Universe.
007:067 Shakir He said: O my people! there is no folly in me, but I am an messenger of the Lord of the worlds.
007:067 Sherali He said, `O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds;
007:067 Yusufali He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds!
007:068
007:068 Khan "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.
007:068 Maulana I deliver to you the messages of my Lord and I am a faithful adviser.
007:068 Pickthal I convey unto you the messages of my Lord and am for you a true adviser.
007:068 Rashad "I deliver to you my Lord's messages, and I am honestly advising you.
007:068 Sarwar I preach the message of my Lord to you and am a trustworthy advisor for you.
007:068 Shakir I deliver to you the messages of my Lord and I am a faithful adviser to you:
007:068 Sherali I deliver to you the messages of My Lord and I am to you a sincere and faithful counsellor.
007:068 Yusufali "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

007:069
007:069 Khan "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He made you successors after the people of Nuh (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from Allah, so that you may be successful."
007:069 Maulana Do you wonder that a reminder has come to you from your Lord through a man from among you that he may warn you? And remember when He made you successors after Noah’s people and increased you in excellence of make. So remember the bounties of Allah, that you may be successful.
007:069 Pickthal Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.
007:069 Rashad "Is it too much of a wonder that a message should come to you from your Lord, through a man like you, to warn you? Recall that He made you inheritors after the people of Noah, and multiplied your number. Remember GOD's blessings, that you may succeed."
007:069 Sarwar Does it seem strange to you that a reminder from your Lord should be sent to a man among you so that He may warn you? Recall when God appointed you as successors of the people of Noah and increased your power over other people. Give thanks to God for His blessings so that perhaps you will have everlasting happiness."
007:069 Shakir What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Nuh's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful.
007:069 Sherali `Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you? And remember the time when HE made you heirs to HIS favours after the people of Noah and increasingly endowed you with great physical strength. Remember, then, the favours of ALLAH, that you may prosper.'
007:069 Yusufali "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper.”
007:070
007:070 Khan They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."
007:070 Maulana They said: Hast thou come to us that we may serve Allah alone and give up that which our fathers used to serve? Then bring to us what thou threatenest us with, if thou are of the truthful.
007:070 Pickthal They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!
007:070 Rashad They said, "Did you come to make us worship GOD alone, and abandon what our parents used to worship? We challenge you to bring the doom you threaten us with, if you are truthful."
007:070 Sarwar They said, "Have you come to make us worship God alone and give up what our fathers worshipped? If you are truthful, let the torment with which you have threatened us, strike us".
007:070 Shakir They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.
007:070 Sherali They said, `Hast thou come to us that we may worship ALLAH alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful.'
007:070 Yusufali They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!”
007:071
007:071 Khan (Hud) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait."
007:071 Maulana He said: Indeed uncleanness and wrath from your Lord have lighted upon you. Do you dispute with me about names which you and your fathers have named? Allah has not sent any authority for them. Wait, then; I too with you am of those who wait.
007:071 Pickthal He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).
007:071 Rashad He said, "You have incurred condemnation and wrath from your Lord. Do you argue with me in defense of innovations you have fabricated - you and your parents - which were never authorized by GOD? Therefore, wait and I will wait along with you."
007:071 Sarwar He replied, "You will certainly be afflicted by wickedness and the wrath of God. Do you dispute with me about the names of that which you and your fathers have invented? God has given no authority to those names. Wait for God's decree and I, too, am waiting with you."
007:071 Shakir He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.
007:071 Sherali He replied, `Indeed there have already fallen on you punishment and wrath from your Lord. Do you dispute with me about names which you have named - you and your fathers - for which ALLAH has sent down no authority? Wait then, I am with you among those who wait.'
007:071 Yusufali He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting.”
007:072
007:072 Khan So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.
007:072 Maulana So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our messages and were not believers.
007:072 Pickthal And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.
007:072 Rashad We then saved him and those with him, by mercy from us, and we annihilated those who rejected our revelations and refused to be believers.
007:072 Sarwar Through Our mercy, We saved him and his companions and destroyed the unbelievers who called Our revelations mere lies.
007:072 Shakir So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.
007:072 Sherali And WE saved him and those who with him by Our mercy and WE cut off the last of the remnants of those who rejected Our Signs and had not believed.
007:072 Yusufali We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

007:073
007:073 Section 10: Salih and Lot
007:073 Khan And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.
007:073 Maulana And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allah’s she-camel -- a sign for you -- so leave her alone to pasture in Allah’s earth, and do her no harm, lest painful chastisement overtake you.
007:073 Pickthal And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other Allah save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.
007:073 Rashad To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. Proof has been provided for you from your Lord: here is GOD's camel, to serve as a sign for you. Let her eat from GOD's land, and do not touch her with any harm, lest you incur a painful retribution.
007:073 Sarwar We sent Salih to his brethren, the tribe of Thamud, who told them, "Worship God your only Lord. Authoritative evidence has come to you from your Lord and this she-camel is the evidence for you from God. Let her graze in the land of God. Do not give her any trouble lest a painful torment will strike you.
007:073 Shakir And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.
007:073 Sherali And to Thamud WE sent their brother Salih. He said, `O my people, worship ALLAH; you have no god other than HIM. Verily, there has come to you a clear evidence from your Lord - this she-camel of ALLAH, a Sign for you. So leave her that she may feed in ALLAH's earth and do her no harm, lest a punishment seize you;
007:073 Yusufali To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.
007:074
007:074 Khan "And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth."
007:074 Maulana And remember when He made you successors after ‘Ad and settled you in the land -- you make mansions on its plains and hew out houses in the mountains. So remember Allah’s bounties and act not corruptly in the land, making mischief.
007:074 Pickthal And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.
007:074 Rashad "Recall that He made you inheritors after `Aad, and established you on earth, building mansions in its valleys, and carving homes from its mountains. You shall remember GOD's blessings, and do not roam the earth corruptingly."
007:074 Sarwar Recall (the time) when We settled you in the land as the heirs of the tribe of Ad and how you established mansions in the plains and carved homes out of the mountains. Give thanks to God for His favors and do not commit evil in the land."
007:074 Shakir And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.
007:074 Sherali And remember the time when HE made you heirs to HIS favours after Ad and settled you in the land so that you build palaces in its plains and hew the mountains into dwellings. Remember, therefore, the favours of ALLAH and commit not iniquity in the earth causing disorder.'
007:074 Yusufali "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth.”
007:075
007:075 Khan The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Salih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."
007:075 Maulana The arrogant chiefs of his people said to those who were weak, to those who believed from among them: Do you know that Salih is one sent by his Lord? They said: Surely we are believers in that wherewith he has been sent.
007:075 Pickthal The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.
007:075 Rashad The arrogant leaders among his people said to the common people who believed, "How do you know that Saaleh is sent by his Lord?" They said, "The message he brought has made us believers."
007:075 Sarwar The proud ones among Salih's people asked his oppressed followers, "Do you (really) know that Salih is a Messenger of his Lord?" They replied, "We have faith in the Message which he preaches".
007:075 Shakir The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with
007:075 Sherali The chief men of his people who were arrogant said to those who were considered weak - those among them who believed -`Do you know for certain that Salih is one sent by his Lord?' They answered, `Surely, we believe in that which he has been sent.'
007:075 Yusufali The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him.”
007:076
007:076 Khan Those who were arrogant said: "Verily, we disbelieve in that which you believe in."
007:076 Maulana Those who were haughty said: Surely we are disbelievers in that which you believe.
007:076 Pickthal Those who were scornful said: Lo! in that which ye believe we are disbelievers.
007:076 Rashad The arrogant ones said, "We disbelieve in what you believe in."
007:076 Sarwar The proud oppressors said, "We reject that which you believe in".
007:076 Shakir Those who were haughty said: Surely we are deniers of what you believe in.
007:076 Sherali Those who were arrogant said, `Verily, we do disbelieve in that which you believe.'
007:076 Yusufali The Arrogant party said: "For our part, we reject what ye believe in.”

007:077	
007:077 Khan	So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Salih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allah)."
007:077 Maulana	Then they hamstrung the she-camel and revolted against their Lord’s commandment, and said: O Salih, bring us that with which thou threatenest us, if thou art of the messengers.
007:077 Pickthal	So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).
007:077 Rashad	Subsequently, they slaughtered the camel, rebelled against their Lord's command, and said, "O Saaleh, bring the doom you threaten us with, if you are really a messenger."
007:077 Sarwar	They then slew the camel and rebelled against the orders of their Lord saying, " Salih, if you are truly a Messenger, let that torment with which you have threatened us come to pass."
007:077 Shakir	So they slew the she-camel and revolted against their Lord's commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the messengers.
007:077 Sherali	Then they hamstrung the she-camel and revolted against the command of their Lord and said, `O Salih, bring us that which thou threatenest us with, if thou art indeed one of the Messengers.'
007:077 Yusufali	Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!”
007:078	
007:078 Khan	So the earthquake seized them, and they lay (dead), prostrate in their homes.
007:078 Maulana	So the earthquake seized them, and they were motionless bodies in their abodes.
007:078 Pickthal	So the earthquake seized them, and morning found them prostrate in their dwelling-place.
007:078 Rashad	Consequently, the quake annihilated them, leaving them dead in their homes.
007:078 Sarwar	Suddenly, an earthquake jolted them and they were left motionless in their homes.
007:078 Shakir	Then the earthquake overtook them, so they became motionless bodies in their abode.
007:078 Sherali	So the earthquake seized them and in their homes they lay prostrate upon the ground.
007:078 Yusufali	So the earthquake took them unawares, and they lay prostrate in their homes in the morning!
007:079	
007:079 Khan	Then he [Salih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
007:079 Maulana	So he turned away from them and said: O my people, I delivered to you the message of my Lord and gave you good advice, but you love not good advisers.
007:079 Pickthal	And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.
007:079 Rashad	He turned away from them, saying, "O my people, I have delivered my Lord's message to you, and advised you, but you do not like any advisers."
007:079 Sarwar	He turned away from them saying, "My people, I preached the Message of my Lord to you and gave you good advice, but you do not love advisors."
007:079 Shakir	Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.
007:079 Sherali	Then Salih turned away from them and said, `O my people, I delivered the Message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.'
007:079 Yusufali	So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!”
007:080	
007:080 Khan	And (remember) Lout (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamin (mankind and jinns)?
007:080 Maulana	And (We sent) Lot, when he said to his people: Do you commit an abomination which no one in the world did before you?
007:080 Pickthal	And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?
007:080 Rashad	Lot said to his people, "You commit such an abomination; no one in the world has done it before!
007:080 Sarwar	Lot told his people, "Why do you commit such indecent acts that have never been committed by anyone before?.
007:080 Shakir	And (We sent) Lut when he said to his people: What! do you commit an indecency which any one in the world has not done before you?
007:080 Sherali	And WE sent Lot, when he said to his people, `Do you commit an abomination such as no one in the world ever did before you?
007:080 Yusufali	We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?
007:081	
007:081 Khan	"Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."
007:081 Maulana	Surely you come to males with lust instead of females. Nay, you are a people exceeding bounds.
007:081 Pickthal	Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.
007:081 Rashad	"You practice sex with the men, instead of the women. Indeed, you are a transgressing people."
007:081 Sarwar	You engage in lustful activities with people instead of women. You have become transgressing people.
007:081 Shakir	Most surely you come to males in lust besides females; nay you are an extravagant people.
007:081 Sherali	You approach men with lust instead of women. Nay, you are a people who exceed all bounds.'
007:081 Yusufali	"For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds.”
007:082	
007:082 Khan	And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
007:082 Maulana	And the answer of his people was no other than that they said: Turn them out of your town; surely they are a people who aspire to purity!
007:082 Pickthal	And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.
007:082 Rashad	His people responded by saying, "Evict them from your town. They are people who wish to be pure."
007:082 Sarwar	His people had no answer to his remarks but to tell one another, "Expel him from our town; he and his people want to purify themselves."
007:082 Shakir	And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).
007:082 Sherali	And the only answer of his people was that they said, `Turn them out of your town, for they are men who take pride in their purity.'
007:082 Yusufali	And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!”

007:083
007:083 Khan Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).
007:083 Maulana So We delivered him and his followers, except his wife -- she was of those who remained behind.
007:083 Pickthal And We rescued him and his household, save his wife, who was of those who stayed behind.
007:083 Rashad Consequently, we saved him and his family, but not his wife; she was with the doomed.
007:083 Sarwar We saved (Lot) and his family except his wife who remained with the rest.
007:083 Shakir So We delivered him and his followers, except his wife; she was of those who remained behind.
007:083 Sherali And WE saved him and his family except his wife; she was of those who stayed behind.
007:083 Yusufali But we saved him and his family, except his wife: she was of those who legged behind.
007:084
007:084 Khan And We rained down on them a rain (of stones). Then see what was the end of the Mujrimun (criminals, polytheists, sinners, etc.).
007:084 Maulana And We rained upon them a rain. See, then, what was the end of the guilty!
007:084 Pickthal And We rained a rain upon them. See now the nature of the consequence of evil-doers!
007:084 Rashad We showered them with a certain shower; note the consequences for the guilty.
007:084 Sarwar We sent a torrential rain unto the (unbelievers). Consider how disastrous the end of the criminals was!
007:084 Shakir And We rained upon them a rain; consider then what was the end of the guilty.
007:084 Sherali And WE rained upon them a rain. Now see, what was the end of the sinners.
007:084 Yusufali And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!
007:085
007:085 Section 11: Shuaib
007:085 Khan And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. [La ilaha ill-Allah (none has the right to be worshipped but Allah)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.
007:085 Maulana And to Midian (We sent) their brother Shuaib. He said: O my people, serve Allah, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and diminish not to men their things and make not mischief in the land after its reform. This is better for you, if you are believers.
007:085 Pickthal And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.
007:085 Rashad To Midyan we sent their brother Shu`aib. He said, "O my people, worship GOD; you have no other god beside Him. Proof has come to you from your Lord. You shall give full weight and full measure when you trade. Do not cheat the people out of their rights. Do not corrupt the earth after it has been set straight. This is better for you, if you are believers.
007:085 Sarwar We sent to the people of Midian their brother Shu'ayb who also told his people to worship God their only Lord. He said, "A guidance has come to you from your Lord. Maintain proper measures and weights in trade. Do not cause any deficiency in people's property or destroy the land after it has been reformed. This is for your own good, if you have any faith.
007:085 Shakir And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:
007:085 Sherali And to Midian WE sent their brother Shu'aib. He said, `O my people, worship ALLAH; you have no god other than HIM. A clear Sign has indeed come to you from your Lord. So give full measure and full weight and diminish not unto people their things and create not disorder in the earth after it has been set in order. This is better for you, if you are believers;
007:085 Yusufali To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.
007:086
007:086 Khan "And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him. and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidun (mischief-makers, corrupts, liars).
007:086 Maulana And lie not in wait on every road, threatening and turning away from Allah’s way him who believes in Him and seeking to make it crooked. And remember when you were few, then He multiplied you, and see what was the end of the mischief-makers!
007:086 Pickthal Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!
007:086 Rashad "Refrain from blocking every path, seeking to repel those who believe from the path of GOD, and do not make it crooked. Remember that you used to be few and He multiplied your number. Recall the consequences for the wicked.
007:086 Sarwar Do not ambush the believers or hinder them from every path that leads them to God just because you wish to make such ways seem crooked. Recall the time when you were just a few in number and God multiplied you. Consider how terrible the end of the evil-doers was!
007:086 Shakir And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.
007:086 Sherali `And sit not on every path, threatening and turning away from the path of ALLAH those who believe in HIM and seeking to make it crooked. And remember when you were few and HE multiplied you. And behold, what was the end of those who created disorder !
007:086 Yusufali "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.

007:087
007:087 Khan "And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allah judges between us, and He is the Best of judges."
007:087 Maulana And if there is a party of you who believe in that wherewith I am sent and another party who believe not, then wait patiently till Allah judges between us; and He is the Best of Judges.
007:087 Pickthal And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the Best of all who deal in judgment.
007:087 Rashad "Now that some of you have believed in what I was sent with, and some have disbelieved, wait until GOD issues His judgment between us; He is the best judge."
007:087 Sarwar If there are some of you who believe in the Message that I have been commanded to preach and there are others who do not, exercise patience until God judges among us. He is the best Judge."
007:087 Shakir And if there is a party of you who believe in that with which am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the Judges.
007:087 Sherali `And if there is a party among you, who believe in that with which I have been sent, and a party who does not believe, then have patience until ALLAH judges between us. And HE is the Best of judges.'
007:087 Yusufali "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.
007:088
007:088 Part 9.
007:088 Khan The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!
007:088 Maulana The arrogant chiefs of his people said: We will certainly turn thee out, O Shuaib and those who believe with thee from our town, or you shall come back to our religion. He said: Even though we dislike (it)?
007:088 Pickthal The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?
007:088 Rashad The arrogant leaders among his people said, "We will evict you, O Shu`aib, together with those who believed with you, from our town, unless you revert to our religion." He said, "Are you going to force us?
007:088 Sarwar A proud group among Shu'ayb's people said, "We must expel you (Shu'ayb) and your followers from our town unless you give-up your faith and live as our own people." Shu'ayb asked them, "Will you use force against us?.
007:088 Shakir The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'aib, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?
007:088 Sherali The chief men of his people who were arrogant said, `Assuredly we will drive thee out, O Shu'aib, and the believers that are with thee from our town, or you shall return to our religion.' He said, `Even though we be unwilling?
007:088 Yusufali The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)?
007:089
007:089 Khan "We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
007:089 Maulana Indeed we should have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it. And it is not for us to go back to it, unless Allah our Lord please. Our Lord comprehends all things in His knowledge. In Allah do we trust. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders.
007:089 Pickthal We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.
007:089 Rashad "We would be blaspheming against GOD if we reverted to your religion after GOD has saved us from it. How could we revert back to it against the will of GOD our Lord? Our Lord's knowledge encompasses all things. We have put our trust in GOD. Our Lord, grant us a decisive victory over our people. You are the best supporter."
007:089 Sarwar We would certainly be inventing falsehoods against God if we were to accept your way of life, when God has already saved us from it. We do not have to accept it unless God, our Lord, wills it. Our Lord's knowledge covers all things. We trust in Him and ask Him to judge among us and our people, for He is the best Judge."
007:089 Shakir Indeed we shall have forged a lie against Allah If we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things:n His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders.
007:089 Sherali If we return to your religion after ALLAH has saved us therefrom, we would indeed admit that we had been forging a lie against ALLAH. And it behoves us not to return thereto except that ALLAH, our Lord, should so will. Our Lord comprehends all things in HIS knowledge. In ALLAH have we put our trust. So, Our Lord, decide Thou between us and between our people with truth and Thou art the Best of those who decide.
007:089 Yusufali "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."
007:090
007:090 Khan The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
007:090 Maulana And the chiefs of his people, who disbelieved, said: If you follow Shuaib, you are surely losers.
007:090 Pickthal But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.
007:090 Rashad The disbelieving leaders among his people said, "If you follow Shu`aib, you will be losers."
007:090 Sarwar A group of the unbelievers among his people told the others, "If you follow Shu'ayb, you will certainly lose a great deal."
007:090 Shakir And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers
007:090 Sherali And the chief men of his people, who disbelieved, said, `If you follow Shu'aib, you shall then certainly be of the losers.'
007:090 Yusufali The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"

007:091	
007:091 Khan	So the earthquake seized them and they lay (dead), prostrate in their homes.
007:091 Maulana	So the earthquake overtook them, and they were motionless bodies in their abode --
007:091 Pickthal	So the earthquake seized them and morning found them prostrate in their dwelling-place.
007:091 Rashad	The quake annihilated them, leaving them dead in their homes.
007:091 Sarwar	Suddenly, an earthquake struck them and left them motionless in their homes.
007:091 Shakir	Then the earthquake overtook them, so they became motionless bodies in their abode.
007:091 Sherali	So the earthquake seized them and in their homes they lay prostrate upon the ground;
007:091 Yusufali	But the earthquake took them unawares, and they lay prostrate in their homes before the morning!
007:092	
007:092 Khan	Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.
007:092 Maulana	Those who called Shuaib a liar were as though they had never dwelt therein -- those who called Shuaib a liar, they were the losers.
007:092 Pickthal	Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.
007:092 Rashad	Those who rejected Shu`aib vanished, as if they never existed. Those who rejected Shu`aib were the losers.
007:092 Sarwar	Those who called Shu'ayb a liar were destroyed as though they never existed. They certainly were the ones to lose a great deal.
007:092 Shakir	Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, they were the losers.
007:092 Sherali	Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying - it was they who were the losers.
007:092 Yusufali	The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!
007:093	
007:093 Khan	Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."
007:093 Maulana	So he turned away from them and said: O my people, indeed I delivered to you the messages of my Lord and I gave you good advice; how, then, should I be sorry for a disbelieving people?
007:093 Pickthal	So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?
007:093 Rashad	He turned away from them, saying, "O my people, I have delivered to you the messages of my Lord, and I have advised you. How can I grieve over disbelieving people."
007:093 Sarwar	He turned away from them saying, "My people, I preached the Message of my Lord to you and gave you good advice. How could I be sorry for the unbelievers?"
007:093 Shakir	So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?
007:093 Sherali	Then he turned away from them and said, `O my people, indeed I delivered to you the messages of my Lord and gave you sincere counsel, How then should I sorrow for a disbelieving people.'
007:093 Yusufali	So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"
007:094	
007:094	Section 12: Makkans warned of Punishment
007:094 Khan	And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to Allah).
007:094 Maulana	And We did not send a prophet to a town but We seized its people with distress and affliction that they might humble themselves.
007:094 Pickthal	And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.
007:094 Rashad	Whenever we sent a prophet to any community, we afflicted its people with adversity and hardship, that they may implore.
007:094 Sarwar	To every town that We sent a Prophet, We tested its inhabitants through distress and adversity so that perhaps they would submit themselves to Us.
007:094 Shakir	And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.
007:094 Sherali	And never did WE send a Prophet to any town but WE did seize its people with adversity and suffering, that they might humble themselves.
007:094 Yusufali	Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.
007:095	
007:095 Khan	Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.
007:095 Maulana	Then We changed the evil for the good, till they became affluent and said: Distress and happiness did indeed touch our fathers. So We took them by surprise while they perceived not.
007:095 Pickthal	Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.
007:095 Rashad	Then we substituted peace and prosperity in place of that hardship. But alas, they turned heedless and said, "It was our parents who experienced that hardship before prosperity." Consequently, we punished them suddenly when they least expected.
007:095 Sarwar	We then replaced their misfortune with well-being until they were relieved and began saying, "Our fathers had also experienced good and bad days." Suddenly, We struck them (with torment) while they were all unaware (of what was happening).
007:095 Shakir	Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.
007:095 Sherali	The WE changed their evil condition to good until they grew in affluence and numbers and said, `Suffering and happiness betided our fathers also, what if they befell us.' Then WE seized them suddenly, while they perceive not.
007:095 Yusufali	Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not (their peril).

007:096

007:096 Khan And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).

007:096 Maulana And if the people of the towns had believed and kept their duty, We would certainly have opened for them blessings from he heavens and the earth. But they rejected, so We seized them for what they earned.

007:096 Pickthal And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.

007:096 Rashad Had the people of those communities believed and turned righteous, we would have showered them with blessings from the heaven and the earth. Since they decided to disbelieve, we punished them for what they earned.

007:096 Sarwar Had the people of the towns believed (in Our revelations) and maintained piety, We would have certainly showered on them Our blessings from the sky and the earth. But they called Our revelations lies, thus Our torment struck them for their evil deeds.

007:096 Shakir And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

007:096 Sherali And if the people of those towns had believed and been righteous, WE would have surely opened for them blessings from heaven and earth; but they disbelieved, so WE seized them because of that which they earned.

007:096 Yusufali If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.

007:097

007:097 Khan Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep?

007:097 Maulana Are the people of the towns, then, secure from Our punishment coming to them by night while they sleep?

007:097 Pickthal Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?

007:097 Rashad Did the people of the present communities guarantee that our retribution will not come to them in the night as they sleep?

007:097 Sarwar Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep

007:097 Shakir What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

007:097 Sherali Are the people of these towns then secure from the coming of Our punishment upon them by night while they are asleep?

007:097 Yusufali Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?

007:098

007:098 Khan Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play?

007:098 Maulana Or, are the people of the towns secure from Our punishment coming to them in the morning while they play?

007:098 Pickthal Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?

007:098 Rashad Did the people of today's communities guarantee that our retribution will not come to them in the daytime while they play?

007:098 Sarwar or that which could seize them during their busy hours of the day?.

007:098 Shakir What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?

007:098 Sherali And are the people of these towns secure from the coming of Our punishment upon them in the early part of the forenoon while they play?

007:098 Yusufali Or else did they feel secure against its coming in broad daylight while they played about (care-free)?

007:099

007:099 Khan Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers.

007:099 Maulana Are they secure from Allah’s plan? But none feels secure from Allah’s plan except the people who perish.

007:099 Pickthal Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

007:099 Rashad Have they taken GOD's plans for granted? None takes GOD's plans for granted except the losers.

007:099 Sarwar Did they consider themselves secure from the retribution of God? No one can have such attitude except those who are lost.

007:099 Shakir What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

007:099 Sherali Are they then secure from the design of ALLAH? And none feels secure from the design of ALLAH save the people who are destined to perish.

007:099 Yusufali Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!

007:100

007:100 Section 13: Moses sent to Pharaoh with signs

007:100 Khan Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

007:100 Maulana Is it not clear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins, and seal their hearts so they would not hear?

007:100 Pickthal Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?

007:100 Rashad Does it ever occur to those who inherit the earth after previous generations that, if we will, we can punish them for their sins, and seal their hearts, causing them to turn deaf?

007:100 Sarwar Is it not a lesson for the successors of the past generations that had We wanted, We could have punished them for their sins, sealed their hearts and deprived them of hearing?

007:100 Shakir Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.

007:100 Sherali Does it not lead those, who have inherited the earth in succession to its former inhabitants, to realize that if WE please, WE can smite them also for their sins and seal up their hearts, so that they would not listen to words of guidance.

007:100 Yusufali To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?

007:101
007:101 Khan Those were the towns whose story We relate unto you (O Muhammad SAW). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allah does seal up the hearts of the disbelievers (from each and every kind of religious guidance).
007:101 Maulana Such were the towns some of whose news We have related to thee. And certainly their messengers came to them with clear arguments, but they would not believe what they had rejected before. Thus does Allah seal the hearts of the disbelievers.
007:101 Pickthal Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).
007:101 Rashad We narrate to you the history of those communities: their messengers went to them with clear proofs, but they were not to believe in what they had rejected before. GOD thus seals the hearts of the disbelievers.
007:101 Sarwar (Muhammad), such were the stories of the people who lived in (different) towns in the past. We had sent Our Messengers to them with (certain) miracles but the people still did not believe in what they had rejected before. Such is how God seals the hearts of the unbelievers.
007:101 Shakir These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers
007:101 Sherali Such were the towns some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.
007:101 Yusufali Such were the towns whose story We (thus) relate unto thee: There came indeed to them their messengers with clear (signs): But they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject faith.
007:102
007:102 Khan And most of them We found not (true) to their covenant, but most of them We found indeed Fasiqun (rebellious, disobedient to Allah).
007:102 Maulana And We found not in most of them (faithfulness to) covenant; and We found most of them to be transgressors.
007:102 Pickthal We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.
007:102 Rashad We found that most of them disregard their covenant; we found most of them wicked.
007:102 Sarwar We did not find many among them keeping their promises. However, We did find many evil-doers among them.
007:102 Shakir And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.
007:102 Sherali And WE found not in most of them any observance of covenant and, surely, WE found most of them to be evil-doers.
007:102 Yusufali Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.
007:103
007:103 Khan Then after them We sent Musa (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsidun (mischief-makers, corrupts, etc.).
007:103 Maulana Then, after them, We sent Moses with Our messages to Pharaoh and his chiefs, but they disbelieved them. See, then, what was the end of the mischief-makers!
007:103 Pickthal Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!
007:103 Rashad After (those messengers,) we sent Moses with our signs to Pharaoh and his people, but they transgressed. Note the consequences for the wicked.
007:103 Sarwar After the time of those people, We sent Moses with Our miracles to Pharaoh and his people, but they too rejected Our miracles. Consider, how terrible the end of the evil-doers is!
007:103 Shakir Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.
007:103 Sherali Then, after them, WE sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them. Behold, then, what was the end of those who created disorder !
007:103 Yusufali Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.
007:104
007:104 Khan And Musa (Moses) said: "O Fir'aun (Pharaoh)! I am a Messenger from the Lord of the 'Alamin (mankind, jinns and all that exists).
007:104 Maulana And Moses said: O Pharaoh, surely I am a messenger from the Lord of the worlds,
007:104 Pickthal Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,
007:104 Rashad Moses said, "O Pharaoh, I am a messenger from the Lord of the universe.
007:104 Sarwar Moses told the Pharaoh, "I am a Messengers from the Lord of the Universe.
007:104 Shakir And Musa said: O Firon! surely I am a messenger from the Lord of the worlds:
007:104 Sherali And Moses said, `O Pharaoh, surely, I am a Messenger from the Lord of the worlds;
007:104 Yusufali Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-
007:105
007:105 Khan "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."
007:105 Maulana Worthy of not saying anything about Allah except the truth. I have come to you indeed with clear proof from your Lord, so let the Children of Israel go with me.
007:105 Pickthal Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.
007:105 Rashad "It is incumbent upon me that I do not say about GOD except the truth. I come to you with a sign from your Lord; let the Children of Israel go."
007:105 Sarwar I must only speak what is true about God. I have brought you miracles from your Lord; therefore, let the children of Israel go free".
007:105 Shakir (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel
007:105 Sherali `It is not right that I should say anything of God except the truth. I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go with me.'
007:105 Yusufali One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me.”

007:106
007:106 Khan [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, - if you are one of those who tell the truth."
007:106 Maulana He said: If thou hast come with a sign, produce it, if thou are truthful.
007:106 Pickthal (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.
007:106 Rashad He said, "If you have a sign, then produce it, if you are truthful."
007:106 Sarwar The Pharaoh asked Moses to show his miracles if he was telling the truth.
007:106 Shakir He said: If you have come with a sign, then bring it, if you are of the truthful ones.
007:106 Sherali Pharaoh replied, `If thou hast indeed come with a Sign, then produce it, if thou art truthful.'
007:106 Yusufali (Pharaoh) said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."
007:107
007:107 Khan Then [Musa (Moses)] threw his stick and behold! it was a serpent, manifest!
007:107 Maulana So he threw his rod, then lo! it was a serpent manifest,
007:107 Pickthal Then he flung down his staff and lo! it was a serpent manifest;
007:107 Rashad He threw down his staff, and it turned into a tremendous serpent.
007:107 Sarwar So Moses threw down his staff and suddenly it turned into a real serpent.
007:107 Shakir So he threw his rod, then lo! it was a clear serpent.
007:107 Sherali So he flung his rod and behold ! it was a serpent plainly visible.
007:107 Yusufali Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!
007:108
007:108 Khan And he drew out his hand, and behold! it was white (with radiance) for the beholders.
007:108 Maulana And he drew forth his hand, and lo! it was white to the beholders.
007:108 Pickthal And he drew forth his hand (from his bosom), and lo! it was white for the beholders.
007:108 Rashad He took out his hand, and it was white to the beholders.
007:108 Sarwar Then he uncovered his hand and it appeared sheer white to the onlookers.
007:108 Shakir And he drew forth his hand, and lo! it was white to the beholders.
007:108 Sherali And he drew forth his hand, and lo ! it appeared white to the beholders.
007:108 Yusufali And he drew out his hand, and behold! it was white to all beholders!
007:109
007:109 Section 14: Pharaoh summons Enchanters
007:109 Khan The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;
007:109 Maulana The chiefs of Pharaoh's people said: Surely this is a skilful enchanter!
007:109 Pickthal The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,
007:109 Rashad The leaders among Pharaoh's people said, "This is no more than a clever magician.
007:109 Sarwar Some of the Firaoh's nobles considered him to be no more than a skillful magician
007:109 Shakir The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:
007:109 Sherali The chiefs of Pharaoh's people said, `This is most surely a skillful sorcerer;
007:109 Yusufali Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed.
007:110
007:110 Khan "He wants to get you out of your land, so what do you advise?"
007:110 Maulana He intends to turn you out of your land. What do you advise?
007:110 Pickthal Who would expel you from your land. Now what do ye advise?
007:110 Rashad "He wants to take you out of your land; what do you recommend?"
007:110 Sarwar and said, "He wants to expel you from your land." They asked (others), " what is your opinion in the matter?.
007:110 Shakir He intends to turn you out of your land. What counsel do you then give?
007:110 Sherali `He desires to turn you out from your land. Now what do you advise?'
007:110 Yusufali "His plan is to get you out of your land: then what is it ye counsel?"
007:111
007:111 Khan They said: "Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) -
007:111 Maulana They said: Put him off and his brother, and send summoners into the cities,
007:111 Pickthal They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners,
007:111 Rashad They said, "Respite him and his brother, and send summoners to every city.
007:111 Sarwar The others suggested holding Moses and his brother off and sending to all the cities
007:111 Shakir They said: Put him off and his brother, and send collectors into the cities:
007:111 Sherali They said, `Put him off and his brother awhile, and send into the city summoners,
007:111 Yusufali They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect-
007:112
007:112 Khan "That they bring up to you all well-versed sorcerers."
007:112 Maulana To bring to thee every skilful enchanter.
007:112 Pickthal To bring each knowing wizard unto thee.
007:112 Rashad "Let them summon every experienced magician."
007:112 Sarwar to bring together at the Pharaohs court all the skillful magicians.
007:112 Shakir That they may bring to you every enchanter possessed of knowledge.
007:112 Sherali `Who should bring to thee every skillful sorcerer.'
007:112 Yusufali And bring up to thee all (our) sorcerers well-versed."
007:113
007:113 Khan And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
007:113 Maulana And the enchanters came to Pharaoh, saying: We must surely have a reward if we prevail.
007:113 Pickthal And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.
007:113 Rashad The magicians came to Pharaoh and said, "Do we get paid if we are the winners?"
007:113 Sarwar The magicians came to the Pharaoh and said, "We must have our reward if we are to gain a victory over him (Moses)".
007:113 Shakir And the enchanters came to Firon (and) said: We must surely have a reward if we are the prevailing ones.
007:113 Sherali And the sorcerers came to Pharaoh and said: `We shall, of course, have a reward, if we prevail,'
007:113 Yusufali So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"

007:114
007:114 Khan He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
007:114 Maulana He said: Yes, and you shall certainly be of those who are near (to me).
007:114 Pickthal He answered: Yes, and surely ye shall be of those brought near (to me).
007:114 Rashad He said, "Yes indeed; you will even become close to me."
007:114 Sarwar The Pharaoh replied, "In addition to your rewards, you will become my close friends thereafter."
007:114 Shakir He said: Yes, and you shall certainly be of those who are near (to me).
007:114 Sherali He said, `Yes, and you shall also be of those who are placed near to me.'
007:114 Yusufali He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."
007:115
007:115 Khan They said: "O Musa (Moses)! Either you throw (first), or shall we have the (first) throw?"
007:115 Maulana They said: O Moses, wilt thou cast, or shall we (be the first to) cast?
007:115 Pickthal They said: O Moses! Either throw (first) or let us be the first throwers?
007:115 Rashad They said, "O Moses, either you throw, or we are throwing."
007:115 Sarwar The magicians asked Moses, "Will you throw your staff first or shall we?".
007:115 Shakir They said: O Musa! will you cast, or shall we be the first to cast?
007:115 Sherali They said, `O Moses, wilt thou throw first or shall we be the first throwers?'
007:115 Yusufali They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"
007:116
007:116 Khan He [Musa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.
007:116 Maulana He said: Cast. So when they cast, they deceived the people's eyes and overawed them, and they produced a mighty enchantment.
007:116 Pickthal He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.
007:116 Rashad He said, "You throw." When they threw, they tricked the people's eyes, intimidated them, and produced a great magic.
007:116 Sarwar He replied, "Throw yours first." Their great magic bewitched people's eyes and terrified them.
007:116 Shakir He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.
007:116 Sherali He replied, `Throw ye.' And when they threw, they bewitched the eyes of the people and struck them with awe and produced a mighty magic.
007:116 Yusufali Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic.
007:117
007:117 Khan And We inspired Musa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.
007:117 Maulana And We revealed to Moses: Cast thy rod. Then lo! it swallowed up their lies.
007:117 Pickthal And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.
007:117 Rashad We then inspired Moses: "Throw down your staff," whereupon it swallowed whatever they fabricated.
007:117 Sarwar We inspired Moses to throw his staff, and suddenly it began to swallow-up all that the magicians had (falsely) invented.
007:117 Shakir And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.
007:117 Sherali And WE revealed to Moses: `Throw thy rod,' and lo ! it swallowed up whatever they feigned.
007:117 Yusufali We put it into Moses's mind by inspiration: "Throw (now) thy rod":and behold! it swallows up straight away all the falsehoods which they fake!
007:118
007:118 Khan Thus truth was confirmed, and all that they did was made of no effect.
007:118 Maulana So the truth was established, and that which they did became null.
007:118 Pickthal Thus was the Truth vindicated and that which they were doing was made vain.
007:118 Rashad Thus, the truth prevailed, and what they did was nullified.
007:118 Sarwar Thus the Truth prevailed and their false art was banished.
007:118 Shakir So the truth was established, and what they did became null.
007:118 Sherali So was the truth established and whatever they did, proved vain.
007:118 Yusufali Thus truth was confirmed, and all that they did was made of no effect.
007:119
007:119 Khan So they were defeated there and then, and were returned disgraced.
007:119 Maulana There they were vanquished, and they went back abased.
007:119 Pickthal Thus were they there defeated and brought low.
007:119 Rashad They were defeated then and there; they were humiliated.
007:119 Sarwar The magicians who were defeated on the spot and were proved to be worthless,
007:119 Shakir Thus they were vanquished there, and they went back abased.
007:119 Sherali Thus were they vanquished there and they retired humiliated.
007:119 Yusufali So the (great ones) were vanquished there and then, and were made to look small.
007:120
007:120 Khan And the sorcerers fell down prostrate.
007:120 Maulana And the enchanters fell down prostrate --
007:120 Pickthal And the wizards fell down prostrate,
007:120 Rashad The magicians fell prostrate.
007:120 Sarwar threw themselves down in prostration
007:120 Shakir And the enchanters were thrown down, prostrating (themselves).
007:120 Sherali And the sorcerers were impelled to fall down prostrate.
007:120 Yusufali But the sorcerers fell down prostrate in adoration.
007:121
007:121 Khan They said: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).
007:121 Maulana They said: We believe in the Lord of the worlds,
007:121 Pickthal Crying: We believe in the Lord of the Worlds,
007:121 Rashad They said, "We believe in the Lord of the universe.
007:121 Sarwar saying, "We declare our belief in the Lord of the Universe,
007:121 Shakir They said: We believe in the Lord of the worlds,
007:121 Sherali And they said, `We believe in the Lord of the worlds,
007:121 Yusufali Saying: "We believe in the Lord of the Worlds,-

007:122
007:122 Khan "The Lord of Musa (Moses) and Harun (Aaron)."
007:122 Maulana The Lord of Moses and Aaron.
007:122 Pickthal The Lord of Moses and Aaron.
007:122 Rashad "The Lord of Moses and Aaron."
007:122 Sarwar the Lord of Moses and Aaron."
007:122 Shakir The Lord of Musa and Haroun.
007:122 Sherali `The Lord of Moses and Aaron.'
007:122 Yusufali "The Lord of Moses and Aaron."
007:123
007:123 Khan Fir'aun (Pharaoh) said: "You have believed in him [Musa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
007:123 Maulana Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know!
007:123 Pickthal Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!
007:123 Rashad Pharaoh said, "Did you believe in him without my permission? This must be a conspiracy you schemed in the city, in order to take its people away. You will surely find out.
007:123 Sarwar The Pharaoh said to the magicians, "You declared your belief in him (Moses) without my permission. This is a plot to throw my people out of their city. But you will soon know.
007:123 Shakir Firon said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:
007:123 Sherali Pharaoh said, `You have believed in him before I gave you leave. Surely, this is a plot which you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know the consequences;
007:123 Yusufali Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).
007:124
007:124 Khan "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."
007:124 Maulana I shall certainly cut off your hands and your feet on opposites sides, then I shall crucify you all together!
007:124 Pickthal Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.
007:124 Rashad "I will cut your hands and feet on alternate sides, then I will crucify you all."
007:124 Sarwar I will cut off your hands and feet on the alternate sides and crucify you all."
007:124 Shakir I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.
007:124 Sherali `Most surely will I cut off your hands and your feet on account of your disobedience. Then will I surely crucify you all together.'
007:124 Yusufali "Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."
007:125
007:125 Khan They said: "Verily, we are returning to our Lord.
007:125 Maulana They said: surely to our Lord do we turn.
007:125 Pickthal They said: Lo! We are about to return unto our Lord!
007:125 Rashad They said, "We will then return to our Lord.
007:125 Sarwar The magicians said, "We will certainly return to Our Lord.
007:125 Shakir They said: Surely to our Lord shall we go back:
007:125 Sherali They answered, `To our Lord then shall we return;
007:125 Yusufali They said: "For us, We are but sent back unto our Lord:
007:126
007:126 Khan "And you take vengeance on us only because we believed in the Ayat (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."
007:126 Maulana And thou takest revenge on us only because we believed in the messages of our Lord when they came to us. Our Lord, pour out on us patience and cause us to die in submission (to Thee)!
007:126 Pickthal Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).
007:126 Rashad "You persecute us simply because we believed in the proofs of our Lord when they came to us." "Our Lord, grant us steadfastness, and let us die as submitters."
007:126 Sarwar You only take revenge on us because we believed in the Lord when we saw His miracles. Lord, grant us patience and let us die Muslims (submitted to God)."
007:126 Shakir And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.
007:126 Sherali `And thou does not wreck vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee.'
007:126 Yusufali "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!

007:127
007:127 Section 15: Israelites’ Persecution continues
007:127 Khan The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Musa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."
007:127 Maulana And the chiefs of Pharaoh’s people said: Wilt thou leave Moses and his people to make mischief in the land and forsake thee and thy gods? He said: We will slay their sons and spare their women, and surely we are dominant over them.
007:127 Pickthal The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.
007:127 Rashad The leaders among Pharaoh's people said, "Will you allow Moses and his people to corrupt the earth, and forsake you and your gods?" He said, "We will kill their sons, and spare their daughters. We are much more powerful than they are."
007:127 Sarwar Some of the Pharaohs people said, "Will you let Moses and his people destroy the land and disregard you and your gods?" The Pharaoh said, "We will kill their sons and leave their women alive; they are under our domination."
007:127 Shakir And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.
007:127 Sherali And the chiefs of pharaoh's people said, `Wilt thou leave Moses and his people to create disorder in the land and forsake thee and thy gods?' He answered, `We will ruthlessly slay their sons and let their women live. And surely we are dominant over them.'
007:127 Yusufali Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible.”
007:128
007:128 Khan Musa (Moses) said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqun (pious - see V.2:2)."
007:128 Maulana Moses said to his people: Ask help from Allah and be patient. Surely the land is Allah’s -- He gives it for an inheritance to such of His servants as He pleases. And the end is for those who keep their duty.
007:128 Pickthal And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).
007:128 Rashad Moses said to his people, "Seek GOD's help, and steadfastly persevere. The earth belongs to GOD, and He grants it to whomever He chooses from among His servants. The ultimate victory belongs to the righteous."
007:128 Sarwar Moses told his people to seek help from God and exercise patience. The earth belongs to Him and He has made it the heritage of whichever of His servants He chooses. The final victory is for the pious ones.
007:128 Shakir Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).
007:128 Sherali Moses said to his people, `Seek help from ALLAH and be steadfast. Verily the earth is ALLAH's; HE gives it as a heritage to whomsoever HE pleases of HIS servants and the good end is for the God-fearing.'
007:128 Yusufali Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.
007:129
007:129 Khan They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"
007:129 Maulana They said: We were persecuted before thou camest to us and since thou hast come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.
007:129 Pickthal They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.
007:129 Rashad They said, "We were persecuted before you came to us, and after you came to us." He said, "Your Lord will annihilate your enemy and establish you on earth, then He will see how you behave."
007:129 Sarwar His people said, "We suffered a great deal before you came and we are still suffering even after you have come." Moses (tried to encourage them) by saying, "There is hope that your Lord will destroy your enemies and make you (their) successors in the land. So consider how you act."
007:129 Shakir They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.
007:129 Sherali They replied, `We were persecuted before thou camest to us and even after thou camest to us.' He said, `Your Lord is about to destroy your enemy and make you rulers in the land, that HE may see how you act.'
007:129 Yusufali They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds.”
007:130
007:130 Section 16: Moses shows more Signs
007:130 Khan And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed).
007:130 Maulana And certainly We overtook Pharaoh’s people with droughts and diminution of fruits that they might be mindful.
007:130 Pickthal And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed.
007:130 Rashad We then afflicted Pharaoh's people with drought, and shortage of crops, that they may take heed.
007:130 Sarwar For years We afflicted Pharaoh's people with shortages in food so that perhaps they would take heed.
007:130 Shakir And certainly We overtook Firon's people with droughts and diminution of fruits that they may be mindful.
007:130 Sherali And WE afflicted Pharaoh's people with years of draught and scarcity of fruits, that they might take heed.
007:130 Yusufali We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

007:131	
007:131 Khan	But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa (Moses) and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.
007:131 Maulana	But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and those with him. Surely their evil fortune is only from Allah, but most of them know not.
007:131 Pickthal	But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.
007:131 Rashad	When good omens came their way, they said, "We have deserved this," but when a hardship afflicted them, they blamed Moses and those with him. In fact, their omens are decided only by GOD, but most of them do not know.
007:131 Sarwar	But they would always ascribe their well-being to themselves and the misfortunes that they would experience to Moses and his people. Their fate is certainly in the hands of God but many of them do not know.
007:131 Shakir	But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.
007:131 Sherali	But whenever good befell them, they said, `This is for us.' And if evil afflicted them, they ascribed the evil fortune to Moses and those with him. Now, surely, the cause of their evil fortune was with ALLAH. But most of them know not.
007:131 Yusufali	But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!
007:132	
007:132 Khan	They said [to Musa (Moses)]: "Whatever Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."
007:132 Maulana	And they said: Whatever sign thou mayest bring to us to charm us therewith -- we shall not believe in thee.
007:132 Pickthal	And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.
007:132 Rashad	They said, "No matter what kind of sign you show us, to dupe us with your magic, we will not believe."
007:132 Sarwar	They said to Moses, "No matter what miracle you show to bewitch us, we will not believe you."
007:132 Shakir	And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.
007:132 Sherali	And they said, `Whatever Sign thou mayest bring to us to bewitch us with, we will not submit to thee.'
007:132 Yusufali	They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.
007:133	
007:133 Khan	So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimun (criminals, polytheists, sinners, etc.).
007:133 Maulana	So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood -- clear signs. But they behaved haughtily and they were a guilty people.
007:133 Pickthal	So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.
007:133 Rashad	Consequently, we sent upon them the flood, the locusts, the lice, the frogs, and the blood - profound signs. But they maintained their arrogance. They were evil people.
007:133 Sarwar	We sent upon them widespread calamities: floods of locusts, lice, frogs, and blood. All were distinct miracles but these criminals all the time remained proud.
007:133 Shakir	Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.
007:133 Sherali	Then WE sent upon them the storm and the locust and the lice and the frogs and the blood - clear Signs; but they behaved proudly and were a sinful people.
007:133 Yusufali	So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.
007:134	
007:134 Khan	And when the punishment fell on them they said: "O Musa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."
007:134 Maulana	And when the plague fell upon them, they said: O Moses, pray for us to thy Lord as He has made promise with thee. If thou remove the plague from us, we will certainly believe in thee and will let the Children of Israel go with thee.
007:134 Pickthal	And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.
007:134 Rashad	Whenever a plague afflicted them, they said, "O Moses, implore your Lord - you are close to Him. If you relieve this plague, we will believe with you, and will send the Children of Israel with you."
007:134 Sarwar	When the torment would strike them, they would ask Moses, "Pray for us to your Lord through your covenant with Him. If He saves us from the torment, we shall certainly believe in you and permit you and the children of Israel to leave".
007:134 Shakir	And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.
007:134 Sherali	And when there fell upon them the punishment, they said, `O Moses, pray for us to thy Lord according to that which HE has promised to thee. If thou remove from us the punishment, we will surely believe thee and we will surely send with thee the Children of Israel.'
007:134 Yusufali	Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."
007:135	
007:135 Khan	But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!
007:135 Maulana	But when We removed the plague from them till a term which they should attain, lo! they broke (their promise).
007:135 Pickthal	But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.
007:135 Rashad	Yet, when we relieved the plague for any length of time, they violated their pledge.
007:135 Sarwar	But when We relieved them from the torment for a given time, they again broke their promise.
007:135 Shakir	But when We removed the plague from them till a term which they should attain lo! they broke (the promise).
007:135 Sherali	But when WE removed from them the punishment for a term which they were to reach, lo ! they broke their promise.
007:135 Yusufali	But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!

007:136
007:136 Khan So We took retribution from them. We drowned them in the sea, because they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.
007:136 Maulana So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them.
007:136 Pickthal Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.
007:136 Rashad Consequently, we avenged their actions, and drowned them in the sea. That is because they rejected our signs, and were totally heedless thereof.
007:136 Sarwar We took revenge on them for their rejecting Our miracles, by drowning them in the sea, but they were not aware of (reality).
007:136 Shakir Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.
007:136 Sherali So WE took vengeance upon them and drowned them in the sea, because they treated Our Signs as lies and were heedless of them.
007:136 Yusufali So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.
007:137
007:137 Khan And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
007:137 Maulana And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel -- because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built.
007:137 Pickthal And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.
007:137 Rashad We let the oppressed people inherit the land, east and west, and we blessed it. The blessed commands of your Lord were thus fulfilled for the Children of Israel, to reward them for their steadfastness, and we annihilated the works of Pharaoh and his people and everything they harvested.
007:137 Sarwar We gave the suppressed people the blessed eastern and western regions as their inheritance. Thus, the promises of your Lord to the children of Israel all came true because of the patience which they exercised. He destroyed all the establishments of the Pharaoh and his people.
007:137 Shakir And We made the people who were deemed weak to mhent the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.
007:137 Sherali And WE caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which WE blessed. And the gracious word of thy Lord was fulfilled for the Children of Israel because they were steadfast; and WE utterly destroyed all that Pharaoh and his people has built and all that they had erected.
007:137 Yusufali And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).
007:138
007:138 Khan And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa (Moses)! Make for us an ilahan (a god) as they have aliha (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)."
007:138 Maulana And We took the Children of Israel across the sea. Then they came to a people who were devoted to their idols. They said: O Moses, make for us a god as they have gods. He said: Surely you are an ignorant people!
007:138 Pickthal And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.
007:138 Rashad We delivered the Children of Israel across the sea. When they passed by people who were worshipping statues, they said, "O Moses, make a god for us, like the gods they have." He said, "Indeed, you are ignorant people.
007:138 Sarwar We helped the children of Israel to cross the sea. They came to a people who worshipped idols. The Israelites demanded Moses to make gods for them like those of the idol-worshippers. Moses told them, "You are an ignorant people.
007:138 Shakir And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:
007:138 Sherali And WE brought the Children of Israel across the sea and they came to a people who were devoted to their idols. They said, `O Moses, make for us a god just as they have gods.' He said, `Surely you are an ignorant people.
007:138 Yusufali We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.
007:139
007:139 Khan [Musa (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."
007:139 Maulana (As to) these, that wherein they are engaged shall be destroyed and that which they do is vain.
007:139 Pickthal Lo! as for these, their way will be destroyed and all that they are doing is in vain.
007:139 Rashad "These people are committing a blasphemy, for what they are doing is disastrous for them.
007:139 Sarwar What these people worship is doomed to be destroyed and their deeds are based on falsehood.
007:139 Shakir (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.
007:139 Sherali `Surely, all that these people are engaged in shall be destroyed, and vain shall be all that they do.'
007:139 Yusufali "As to these folk,- the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."
007:140
007:140 Khan He said: "Shall I seek for you an Ilahan (a God) other than Allah, while He has given you superiority over the 'Alamin (mankind and jinns of your time)."
007:140 Maulana He said: Shall I seek for you a god other than Allah, while He has made you excel (all) created things?
007:140 Pickthal He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?
007:140 Rashad "Shall I seek for you other than GOD to be your god, when He has blessed you more than anyone else in the world?"
007:140 Sarwar Should I choose for you a lord other than God who has favored you above all other people?
007:140 Shakir He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?
007:140 Sherali He said, `Shall I seek for you a god other than ALLAH, while HE has exalted you above all peoples?'
007:140 Yusufali He said: "Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations?"

007:141	
007:141 Khan	And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.
007:141 Maulana	And when We delivered you from Pharaoh’s people, who subjected you to severe torment, killing your sons and sparing your women. And therein was a great trial from your Lord.
007:141 Pickthal	And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.
007:141 Rashad	Recall that we delivered you from Pharaoh's people, who inflicted the worst persecution upon you, killing your sons and sparing your daughters. That was an exacting trial for you from your Lord.
007:141 Sarwar	"Children of Israel, when I saved you from the Pharaoh and his people who made you suffer the worst kinds of torment, killing your sons and keeping your women alive, it was a great trial for you from your Lord."
007:141 Shakir	And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.
007:141 Sherali	And remember the time when WE delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your sons and sparing your women. And therein was a great trial for you from your Lord.
007:141 Yusufali	And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.
007:142	
007:142	Section 17: Moses receives the Law
007:142 Khan	And We appointed for Musa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Musa (Moses) said to his brother Harun (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the Mufsidun (mischief- makers)."
007:142 Maulana	And We appointed for Moses thirty nights, and completed them with ten, so the appointed time of his Lord was complete forty nights. And Moses said to his brother Aaron: Take my place among my people, and act well and follow not the way of the mischief-makers.
007:142 Pickthal	And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers.
007:142 Rashad	We summoned Moses for thirty nights, and completed them by adding ten. Thus, the audience with his Lord lasted forty nights. Moses said to his brother Aaron, "Stay here with my people, maintain righteousness, and do not follow the ways of the corruptors."
007:142 Sarwar	We told Moses to stay with Us for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights. Moses had appointed his brother Aaron as his deputy among his people during his absence saying, "Try to reform them and do not follow the way of the evil-doers."
007:142 Shakir	And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.
007:142 Sherali	And WE made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed - forty nights. And Moses said to his brother, Aaron, `Take my place amongst my people in my absence, and manage them well and follow not the way of the mischief-makers.'
007:142 Yusufali	We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief.”
007:143	
007:143 Khan	And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."
007:143 Maulana	And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Thyself) so that I may look at Thee. He said: Thou canst not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon. Then when he recovered, he said: Glory be to Thee! I turn to Thee, and I am the first of the believers.
007:143 Pickthal	And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.
007:143 Rashad	When Moses came at our appointed time, and his Lord spoke with him, he said, "My Lord, let me look and see You." He said, "You cannot see Me. Look at that mountain; if it stays in its place, then you can see Me." Then, his Lord manifested Himself to the mountain, and this caused it to crumble. Moses fell unconscious. When he came to, he said, "Be You glorified. I repent to You, and I am the most convinced believer."
007:143 Sarwar	During the appointment, the Lord spoke to Moses. He asked the Lord to show Himself so that he could look at Him. The Lord replied, "You can never see Me. But look at the mountain. If the mountain remains firm only then will you see Me." When the Lord manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless. After regaining his senses, Moses said, "Lord, You are all Holy. I repent for what I asked you to do and I am the first to believe in You."
007:143 Shakir	And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.
007:143 Sherali	And when Moses came at Our appointed time and his Lord spoke to him, he said, `My Lord, show Thyself to me that I may look at Thee.' ALLAH replied, `Thou shalt not see ME. But look at the mountain; and if it remains in its place, then thou shalt see ME.' And when his Lord manifested Himself on the mountain, HE broke it into pieces and Moses fell down unconscious. And when he recovered, he said, `Holy art Thou, I turn to thee and I am the first to believe.'
007:143 Yusufali	When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe.”

007:144
007:144 Khan (Allah) said: "O Musa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."
007:144 Maulana He said: O Moses, surely I have chosen thee above the people by My messages and My words. So take hold of what I give thee and be of the grateful.
007:144 Pickthal He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.
007:144 Rashad He said, "O Moses, I have chosen you, out of all the people, with My messages and by speaking to you. Therefore, take what I have given you and be appreciative."
007:144 Sarwar The Lord said to Moses, "I have given you distinction above the people by speaking to you and giving you My Message. Receive what I have given to you and give Us thanks."
007:144 Shakir He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.
007:144 Sherali ALLAH said, `O Moses, I have chosen thee above the people of thy time by MY Messages and by MY Word. So take firm hold of that which I have given thee and be of the grateful.'
007:144 Yusufali (Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."
007:145
007:145 Khan And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fasiqun (the rebellious, disobedient to Allah).
007:145 Maulana And We ordained for him in the tablets admonition of every kind and clear explanation of all things. So take hold of them with firmness and enjoin thy people to take hold of what is best thereof. I shall show you the abode of the transgressors.
007:145 Pickthal And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.
007:145 Rashad We wrote for him on the tablets all kinds of enlightenments and details of everything: "You shall uphold these teachings strongly, and exhort your people to uphold them - these are the best teachings. I will point out for you the fate of the wicked."
007:145 Sarwar We wrote advice and laws for him on Tablets about all kinds of things, saying, "Follow them and command your people to follow the good advice therein, and I will show you the dwellings of the evil-doers."
007:145 Shakir And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.
007:145 Sherali And WE wrote for him upon the Tablets about everything an admonition and an explanation of all things. `So hold them fast and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors.'
007:145 Yusufali And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)."
007:146
007:146 Khan I shall turn away from My Ayat (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.
007:146 Maulana I shall turn away from My messages those who are unjustly proud in the earth. And if they see every sign, they will not believe in it; and if they see the way of rectitude, they take it not for a way; and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them.
007:146 Pickthal I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way. That is because they deny Our revelations and are used to disregard them.
007:146 Rashad I will divert from My revelations those who are arrogant on earth, without justification. Consequently, when they see every kind of proof they will not believe. And when they see the path of guidance they will not adopt it as their path, but when they see the path of straying they will adopt it as their path. This is the consequence of their rejecting our proofs, and being totally heedless thereof.
007:146 Sarwar We will deprive those who are wrongly proud in the land of the blessing of revelations. Even if they would see all kinds of miracles, they would not have faith, or even to see the right path, they would not follow it. They would follow the rebellious way if they were to find one; in their ignorance, they have called Our revelations mere lies.
007:146 Shakir I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the way of error. they take it for a way; this is because they rejected Our communications and were heedless of them.
007:146 Sherali I shall soon turn away from MY Signs those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe therein; and if they see the way of righteousness, they will not adopt it as their way; but if they see the way of error, they will adopt it as their way. That is because they treated Our Signs as lies and were heedless of them.
007:146 Yusufali Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.
007:147
007:147 Khan Those who deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?
007:147 Maulana And those who reject Our messages and the meeting of the Hereafter -- their deeds are fruitless. Can they be rewarded except for what they do?
007:147 Pickthal Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?
007:147 Rashad Those who reject our revelations and the meeting of the Hereafter, their works are nullified. Are they requited only for what they committed?
007:147 Sarwar The deeds of those who have called Our revelations and belief in the Day of Judgment mere lies, will be turned devoid of all virtue. Can they expect to receive a reward for their deeds other than that which is the result of their deeds?
007:147 Shakir And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?
007:147 Sherali And those who reject Our Signs and the meeting of the Hereafter - their works are vain. Can they expect to be rewarded for anything except for what they do?
007:147 Yusufali Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?

007:148	
007:148	Section 18: Israelites worship a calf
007:148 Khan	And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zalimun (wrong-doers).
007:148 Maulana	And Moses' people made of their ornaments a calf after him -- a (lifeless) body, having a lowing sound. Could they not see that it spoke not to them, nor guided them in the way? They took it (for worship) and they were unjust.
007:148 Pickthal	And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.
007:148 Rashad	During his absence, Moses' people made from their jewelry the statue of a calf, complete with the sound of a calf. Did they not see that it could not speak to them, or guide them in any path? They worshipped it, and thus turned wicked.
007:148 Sarwar	In Moses' absence, his people manufactured a hollow sounding calf out of their ornaments. Could they not see that it could not speak to them or provide them with any guidance? They gained only evil by worshipping the calf.
007:148 Shakir	And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What! could they not see that it did not speak to them nor guide them m the way? They took it (for worship) and they were unjust.
007:148 Sherali	And the people of Moses made, in his absence, out of their ornaments, a calf - a lifeless body, producing a lowing sound. Did they not see that it spoke not to them, nor guided them to any way? They took it for worship and they were transgressors.
007:148 Yusufali	The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.
007:149	
007:149 Khan	And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."
007:149 Maulana	And when they repented and saw that they had gone astray, they said: If our Lord have not mercy on us and forgive us, we shall certainly be of the losers.
007:149 Pickthal	And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.
007:149 Rashad	Finally, when they regretted their action, and realized that they had gone astray, they said, "Unless our Lord redeems us with His mercy, and forgives us, we will be losers."
007:149 Sarwar	When they found that they had believed in the wrong thing, they regretfully said, "If our Lord will not have mercy on us and forgive us, we will certainly be lost."
007:149 Shakir	And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.
007:149 Sherali	And when they were smitten with remorse and saw that they had indeed gone astray, they said, `If our Lord have not mercy on us and forgive us, we shall surely be of the losers.'
007:149 Yusufali	When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."
007:150	
007:150 Khan	And when Musa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Harun (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zalimun (wrong-doers)."
007:150 Maulana	And when Moses returned to his people, wrathful, grieved, he said: Evil is that which you have done after me! Did you hasten on the judgment of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, the people reckoned me weak an had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people.
007:150 Pickthal	And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.
007:150 Rashad	When Moses returned to his people, angry and disappointed, he said, "What a terrible thing you have done in my absence! Could you not wait for the commandments of your Lord?" He threw down the tablets, and took hold of his brother's head, pulling him towards himself. (Aaron) said, "Son of my mother, the people took advantage of my weakness, and almost killed me. Let not my enemies rejoice, and do not count me with the transgressing people."
007:150 Sarwar	When Moses returned to his people with anger and sorrow, he said, "What you have done in my absence is certainly evil. Why were you hasty about the commandments of your Lord?" He threw away the Tablets (which contained the commandments of God), grabbed his brother and started to pull him to himself. His brother begged him saying, "Son of my mother, the people suppressed me and almost killed me. Do not humiliate me before the enemies or call me unjust".
007:150 Shakir	And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.
007:150 Sherali	And when Moses returned to his people, indignant and grieved, he said, `Evil is that which you did in my place in my absence. Did you hasten to devise a way for yourselves without waiting for the command of your Lord?' And he put down the tablet and seized his brother by the head, dragging him towards himself. Aaron said, `Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over my misfortune and place me not with the unjust people.'
007:150 Yusufali	When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."

007:151	
007:151 Khan	Musa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."
007:151 Maulana	He said: My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy.
007:151 Pickthal	He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.
007:151 Rashad	(Moses) said, "My Lord, forgive me and my brother, and admit us into Your mercy. Of all the merciful ones, You are the Most Merciful."
007:151 Sarwar	Moses prayed, "Lord, forgive me and my brother and admit us into Your mercy; you are the most Merciful."
007:151 Shakir	He said: My Lord! forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.
007:151 Sherali	Moses said, `My Lord, forgive me and my brother, and admit us to Thy mercy and Thou art the Most Merciful of those who show mercy.'
007:151 Yusufali	Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"
007:152	
007:152	Section 19: The Torah and the Prophet's Advent
007:152 Khan	Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
007:152 Maulana	Those who took the calf (for a god) -- wrath from their Lord, and disgrace in this world's life, will surely overtake them. And thus do We recompense those who invent lies.
007:152 Pickthal	Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.
007:152 Rashad	Surely, those who idolized the calf have incurred wrath from their Lord, and humiliation in this life. We thus requite the innovators.
007:152 Sarwar	(The Lord said), "Those who worshipped the calf will be afflicted by the wrath of their Lord and disgraced in their worldly life. Thus, We will recompense those who invent falsehood.
007:152 Shakir	(As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.
007:152 Sherali	As to those, who took the calf for worship, wrath from their Lord shall overtake them and abasement in the present life. And thus do WE reward those who invent lies.
007:152 Yusufali	Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods).
007:153	
007:153 Khan	But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
007:153 Maulana	And those who do evil deeds, then repent after that and believe -- thy Lord after that is surely Forgiving, Merciful.
007:153 Pickthal	But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.
007:153 Rashad	As for those who committed sins, then repented thereafter and believed, your Lord - after this - is Forgiver, Most Merciful.
007:153 Sarwar	To those who commit bad deeds, but, then, repent and believe (in God), Your Lord will certainly be All-forgiving and All-merciful."
007:153 Shakir	And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.
007:153 Sherali	And those who do evil deeds and repent and believe, surely, thy Lord after that is Most Forgiving, Merciful.
007:153 Yusufali	But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful.
007:154	
007:154 Khan	And when the anger of Musa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.
007:154 Maulana	And when Moses' anger calmed down, he took up the tablets; and in the writing thereof was guidance and mercy for those who fear their Lord.
007:154 Pickthal	Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.
007:154 Rashad	When Moses' anger subsided, he picked up the tablets, containing guidance and mercy for those who reverence their Lord.
007:154 Sarwar	When Moses' anger calmed down, he collected the Tablets. On one of them was written, "God's mercy and guidance are for those who have fear of Him."
007:154 Shakir	And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.
007:154 Sherali	And when the anger of Moses subsided, he took the tablets and in their writing there was guidance and mercy for those who fear their Lord.
007:154 Yusufali	When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord.

007:155
007:155 Khan And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.
007:155 Maulana And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord, if Thou hadst pleased, Thou hadst destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.
007:155 Pickthal And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.
007:155 Rashad Moses then selected seventy men from among his people, to come to our appointed audience. When the quake shook them, he said, "My Lord, You could have annihilated them in the past, together with me, if You so willed. Would You annihilate us for the deeds of those among us who are foolish? This must be the test that You have instituted for us. With it, You condemn whomever You will, and guide whomever You will. You are our Lord and Master, so forgive us, shower us with Your mercy; You are the best Forgiver.
007:155 Sarwar Moses selected seventy men from his people to attend Our appointment. (In Our presence). When an earthquake jolted them to death, Moses said, "Lord, had You wanted to destroy them, why did You not destroy them and me before. Are You destroying us for what the fools among us have done? This (destruction) is only a trial through which You cause some to go astray and guide others. You are our Guardian. Forgive us and have mercy on us; You are the best of those who forgive.
007:155 Shakir And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.
007:155 Sherali And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, `My Lord , if Thou hadst pleased, Thou couldst have destroyed them before this, and me too. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy upon us and Thou art the Best of those who forgive;
007:155 Yusufali And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.
007:156
007:156 Khan And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (pious - see V.2:2), and give Zakat; and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations, etc.);
007:156 Maulana And ordain for us good in this world's life and in the Hereafter for surely we turn to Thee. He said: I afflict with My chastisement whom I please, and My mercy encompasses all things. So I ordain it for those who keep their duty and pay the poor-rate, and those who believe in Our messages --
007:156 Pickthal And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;
007:156 Rashad "And decree for us righteousness in this world, and in the Hereafter. We have repented to You." He said, "My retribution befalls whomever I will. But My mercy encompasses all things. However, I will specify it for those who (1) lead a righteous life, (2) give the obligatory charity (Zakat), (3) believe in our revelations, and
007:156 Sarwar "Grant us well-being in this life and in the life hereafter for we have turned ourselves to You." The Lord replied, "My torment only afflicts those whom I want to punish, but My mercy encompasses all things. I shall grant mercy to those who maintain piety, pay their religious tax, and those who have faith in Our revelations."
007:156 Shakir And ordain for us good in this world's life and m the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications.
007:156 Sherali And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.' ALLAH replied, `I will inflict MY punishment on whom I will; but MY mercy encompasses all things; so I will ordain it for those who act righteously and pay the Zakaat and those who believe in Our Signs -
007:156 Yusufali "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-

007:157
007:157 Khan Those who follow the Messenger, the Prophet who can neither read nor write (i.e.Muhammad SAW) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al- Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful.
007:157 Maulana Those who follow the Messenger-Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him -- these are the successful.
007:157 Pickthal Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.
007:157 Rashad "(4) follow the messenger, the gentile prophet (Muhammad), whom they find written in their Torah and Gospel. He exhorts them to be righteous, enjoins them from evil, allows for them all good food, and prohibits that which is bad, and unloads the burdens and the shackles imposed upon them. Those who believe in him, respect him, support him, and follow the light that came with him are the successful ones."
007:157 Sarwar There are those who follow the Messengers, the illiterate Prophet (not conventionally educated), whose description they find written in the Torah and the Gospel. (He (the Messengers) enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and unlawful all that is filthy, removes their burdens and the entanglements in which they are involved). Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness.
007:157 Shakir Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.
007:157 Sherali Those who follow the Messenger, the Prophet, the Ummi whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil and makes lawful for them the good things and forbids them the bad things and remove from them their burdens and shackles that were upon them. So those who shall believe in him and honour and support him and help him and follow the light that has been sent down with him - these shall prosper.'
007:157 Yusufali "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."
007:158
007:158 Section 20: Divine Favours on Israelites
007:158 Khan Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad SAW), the Prophet who can neither read nor write (i.e. Muhammad SAW) who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided."
007:158 Maulana Say: O mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may be guided aright.
007:158 Pickthal Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.
007:158 Rashad Say, "O people, I am GOD's messenger to all of you. To Him belongs the sovereignty of the heavens and the earth. There is no god except He. He controls life and death." Therefore, you shall believe in GOD and His messenger, the gentile prophet, who believes in GOD and His words. Follow him, that you may be guided.
007:158 Sarwar (Muhammad), tell them, "People, I have come to you all as the Messengers of God, to whom the Kingdom of the heavens and the earth belongs. There is no God but He. In His hands are life and death. Have faith in God and His Messengers, the unlettered Prophet who believes in God and His words. Follow him so that you will perhaps have guidance."
007:158 Shakir Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.
007:158 Sherali Say, `O mankind, truly I am a Messenger to you all from ALLAH to Whom belongs the Kingdom of the heavens and the earth. There is no god but HE. HE gives life and HE causes death. So believe in ALLAH and HIS Messenger, the Ummi Prophet, who believes in ALLAH and HIS words; and follow him that you may be rightly guided.'
007:158 Yusufali Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided."
007:159
007:159 Khan And of the people of Musa (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).
007:159 Maulana And of Moses' people is a party who guide with truth, and therewith they do justice.
007:159 Pickthal And of Moses' folk there is a community who lead with truth and establish justice therewith.
007:159 Rashad Among the followers of Moses there are those who guide in accordance with the truth, and the truth renders them righteous.
007:159 Sarwar Among the people of Moses are some whose guidance and Judgment are based on the Truth.
007:159 Shakir And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.
007:159 Sherali And of the people of Moses there is a party who guide with truth and do justice therewith.
007:159 Yusufali Of the people of Moses there is a section who guide and do justice in the light of truth.

007:160	
007:160 Khan	And We divided them into twelve tribes (as distinct) nations. We directed Musa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them Al- Manna and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.
007:160 Maulana	And We divided them into twelve tribes, as nations. And We revealed to Moses when his people asked him for water: Strike the rock with thy staff; so out flowed from it twelve springs. Each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did not do Us any harm, but they wronged themselves.
007:160 Pickthal	We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.
007:160 Rashad	We divided them into twelve tribal communities, and we inspired Moses when his people asked him for water: "Strike the rock with your staff," whereupon twelve springs gushed out therefrom. Thus, each community knew its water. And we shaded them with clouds, and sent down to them manna and quails: "Eat from the good things we provided for you." It is not us that they wronged; it is they who wronged their own souls.
007:160 Sarwar	We divided the descendants of Israel into twelve tribes and told Moses to strike the rock with his staff to let twelve fountains gush out therefrom; his people had asked him to supply them with water. The twelve flowing springs were divided among them (a spring for each tribe) and each tribe knew its drinking place well. We provided them with shade from the clouds, sent down manna and quails to them for food, and told them to eat the pure things which We had given them. They did not do injustice to Us but they wronged themselves.
007:160 Shakir	And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outnowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.
007:160 Sherali	And WE divided them into twelve tribes, distinct peoples. And, WE revealed to Moses, when his people asked him for water, saying, \`Strick the rock with thy rod;' and from it there gushed forth twelve springs; every tribe knew their drinking place. And WE caused the clouds to overshadow them and WE sent down for them Manna and Salwa and WE said, \`Eat of the good things WE have provided for you.' And they wronged US not, but it was themselves that they wronged.
007:160 Yusufali	We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.
007:161	
007:161 Khan	And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allah) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong- doings. We shall increase (the reward) for the good-doers."
007:161 Maulana	And when it was said to them: Dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your wrongs. We shall give more to the doers of good.
007:161 Pickthal	And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers.
007:161 Rashad	Recall that they were told, "Go into this town to live, and eat therefrom as you please, treat the people amicably, and enter the gate humbly. We will then forgive your transgressions. We will multiply the reward for the righteous."
007:161 Sarwar	When they were told, "Settle down in this town, eat as you wish, seek forgiveness and enter the gate prostrating yourselves (in obedience to the Lord) and We will forgive you your sins and increase the reward of the righteous people,
007:161 Shakir	And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).
007:161 Sherali	And remember the time when it was said to them, \`Dwell in this town and eat therefrom wherever you will, and say, \`God ! lighten our burden,' and enter the gate in humility, WE shall forgive you your sins, and surely WE shall give increase to those who do good.'
007:161 Yusufali	And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good.”
007:162	
007:162 Khan	But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.
007:162 Maulana	But those who were unjust among them changed it for a word other than that which they were told, so We sent upon them a pestilence from heaven for their wrongdoing.
007:162 Pickthal	But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.
007:162 Rashad	But the evil ones among them substituted other commands for the commands given to them. Consequently, we sent upon them condemnation from the sky, because of their wickedness.
007:162 Sarwar	the unjust among them changed the words which they were told to say (in the prayer). Therefore, We sent upon them torment from the sky for their wrong deeds.
007:162 Shakir	But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.
007:162 Sherali	But the transgressors among them changed it for a word other than that which was said to them. So WE sent upon them a punishment from heaven, because of their wrongdoing.
007:162 Yusufali	But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.

007:163	
007:163	Section 21: Israelites' Transgressions
007:163 Khan	And ask them (O Muhammad SAW) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel (see the Qur'an: V.4:154).
007:163 Maulana	And ask them about the town which stood by the sea. When they violated the Sabbath, when their fish came to them on their Sabbath day on the surface, and when it was not their Sabbath they came not to them. Thus did We try them because they transgressed.
007:163 Pickthal	Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.
007:163 Rashad	Remind them of the community by the sea, who desecrated the Sabbath. When they observed the Sabbath, the fish came to them abundantly. And when they violated the Sabbath, the fish did not come. We thus afflicted them, as a consequence of their transgression.
007:163 Sarwar	(Muhammad), ask them about the (people of the) towns on the seashore. They had transgressed by catching fish on the Sabbath. Each Sabbath the fish came openly within their reach but not so on other days. Thus, We were testing them because of their evil deeds.
007:163 Shakir	And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.
007:163 Sherali	And ask them concerning the town which stood by the sea. When they profaned the Sabbath; when their fish came to them on their Sabbath day appearing on the surface of the water, but on the day when they did not keep the Sabbath, they came not to them. Thus did WE try them because they were rebellious.
007:163 Yusufali	Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.
007:164	
007:164 Khan	And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah."
007:164 Maulana	And when a party of them said: Why preach you to a people whom Allah would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard against evil.
007:164 Pickthal	And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).
007:164 Rashad	Recall that a group of them said, "Why should you preach to people whom GOD will surely annihilate or punish severely?" They answered, "Apologize to your Lord," that they might be saved.
007:164 Sarwar	When a group of them questioned another group saying, "Why do you preach to those whom God has decided to destroy or punish by a severe torment?" they replied, "We preach to them for we are responsible in the sight of your Lord and so that perhaps they may have fear of God."
007:164 Shakir	And when a party of them said: Why do you admonish a with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).
007:164 Sherali	And when a party among them said to another party, `Why do you admonish a people whom ALLAH is going to destroy or punish with a severe punishment?' They said, `In order to be absolved from blame before your Lord and that they may turn to righteousness.'
007:164 Yusufali	When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him."
007:165	
007:165 Khan	So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah).
007:165 Maulana	So when they neglected that whereof they had been reminded, We delivered those who forbade evil and We overtook those who were iniquitous with an evil chastisement because they transgressed.
007:165 Pickthal	And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.
007:165 Rashad	When they disregarded what they were reminded of, we saved those who prohibited evil, and afflicted the wrongdoers with a terrible retribution for their wickedness.
007:165 Sarwar	When they (the unjust people) forgot what was preached to them, We saved the preachers from evil and afflicted the unjust for their evil deeds, with a dreadful torment.
007:165 Shakir	So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.
007:165 Sherali	And when they forgot all that with which they had been admonished, WE saved those who forbade evil and WE seized the transgressors with a severe punishment because they were rebellious.
007:165 Yusufali	When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.
007:166	
007:166 Khan	So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what Allah commands them to do, and be far away from what He prohibits them).
007:166 Maulana	So when they revoltingly persisted in that which they had been forbidden, We said to them: Be (as) apes, despised and hated.
007:166 Pickthal	So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!
007:166 Rashad	When they continued to defy the commandments, we said to them, "Be you despicable apes."
007:166 Sarwar	When they crossed the limit of the prohibition, We made them turn into detested apes.
007:166 Shakir	Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.
007:166 Sherali	And when they insolently rebelled against that which they had been forbidden, WE said to them, `Be ye apes despised.'
007:166 Yusufali	When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected."

007:167	
007:167 Khan	And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's Forgiveness).
007:167 Maulana	And when thy Lord declared that He would send against them to the day of Resurrection those who would subject them to severe torment. Surely thy Lord is Quick in requiting; and surely He is Forgiving, Merciful.
007:167 Pickthal	And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.
007:167 Rashad	Additionally, your Lord has decreed that He will raise up against them people who will inflict severe persecution upon them, until the Day of Resurrection. Your Lord is most efficient in enforcing retribution, and He is certainly the Forgiver, Most Merciful.
007:167 Sarwar	(Muhammad), consider, when your Lord declared to the (Israelites) His decision to raise a people above them who would make them suffer the worst kinds of torments until the Day of Judgment. Certainly your Lord's retribution is swift. He is All-forgiving and All-merciful.
007:167 Shakir	And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.
007:167 Sherali	And remember the time when thy Lord proclaimed that HE would surely rise against them, till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is Quick in retribution and surely HE is also Most forgiving, Merciful.
007:167 Yusufali	Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.
007:168	
007:168 Khan	And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience).
007:168 Maulana	And We divided them in the earth into parties -- some of them are righteous and some of them are otherwise. And We tried them with blessings and misfortunes that they might turn.
007:168 Pickthal	And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.
007:168 Rashad	We scattered them among many communities throughout the land. Some of them were righteous, and some were less than righteous. We tested them with prosperity and hardship, that they may return.
007:168 Sarwar	We divided them into nations on the earth; some are righteous and others are not. We tested them with well-being and hardship so that they might return (to the right path).
007:168 Shakir	And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.
007:168 Sherali	And WE broke them up into separate peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And WE tried them with good things and bad things that they might return to good.
007:168 Yusufali	We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).
007:169	
007:169 Khan	Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqun (the pious - see V.2:2). Do not you then understand?
007:169 Maulana	Then after them came an evil posterity who inherited the Book, taking the trail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they study what is in it. And the abode of the Hereafter is better for those who keep their duty. Do you not then understand?
007:169 Pickthal	And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?
007:169 Rashad	Subsequent to them, He substituted new generations who inherited the scripture. But they opted for the worldly life instead, saying, "We will be forgiven." But then they continued to opt for the materials of this world. Did they not make a covenant to uphold the scripture, and not to say about GOD except the truth? Did they not study the scripture? Certainly, the abode of the Hereafter is far better for those who maintain righteousness. Do you not understand?
007:169 Sarwar	Their descendants who inherited the Book gained (by bribery only) worthless things from the worldly life saying, "We shall be forgiven (for what we have done). They would have even doubled such gains if they could have received more. Did they not make a covenant (with God) in the Book not to speak any thing other than the Truth about God and to study its contents well? The life hereafter is much better for the pious ones. Will you not then think?
007:169 Shakir	Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?
007:169 Sherali	Then there came after them an evil generation who inherited the Book. They take the paltry goods of this low world and say, `It will be forgiven us.' But if there came to them similar goods again, they would take them. Was not the covenant of the Book taken from them, that they would not say of ALLAH anything but the truth? And they have studied what is therein. And the abode of the Hereafter is better for those who are righteous. Will you not then understand.
007:169 Yusufali	After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?

007:170	
007:170 Khan	And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat (Iqamat-as-Salat), certainly, We shall never waste the reward of those who do righteous deeds.
007:170 Maulana	And as for those who hold fast by the Book and keep up prayer -- surely We waste not the reward of the reformers.
007:170 Pickthal	And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.
007:170 Rashad	Those who uphold the scripture, and observe the Contact Prayers (Salat), we never fail to recompense the pious.
007:170 Sarwar	Those who devote themselves to the teachings of the Book and are steadfast in prayer (should know that) the reward of those who reform themselves will not be lost.
007:170 Shakir	And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.
007:170 Sherali	And as for those who hold fast by the Book and observe Prayer, surely, WE suffer not the reward of the righteous to perish.
007:170 Yusufali	As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.
007:171	
007:171 Khan	And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurat (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him."
007:171 Maulana	And when We shook the mountain over them as if it were a covering, and they thought that it was going to fall down upon them: Hold on firmly that which We have given you, and be mindful of that which is in it, so that you may guard against evil.
007:171 Pickthal	And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
007:171 Rashad	We raised the mountain above them like an umbrella, and they thought it was going to fall on them: "You shall uphold what we have given you, strongly, and remember the contents thereof, that you may be saved."
007:171 Sarwar	When We raised the mount above them as a shadow and made it speak to them, they thought that it would fall on them. We told them to devote themselves decisively to what was given to them and follow its guidance so that they would have fear of God.
007:171 Shakir	And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).
007:171 Sherali	And when WE shook the mountain over them as though it were a covering and they thought it was going to fall on them, WE said, `Hold fast that which WE have given you and remember what is therein that you may guard against evil.'
007:171 Yusufali	When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah.”
007:172	
007:172	Section 22: Evidence of Divine Impress on Man’s Nature
007:172 Khan	And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."
007:172 Maulana	And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this,
007:172 Pickthal	And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;
007:172 Rashad	Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: "Am I not your Lord?" They all said, "Yes. We bear witness." Thus, you cannot say on the Day of Resurrection, "We were not aware of this."
007:172 Sarwar	When your Lord asked all the offspring of Adam (before their birth), "Am I not your Lord?" All of them testified and bore witness to their testimony that on the Day of Judgment they would not say, "We were not aware of this (fact),"
007:172 Shakir	And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.
007:172 Sherali	And remember when thy Lord brought forth from Adam's children - out of their loins - their offspring and made them to bear witness against their ownselves saying, `Yea, we do bear witness.' This HE did lest you should say on the Day of Resurrection, `We were surely unaware of this.'
007:172 Yusufali	When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":
007:173	
007:173 Khan	Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?"
007:173 Maulana	Or (lest) you should say: Only our fathers ascribed partners (to Allah) before (us), and we were (their) descendants after them. Wilt Thou destroy us for what liars did?
007:173 Pickthal	Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?
007:173 Rashad	Nor can you say, "It was our parents who practiced idolatry, and we simply followed in their footsteps. Will You punish us because of what others have innovated?"
007:173 Sarwar	or say, "Our fathers worshipped idols before us and we as their descendants followed them. Would you then destroy us because of what the followers of falsehood have done?".
007:173 Shakir	Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Wilt Thou then destroy us for what the vain doers did?
007:173 Sherali	Or lest you should say, `It was only our fathers who associated co-partners with ALLAH in the past and we were merely a generation after them. Wilt Thou then destroy us for what those, who lied, did?
007:173 Yusufali	Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?”

007:174
007:174 Khan Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).
007:174 Maulana And thus do We make the messages clear, and that haply they may return.
007:174 Pickthal Thus we detail the revelations, that haply they may return.
007:174 Rashad We thus explain the revelations, to enable the people to redeem themselves.
007:174 Sarwar Thus do We explain Our revelations so that they might return to (the right path).
007:174 Shakir And thus do We make clear the communications, and that haply they might return.
007:174 Sherali And thus do WE make clear the Signs, that they may be admonished and that they may return to good.
007:174 Yusufali Thus do We explain the signs in detail; and perchance they may turn (unto Us).
007:175
007:175 Khan And recite (O Muhammad SAW) to them the story of him to whom We gave Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaitan (Satan) followed him up, and he became of those who went astray.
007:175 Maulana And recite to them the news of him to whom We give Our messages, but he withdraws himself from them, so the devil follows him up, and he is of those who perish.
007:175 Pickthal Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.
007:175 Rashad Recite for them the news of one who was given our proofs, but chose to disregard them. Consequently, the devil pursued him, until he became a strayer.
007:175 Sarwar (Muhammad), tell them the story of the person whom We inspired with Our guidance, but who detached himself from it and who was then pursued by Satan until he turned into a rebel.
007:175 Shakir And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.
007:175 Sherali And relate to them the story of him to whom WE gave OUR Signs, but he stepped away from them; so Satan followed him up and he became one of those who go astray.
007:175 Yusufali Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.
007:176
007:176 Khan And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.
007:176 Maulana And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows his low desire. His parable is as the parable of the dog -- if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect.
007:176 Pickthal And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.
007:176 Rashad Had we willed, we could have elevated him therewith, but he insisted on sticking to the ground, and pursued his own opinions. Thus, he is like the dog; whether you pet him or scold him, he pants. Such is the example of people who reject our proofs. Narrate these narrations, that they may reflect.
007:176 Sarwar Had We wanted, We could have raised him to an exalted position but he clung to his earthly life and followed his own (evil) desires. Such person's bad habits are like those of a lazy dog (in a warm climate) who always has its tongue hanging out whether you chase it away or leave it alone. Such are the people who have called Our revelations mere lies. (Muhammad), tell them such stories so that perhaps they will think.
007:176 Shakir And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.
007:176 Sherali And if WE pleased, WE would have exalted him thereby; but he inclined to the earth and followed his evil desires. His case, therefore, is like the case of a thirsty dog; if thou drive him away, he hangs out his tongue and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So relate to them this narrative that they may reflect.
007:176 Yusufali If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.
007:177
007:177 Khan Evil is the likeness of the people who reject Our Ayat (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.
007:177 Maulana Evil is the likeness of the people who reject Our messages and wrong their own souls.
007:177 Pickthal Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.
007:177 Rashad Bad indeed is the example of people who reject our proofs; it is only their own souls that they wrong.
007:177 Sarwar How terrible is the example of those who have rejected Our revelations and have done injustice only to themselves!
007:177 Shakir Evil is the likeness of the people who reject Our communications and are unjust to their own souls.
007:177 Sherali Evil is the case of the people who treat Our Signs as lies. And it was their ownselves that they wronged.
007:177 Yusufali Evil as an example are people who reject Our signs and wrong their own souls.
007:178
007:178 Khan Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.
007:178 Maulana He whom Allah guides is on the right way; and he whom He leaves in error -- they are the losers.
007:178 Pickthal He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.
007:178 Rashad Whomever GOD guides is the truly guided one, and whomever He commits to straying, these are the losers.
007:178 Sarwar Those whom God has guided have the true guidance, but those whom He has caused to go astray are certainly lost.
007:178 Shakir Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.
007:178 Sherali He whom ALLAH guides, is on the right path. And they whom HE leaves in error, these it is who shall be the losers.
007:178 Yusufali Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.

007:179
007:179 Khan And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.
007:179 Maulana And certainly We have created for hell many of the jinn and the men -- they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are heedless ones.
007:179 Pickthal Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.
007:179 Rashad We have committed to Hell multitudes of jinns and humans. They have minds with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like animals; no, they are far worse - they are totally unaware.
007:179 Sarwar We have destined many men and jinn for hell. They have hearts but do not understand, eyes but do not see. They have ears but do not hear. They are worse than lost cattle. These are the heedless ones.
007:179 Shakir And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.
007:179 Sherali Verily, WE have created many of the jinn and the men whose end shall be Hell. They have hearts wherewith they understand not and they have eyes wherewith they see not and they have ears wherewith they hear not. They are like cattle; nay, they are even more astray. They are indeed altogether heedless.
007:179 Yusufali Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).
007:180
007:180 Khan And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.
007:180 Maulana And Allah’s are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names. They will be recompensed for what they do.
007:180 Pickthal Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.
007:180 Rashad To GOD belongs the most beautiful names; call upon Him therewith, and disregard those who distort His names. They will be requited for their sins.
007:180 Sarwar God has the most blessed Names. You should address Him in your worship by these Names and keep away from those who pervert them. They will be recompensed for their (evil) deeds.
007:180 Shakir And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.
007:180 Sherali And to ALLAH alone belong all perfect attributes. So call on HIM by these attributes. And leave alone those who deviate from the right way with respect to HIS attributes. They shall be requited for what they do.
007:180 Yusufali The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.
007:181
007:181 Khan And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.
007:181 Maulana And of those whom We have created is a community who guide with the truth and therewith do justice.
007:181 Pickthal And of those whom We created there is a nation who guide with the Truth and establish justice therewith.
007:181 Rashad Among our creations, there are those who guide with the truth, and the truth renders them righteous.
007:181 Sarwar Among Our creatures are a group who guide and judge with the Truth.
007:181 Shakir And of those whom We have created are a people who guide with the truth and thereby they do justice.
007:181 Sherali And of those WE have created, there are a people that guide men with truth and do justice therewith.
007:181 Yusufali Of those We have created are people who direct (others) with truth. And dispense justice therewith.
007:182
007:182 Section 23: The Coming of the Doom
007:182 Khan Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.
007:182 Maulana And those who reject Our messages -- We lead them (to destruction) step by step from whence they know not.
007:182 Pickthal And those who deny Our revelations - step by step We lead them on from whence they know not.
007:182 Rashad As for those who reject our revelations, we lead them on without them ever realizing it.
007:182 Sarwar We gradually lead those who have called Our revelations mere lies, to destruction. Their destruction will be such that they will not even notice how it seized them.
007:182 Shakir And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.
007:182 Sherali And those who reject Our Signs, WE will draw them towards destruction step by step in a manner which they do not know.
007:182 Yusufali Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;
007:183
007:183 Khan And I respite them; certainly My Plan is strong.
007:183 Maulana And I grant them respite. Surely My scheme is effective.
007:183 Pickthal I give them rein (for) lo! My scheme is strong.
007:183 Rashad I will even encourage them; My scheming is formidable.
007:183 Sarwar Though I have given them a respite, My plan against them is well established.
007:183 Shakir And I grant them respite; surely My scheme is effective.
007:183 Sherali And I give them respite, surely MY plan is mighty.
007:183 Yusufali Respite will I grant unto them: for My scheme is strong (and unfailing).
007:184
007:184 Khan Do they not reflect? There is no madness in their companion (Muhammad SAW). He is but a plain warner.
007:184 Maulana Do they not reflect (that) there is no madness in their companion? He is only a plain warner.
007:184 Pickthal Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.
007:184 Rashad Why do they not reflect upon their friend (the messenger)? He is not crazy. He is simply a profound warner.
007:184 Sarwar Why will they not understand that their companion (Muhammad) is not possessed by jinn. (Muhammad) is only a (Divinely) authorized preacher.
007:184 Shakir Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.
007:184 Sherali Do they not consider that there is nothing of insanity about their companion? He is only a plain warner.
007:184 Yusufali Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.

007:185
007:185 Khan Do they not look in the dominion of the heavens and the earth and all things that Allah has created, and that it may be that the end of their lives is near. In what message after this will they then believe?
007:185 Maulana Do they not consider the kingdom of the heavens and the earth and what things Allah has created, and that it may be that their doom has drawn nigh? In what announcement after this will they then believe.
007:185 Pickthal Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?
007:185 Rashad Have they not looked at the dominion of the heavens and the earth, and all the things GOD has created? Does it ever occur to them that the end of their life may be near? Which Hadith, beside this, do they believe in?
007:185 Sarwar Have they not considered the Kingdom of the heavens and the earth and everything that God has created? Perhaps death approaches them. In what kind of guidance can they have faith besides that of the Quran?.
007:185 Shakir Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?
007:185 Sherali And do they not look into the Kingdom of the heavens and the earth and all things that ALLAH has created? And do they not see that, it may be, their own term has already drawn near? Then in what thing after this will they believe?
007:185 Yusufali Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?
007:186
007:186 Khan Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.
007:186 Maulana Whomsoever Allah leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on.
007:186 Pickthal Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.
007:186 Rashad Whomever GOD commits to straying, there is no way for anyone to guide him. He leaves them in their sins, blundering.
007:186 Sarwar No one can guide those whom God has caused to go astray and has left to continue blindly in their rebellion.
007:186 Shakir Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.
007:186 Sherali Whomsoever ALLAH adjudges astray, there can be no guide for him. And HE leave such in their transgression, wandering in distraction.
007:186 Yusufali To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.
007:187
007:187 Khan They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not."
007:187 Maulana They ask thee about the Hour, when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as if thou wert solicitous about it. Say: Its knowledge is with Allah only, but most people know not.
007:187 Pickthal They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.
007:187 Rashad They ask you about the end of the world (the Hour), and when it will come to pass. Say, "The knowledge thereof is with my Lord. Only He reveals its time. Heavy it is, in the heavens and the earth. It will not come to you except suddenly." They ask you as if you are in control thereof. Say, "The knowledge thereof is with GOD," but most people do not know.
007:187 Sarwar They ask you (Muhammad), "When will the Day of Judgment be?" Tell them, "My Lord knows best. It is He who has appointed its time. It will be a grave hour both in the heavens and the earth. It will only approach you suddenly." They say, "It seems that you know about the coming of the Day of Judgment." Tell them, "Only God knows about it and most people do not know."
007:187 Shakir They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.
007:187 Sherali They ask thee about the Hour; `When it will come to pass?' Say, `The knowledge thereof is only with my Lord. None can manifest it at its time but HE. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou were well-acquainted therewith. Say, `The knowledge thereof is only with ALLAH; but most men do not know.'
007:187 Yusufali They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou Wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not."
007:188
007:188 Khan Say (O Muhammad SAW): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."
007:188 Maulana Say: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.
007:188 Pickthal Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.
007:188 Rashad Say, "I have no power to benefit myself, or harm myself. Only what GOD wills happens to me. If I knew the future, I would have increased my wealth, and no harm would have afflicted me. I am no more than a warner, and a bearer of good news for those who believe."
007:188 Sarwar (Muhammad), say, "I have no control over my benefits or sufferings, without the will of God. Had I known about the unseen, I would have gained much good and would have faced no suffering. I am only a warner and I preach the glad news to the believing people."
007:188 Shakir Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.
007:188 Sherali Say, `I have no power to do good or harm to myself save as ALLAH please. And if I had the knowledge of the unseen, I should have secured abundance of good; and evil would not have touched me. I am only a Warner and a bearer of good tidings.'
007:188 Yusufali Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

007:189
007:189 Section 24: The Final Word
007:189 Khan It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful."
007:189 Maulana He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So when he covers her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful.
007:189 Pickthal He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.
007:189 Rashad He created you from one person (Adam). Subsequently, He gives every man a mate to find tranquility with her. She then carries a light load that she can hardly notice. As the load gets heavier, they implore GOD their Lord: "If You give us a good baby, we will be appreciative."
007:189 Sarwar It is God Who created you from a single soul and out of it made its spouse to bring it comfort. When he (man) engaged in carnal relations with her, she conceived a light burden which she had to carry. When the baby grew in her womb, they (husband and wife) both prayed to their Lord, "If You grant us a healthy son we shall certainly give you thanks."
007:189 Shakir He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.
007:189 Sherali HE it is Who created you from a single soul and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to ALLAH, their Lord, saying, `If thou gives us a good child, we will surely be of the thankful.'
007:189 Yusufali It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."
007:190
007:190 Khan But when He gave them a Salih (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.
007:190 Maulana But when He gives them a good one, they set up with Him associates in that which He has given them. High is Allah above what they associate (with Him).
007:190 Pickthal But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him).
007:190 Rashad But when He gives them a good baby, they turn His gift into an idol that rivals Him. GOD be exalted, far above any partnership.
007:190 Sarwar When they were given a healthy son, they began to love him as much as they loved God. God is too exalted to be loved equally to anything else.
007:190 Shakir But when He gives them a good one, thcy set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).
007:190 Sherali But when HE gives them a good child, they associate with HIM partners in respect of that which HE has given them. But exalted is ALLAH far above what they associate with HIM.
007:190 Yusufali But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.
007:191
007:191 Khan Do they attribute as partners to Allah those who created nothing but they themselves are created?
007:191 Maulana Do they associate (with Him) that which has created naught, while they are themselves created?
007:191 Pickthal Attribute they as partners to Allah those who created naught, but are themselves created,
007:191 Rashad Is it not a fact that they are idolizing idols who create nothing, and are themselves created?
007:191 Sarwar Do they (the pagans) consider things that do not create anything but are themselves created equal to God?.
007:191 Shakir What! they associate (with Him) that which does not create any thing, while they are themselves created!
007:191 Sherali Do they associate with HIM partners those who create nothing, and are themselves created?
007:191 Yusufali Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?
007:192
007:192 Khan No help can they give them, nor can they help themselves.
007:192 Maulana And they cannot give them help, nor can they help themselves.
007:192 Pickthal And cannot give them help, nor can they help themselves?
007:192 Rashad Idols that can neither help them, nor even help themselves?
007:192 Sarwar The idols are things that are not able to help others or even themselves.
007:192 Shakir And they have no power to give them help, nor can they help themselves.
007:192 Sherali And they give them no help, nor can they help themselves.
007:192 Yusufali No aid can they give them, nor can they aid themselves!
007:193
007:193 Khan And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
007:193 Maulana And if you invite them to guidance, they will not follow you. It is the same to you whether you invite them or you are silent.
007:193 Pickthal And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.
007:193 Rashad When you invite them to the guidance, they do not follow you. Thus, it is the same for them whether you invite them, or remain silent.
007:193 Sarwar Believers, even if you invite them to true guidance, they will not follow you. It makes no difference whether you invite them or whether you keep quiet.
007:193 Shakir And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.
007:193 Sherali And if you call them to guidance, they will not follow you. It is the same to you whether you call them or you remain silent.
007:193 Yusufali If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!

007:194
007:194 Khan Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful.
007:194 Maulana Those whom you call on besides Allah are slaves like yourselves; so call on them, then let them answer you, if you are truthful.
007:194 Pickthal Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!
007:194 Rashad The idols you invoke besides GOD are creatures like you. Go ahead and call upon them; let them respond to you, if you are right.
007:194 Sarwar Those whom you (pagans) worship besides God, are themselves servants just like yourselves. If your claim was true, they should answer your prayers.
007:194 Shakir Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.
007:194 Sherali Surely, those whom you call on beside ALLAH are creatures like you. Then call on them and let them answer you, if you are truthful.
007:194 Yusufali Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!
007:195
007:195 Khan Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad SAW): "Call your (so- called) partners (of Allah) and then plot against me, and give me no respite!
007:195 Maulana Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call upon your associate-gods then plot against me and give me no respite.
007:195 Pickthal Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!
007:195 Rashad Do they have legs on which they walk? Do they have hands with which they defend themselves? Do they have eyes with which they see? Do they have ears with which they hear? Say, "Call upon your idols, and ask them to smite me without delay.
007:195 Sarwar Do they (the idols) have feet to walk, hands to hold things, eyes to see, and ears to hear? (Muhammad), tell them (the pagans) to call on their idols for help and to plan against Me without delay.
007:195 Shakir Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.
007:195 Sherali Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say, `Call upon the partners you associate with ALLAH, then contrive you all against me and give me no respite.
007:195 Yusufali Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!
007:196
007:196 Khan "Verily, my Wali (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.
007:196 Maulana Surely my Friend is Allah, Who revealed the Book, and He befriends the righteous.
007:196 Pickthal Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.
007:196 Rashad "GOD is my only Lord and Master; the One who revealed this scripture. He protects the righteous.
007:196 Sarwar The (true) Guardian is certainly God who has revealed the Book and is the Guardian of the righteous ones.
007:196 Shakir Surely my guardian is Allah, Who revealed the Book, and He befriends the good.
007:196 Sherali `Truly my Protector is ALLAH Who revealed this Book. And HE protects the righteous.
007:196 Yusufali "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.
007:197
007:197 Khan "And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves."
007:197 Maulana And those whom you call upon besides Him are not able to help you, nor can they help themselves.
007:197 Pickthal They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.
007:197 Rashad "As for the idols you set up beside Him, they cannot help you, nor can they help themselves."
007:197 Sarwar The idols which you (the pagans) worship besides God can neither help you nor themselves.
007:197 Shakir And those whom you call upon besides Him are not able to help you, nor can they help themselves.
007:197 Sherali And they whom you call besides HIM have no power to help you, nor can they help themselves;'
007:197 Yusufali "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."
007:198
007:198 Khan And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
007:198 Maulana And if you invite them to guidance, they hear not; and thou seest them looking towards thee, yet they see not.
007:198 Pickthal And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.
007:198 Rashad When you invite them to the guidance, they do not hear. And you see them looking at you, but they do not see.
007:198 Sarwar (Muhammad), if you invite them to the right guidance, they will not listen to you. You will see them looking at you but they do not really see.
007:198 Shakir And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.
007:198 Sherali And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.
007:198 Yusufali If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.
007:199
007:199 Khan Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).
007:199 Maulana Take to forgiveness and enjoin good and turn away from the ignorant.
007:199 Pickthal Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.
007:199 Rashad You shall resort to pardon, advocate tolerance, and disregard the ignorant.
007:199 Sarwar Have forgiveness, preach the truth, and keep away from the ignorant ones.
007:199 Shakir Take to forgiveness and enjoin good and turn aside from the ignorant.
007:199 Sherali Do thou ever forebear, O Prophet ! and enjoin kindness, and turn away from the ignorant.
007:199 Yusufali Hold to forgiveness; command what is right; But turn away from the ignorant.
007:200
007:200 Khan And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.
007:200 Maulana And if a false imputation from the devil afflict thee, seek refuge in Allah. Surely He is Hearing, Knowing.
007:200 Pickthal And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.
007:200 Rashad When the devil whispers to you any whisper, seek refuge in GOD; He is Hearer, Omniscient.
007:200 Sarwar If Satan will try to seduce you, seek refuge from God. God is All-hearing and All-knowing.
007:200 Shakir And if a false imputation from the Shaitan afflict you, seek refuge in Allah; surely He is Hearing, Knowing.
007:200 Sherali And if an evil suggestion of Satan assail thee, then seek refuge in ALLAH; surely, HE is All-Hearing, All-Knowing.
007:200 Yusufali If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).

007:201	
007:201 Khan	Verily, those who are Al-Muttaqun (the pious - see V.2:2), when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright).
007:201 Maulana	Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo! they see.
007:201 Pickthal	Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers!
007:201 Rashad	Those who are righteous, whenever the devil approaches them with an idea, they remember, whereupon they become seers.
007:201 Sarwar	When a satanic thought starts to bother the pious ones, they understand and see the light
007:201 Shakir	Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.
007:201 Sherali	As to those who are righteous, when an evil suggestion from Satan assails them, they remember ALLAH and behold ! they begin to see aright.
007:201 Yusufali	Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!
007:202	
007:202 Khan	But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.
007:202 Maulana	And their brethren increase them in error, then they cease not.
007:202 Pickthal	Their brethren plunge them further into error and cease not.
007:202 Rashad	Their brethren ceaselessly entice them to go astray.
007:202 Sarwar	while their brethren ceaselessly try to drag them into error.
007:202 Shakir	And their brethren increase them in error, then they cease not.
007:202 Sherali	And the brethren of the disbelievers draw them into error and then they relax not their efforts.
007:202 Yusufali	But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts).
007:203	
007:203 Khan	And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."
007:203 Maulana	And when thou bringest them not a sign, they say: Why dost thou not demand it? Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe.
007:203 Pickthal	And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.
007:203 Rashad	If you do not produce a miracle that they demand, they say, "Why not ask for it?" Say, "I simply follow what is revealed to me from my Lord." These are enlightenments from your Lord, and guidance, and mercy for people who believe.
007:203 Sarwar	If you , (Muhammad), do not show them a miracle, they will keep on insisting that you must show them one. Say, "I only follow what is revealed to me from my Lord. This (Quran) contains wisdom for you from your Lord. It contains guidance and mercy for those who have faith.
007:203 Shakir	And when you bring them not a revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.
007:203 Sherali	And when thou bringest not to them a fresh Sign, they say, `Why hast thou not forged one?' Say, `I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and guidance and mercy for a people who believe.'
007:203 Yusufali	If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith.”
007:204	
007:204 Khan	So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imam (of a mosque) is leading the prayer (except Surat Al-Fatiha), and also when he is delivering the Friday-prayer Khutbah].
007:204 Maulana	And when the Qur’an is recited, listen to it and remain silent, that mercy may be shown to you.
007:204 Pickthal	And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.
007:204 Rashad	When the Quran is recited, you shall listen to it and take heed, that you may attain mercy.
007:204 Sarwar	Whenever the Quran is recited (to you), listen to it quietly so that you may receive mercy.
007:204 Shakir	And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.
007:204 Sherali	And when the Qur'an is recited, give ear to it and keep silence, that you may be shown mercy.
007:204 Yusufali	When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.
007:205	
007:205 Khan	And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.
007:205 Maulana	And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning and the evening, and be not of the heedless.
007:205 Pickthal	And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.
007:205 Rashad	You shall remember your Lord within yourself, publicly, privately, and quietly, day and night; do not be unaware.
007:205 Sarwar	Remember your Lord deep within yourselves, humbly and privately - instead of shouting out loud - (in prayer) in the mornings and evenings and do not be of the heedless ones.
007:205 Shakir	And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.
007:205 Sherali	And remember thy Lord in thy mind humbly and fearing HIM, and in a low voice in the mornings and evenings; and be not of the heedless.
007:205 Yusufali	And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.
007:206	
007:206 Khan	Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.
007:206 Maulana	Surely those who are with thy Lord are not too proud to serve Him, and they glorify Him and prostrate themselves before Him.
007:206 Pickthal	Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.
007:206 Rashad	Those at your Lord are never too proud to worship Him; they glorify Him and fall prostrate before Him.
007:206 Sarwar	Those who are near to your Lord do not disdain from worshipping Him. They glorify Him and prostrate themselves (in obedience to Him).
007:206 Shakir	Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.
007:206 Sherali	Truly those who are near to thy Lord, turn not away with pride from HIS worship, but they glorify HIM and prostrate themselves before HIM.
007:206 Yusufali	Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.

008:000
008:000 Translations of the Qur'an, Chapter 8: AL-ANFAL (THE VOLUNTARY GIFTS). Total Verses: 75. Revealed At: MADINA
008:000 In the name of God, Most Gracious, Most Merciful
008:001
008:001 Section 1: The Battle of Badr
008:001 Khan They ask you (O Muhammad SAW) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad SAW), if you are believers.
008:001 Maulana They ask thee about voluntary gifts. Say: Voluntary gifts are for Allah and the Messenger. So keep your duty to Allah and set aright your differences, and obey Allah and His Messenger, if you are believers.
008:001 Pickthal They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.
008:001 Rashad They consult you about the spoils of war. Say, "The spoils of war belong to GOD and the messenger." You shall observe GOD, exhort one another to be righteous, and obey GOD and His messenger, if you are believers.
008:001 Sarwar They (the believers) ask you (Muhammad) about the booty captured (from the enemies) during a war. Tell them, "It belongs to God and the Messengers. If you have faith, have fear of God. Settle the disputes among yourselves and obey God and His Messengers."
008:001 Shakir They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.
008:001 Sherali They ask thee concerning the spoils. Say, `The spoils of war are for ALLAH and the Messenger. So fear ALLAH, and set things right among yourselves, and obey ALLAH and HIS Messenger, if you are believers.'
008:001 Yusufali They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."
008:002
008:002 Khan The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
008:002 Maulana They only are believers whose hearts are full of fear when Allah is mentioned, and when his messages are recited to them they increase them in faith, and in their Lord do they trust,
008:002 Pickthal They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord;
008:002 Rashad The true believers are those whose hearts tremble when GOD is mentioned, and when His revelations are recited to them, their faith is strengthened, and they trust in their Lord.
008:002 Sarwar When God is mentioned, the true believers begin to feel fear of Him in their hearts and when His revelations are recited to them their faith strengthens. In God alone do they trust.
008:002 Shakir Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.
008:002 Sherali They are only the true believers whose hearts tremble when the name of ALLAH is mentioned, and when HIS Signs are recited to them they increase their faith, and who put their trust in their Lord.
008:002 Yusufali For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;
008:003
008:003 Khan Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them.
008:003 Maulana Those who keep up prayer and spend out of what We have given them.
008:003 Pickthal Who establish worship and spend of that We have bestowed on them.
008:003 Rashad They observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.
008:003 Sarwar They are steadfast in prayer and spend part of what We have given them for the cause of God.
008:003 Shakir Those who keep up prayer and spend (benevolently) out of what We have given them.
008:003 Sherali Who observe Prayer and spend out of that which WE have provided for them.
008:003 Yusufali Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance:
008:004
008:004 Khan It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
008:004 Maulana These are the believers in truth. For them are with their Lord exalted grades and protection and an honourable sustenance.
008:004 Pickthal Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.
008:004 Rashad Such are the true believers. They attain high ranks at their Lord, as well as forgiveness and a generous provision.
008:004 Sarwar Such are the true believers. Their reward from their Lord will be high ranks, forgiveness, and a generous provision.
008:004 Shakir These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.
008:004 Sherali These it is who are true believers. They have exalted grades of rank with their Lord, as well as forgiveness and an honourable provision.
008:004 Yusufali Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:
008:005
008:005 Khan As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers disliked it;
008:005 Maulana Even as thy Lord caused thee to go forth from thy house with truth, though a party of the believers were surely averse,
008:005 Pickthal Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).
008:005 Rashad Then your Lord willed that you leave your home, to fulfill a specific plan, some believers became exposed as reluctant believers.
008:005 Sarwar A group among the believers dislike (God's decree about the booty captured in war) as well as His command that you come out of your home for a truthful purpose (to fight for justice).
008:005 Shakir Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
008:005 Sherali This is because thy Lord has brought thee forth from thy house for a righteous purpose while a party of the believers were quite averse to it.
008:005 Yusufali Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,

008:006
008:006 Khan Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
008:006 Maulana Disputing with thee about the truth after it had become clear -- as if they were being driven to death while they saw (it).
008:006 Pickthal Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.
008:006 Rashad They argued with you against the truth, even after everything was explained to them. They acted as if they were being driven to certain death.
008:006 Sarwar Knowing it well (that a fight in which they are to take part is about to take place), they act as though they are being driven to death which they can see before their very eyes. Despite their knowledge of the truth, they still argue with you.
008:006 Shakir They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).
008:006 Sherali They (the disbelievers) dispute with thee concerning the truth after it has become manifest, as though they are being driven to death while they actually see it.
008:006 Yusufali Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.
008:007
008:007 Khan And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).
008:007 Maulana And when Allah promised you one of the two parties that it should be yours, and you loved that the one not armed should be yours, and Allah desired to establish the Truth by His words, and to cut off the root of the disbelievers --
008:007 Pickthal And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;
008:007 Rashad Recall that GOD promised you victory over a certain group, but you still wanted to face the weaker group. It was GOD's plan to establish the truth with His words, and to defeat the disbelievers.
008:007 Sarwar When God promised to grant you (believers) victory over either one of the two groups, you wished to have control over the unarmed one. God decided to prove (to you) the truth of His promises and to destroy the unbelievers
008:007 Shakir And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should he yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.
008:007 Sherali And remember when ALLAH promised you one of the two parties that it should be yours, and you wished that the one unarmed should be yours, but ALLAH desired to establish the Truth by HIS words and to cut off the root of the disbelievers,
008:007 Yusufali Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-
008:008
008:008 Khan That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) hate it.
008:008 Maulana That He might cause the Truth to triumph and bring the falsehood to naught, though the guilty disliked.
008:008 Pickthal That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;
008:008 Rashad For He has decreed that the truth shall prevail, and the falsehood shall vanish, in spite of the evildoers.
008:008 Sarwar so that the truth would stand supreme and falsehood would exist no more, even though the criminals dislike it.
008:008 Shakir That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.
008:008 Sherali That HE might establish the Truth and bring to naught that which is false, although the guilty may dislike it.
008:008 Yusufali That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.
008:009
008:009 Khan (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
008:009 Maulana When you sought the aid of your Lord, so He answered you: I will assist you with a thousand of the angels following one another.
008:009 Pickthal When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.
008:009 Rashad Thus, when you implored your Lord to come to the rescue, He responded to you: "I am supporting you with one thousand angels in succession."
008:009 Sarwar When you (believers) begged for assistance from your Lord, He said, "I am helping you with a thousand angels, all in rows marching one after the other".
008:009 Shakir When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.
008:009 Sherali When you implored the help of your Lord, and HE answered your prayer saying, `I will surely help you with a thousand of the angels, rank on rank.'
008:009 Yusufali Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."
008:010
008:010 Khan Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.
008:010 Maulana And Allah gave it only as good news, and that your hearts might be at ease thereby. And victory is only from Allah; surely Allah is Mighty, Wise.
008:010 Pickthal Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.
008:010 Rashad GOD gave you this good news to strengthen your hearts. Victory comes only from GOD. GOD is Almighty, Most Wise.
008:010 Sarwar God has sent this glad news to comfort your hearts. Victory is in the hands of God alone. God is Majestic and All-wise.
008:010 Shakir And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.
008:010 Sherali And ALLAH made it only as a glad tidings so that your hearts might be at rest. But help comes from ALLAH alone; surely ALLAH is Mighty, Wise.
008:010 Yusufali Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.

008:011	
008:011	Section 2: The Battle of Badr
008:011 Khan	(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.
008:011 Maulana	When He made slumber fall on you as a security from Him, and sent down upon you water from the clouds that He might thereby purify you, and take away from you the uncleanness of the devil, and that He might fortify your hearts and make firm (your) feet thereby.
008:011 Pickthal	When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.
008:011 Rashad	He caused peaceful slumber to overtake you and pacify you, and He sent down water from the sky to clean you therewith. He protected you from the devil's curse, reassured your hearts and strengthened your foothold.
008:011 Sarwar	The slumber that overcame you was from God that brought you peace. He showered water from the sky over you to clean you, remove satanic wickedness from you, strengthen your hearts, and grant you steadfastness.
008:011 Shakir	When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.
008:011 Sherali	And when HE caused sleep to come upon you as a sign of security from HIM, and HE sent down water upon you from the clouds, that thereby HE might purify you, and remove from you the uncleanliness of Satan, and that HE might strengthen your hearts and make your steps firm therewith.
008:011 Yusufali	Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.
008:012	
008:012 Khan	(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
008:012 Maulana	When thy Lord revealed to the angels: I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve. So smite above the necks and smite every finger-tip of them.
008:012 Pickthal	When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.
008:012 Rashad	Recall that your Lord inspired the angels: "I am with you; so support those who believed. I will throw terror into the hearts of those who disbelieved. You may strike them above the necks, and you may strike even every finger."
008:012 Sarwar	Your Lord inspired the angels saying, "I am with you. Encourage the believers. I shall cast terror into the hearts of the unbelievers and you will strike their heads and limbs;
008:012 Shakir	When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.
008:012 Sherali	When thy Lord revealed to the angels, saying, `I am with you; so make firm those who believe. I will cast terror into the hearts of those who disbelieve. Smite them above their necks, and smite off all finger-tips.'
008:012 Yusufali	Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."
008:013	
008:013 Khan	This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.
008:013 Maulana	This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger -- then surely Allah is Severe in requiting.
008:013 Pickthal	That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.
008:013 Rashad	This is what they have justly incurred by fighting GOD and His messenger. For those who fight against GOD and His messenger, GOD's retribution is severe.
008:013 Sarwar	they have opposed God and His Messengers." For those who oppose God and His Messengers, God has prepared a severe retribution.
008:013 Shakir	This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).
008:013 Sherali	That is because they have opposed ALLAH and HIS Messenger. And whoso opposes ALLAH and HIS Messenger, Then ALLAH is surely Severe in retribution.
008:013 Yusufali	This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.
008:014	
008:014 Khan	This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.
008:014 Maulana	This -- taste it, and (know) that for the disbelievers is the chastisement of the Fire.
008:014 Pickthal	That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.
008:014 Rashad	This is to punish the disbelievers; they have incurred the retribution of Hell.
008:014 Sarwar	We will say to them, "Endure the torment (as a consequence of your evil deeds); the unbelievers deserve nothing better than (the torment) of fire."
008:014 Shakir	This-- taste it, and (know) that for the unbelievers is the chastisement of fire.
008:014 Sherali	That is your punishment, taste it then; and remember that for disbelievers there is the punishment of the Fire.
008:014 Yusufali	Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."
008:015	
008:015 Khan	O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.
008:015 Maulana	O you who believe, when you meet those who disbelieve marching for war, turn not your backs to them.
008:015 Pickthal	O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.
008:015 Rashad	O you who believe, if you encounter the disbelievers who have mobilized against you, do not turn back and flee.
008:015 Sarwar	Believers, do not retreat when facing the marching army of the unbelievers, for no believer will turn back at that time except for strategic reasons or to join another band.
008:015 Shakir	O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.
008:015 Sherali	O ye who believe ! when you meet those who disbelieve, advancing in force, turn not your backs to them.
008:015 Yusufali	O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

008:016
008:016 Khan And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!
008:016 Maulana And whoso turns his back to them on that day -- unless manoeuvring for battle turning to join a company -- he, indeed, incurs Allah’s wrath and his refuge is hell. And an evil destination it is.
008:016 Pickthal Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.
008:016 Rashad Anyone who turns back on that day, except to carry out a battle plan, or to join his group, has incurred wrath from GOD, and his abode is Hell; what a miserable destiny!
008:016 Sarwar (Whoever deserts the believers) will incur the wrath of God and will dwell in hell, a terrible dwelling.
008:016 Shakir And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.
008:016 Sherali And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to join another company, he indeed draws upon himself the wrath of ALLAH, and Hell shall be his abode. And an evil resort it is.
008:016 Yusufali If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!
008:017
008:017 Khan You killed them not, but Allah killed them. And you (Muhammad SAW) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.
008:017 Maulana So you slew them not but Allah slew them, and thou smotest not when thou didst smite (the enemy), but Allah smote (him), and that He might confer upon the believers a benefit from Himself. Surely Allah is Hearing, Knowing.
008:017 Pickthal Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.
008:017 Rashad It was not you who killed them; GOD is the One who killed them. It was not you who threw when you threw; GOD is the One who threw. But He thus gives the believers a chance to earn a lot of credit. GOD is Hearer, Omniscient.
008:017 Sarwar It was not you (believers) but God who slew the pagans. It was not you (Muhammad) but God who threw dust at them. He did this as a favorable test for the believers. God is All-hearing and All-knowing.
008:017 Shakir So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.
008:017 Sherali So you slew them not; but it was ALLAH Who slew them. And thou threwest not when thou didst throw, but it was ALLAH Who threw, that HE might overthrow the disbelievers and that HE might confer on the believers a great favour from Himself. Surely, ALLAH is All-Hearing, All-Knowing.
008:017 Yusufali It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things).
008:018
008:018 Khan This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers.
008:018 Maulana This -- and (know) that Allah will weaken the struggle of the disbelievers.
008:018 Pickthal That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.
008:018 Rashad Additionally, GOD thus nullifies the schemes of the disbelievers.
008:018 Sarwar This is how God causes the (evil) plans of the unbelievers to fail.
008:018 Shakir This, and that Allah is the weakener of the struggle of the unbelievers.
008:018 Sherali That is what happened; And know that ALLAH will weaken the design of the disbelievers.
008:018 Yusufali That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.
008:019
008:019 Khan (O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.
008:019 Maulana If you sought a judgment, the judgment has indeed come to you; and if you desist, it is better for you. And if you return (to fight), We (too) shall return and your forces will avail you nothing, though they may be many; and (know) that Allah is with the believers.
008:019 Pickthal (O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).
008:019 Rashad You sought victory (O disbelievers), and victory did come; it belonged to the believers. If you refrain (from aggression) it would be better for you, but if you return, so will we. Your armies will never help you, no matter how great. For GOD is on the side of the believers.
008:019 Sarwar If you (the pagans) are looking for conquest, you certainly had a great chance (at the battle of Badr). But if you were to give up such a desire, it would be better for you. If you again wage war against Us, We will be ready for such a confrontation. Your man-power will be of no help to you no matter how much you have; God is with the believers.
008:019 Shakir If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.
008:019 Sherali If you, O disbelievers, sort a judgment, then judgment has indeed come to you. And if you desist, it will be better for you; but if you return to mischief, WE too will return to punishment. And your party shall be of no avail to you, however numerous it be, and know that ALLAH is with the believers.
008:019 Yusufali (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!
008:020
008:020 Section 3: The Way to Success
008:020 Khan O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad SAW) while you are hearing.
008:020 Maulana O you who believe, obey Allah and His Messenger and turn not away from Him while you hear.
008:020 Pickthal O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).
008:020 Rashad O you who believe, obey GOD and His messenger, and do not disregard him while you hear.
008:020 Sarwar Believers, obey God and His Messengers and do not turn away from Him when you hear (His commands).
008:020 Shakir O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.
008:020 Sherali O ye who believe ! obey ALLAH and HIS Messenger, and do not turn away from him while you hear his commands.
008:020 Yusufali O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).

008:021
008:021 Khan And be not like those who say: "We have heard," but they hear not.
008:021 Maulana And be not like those who say, We hear; and they hear not.
008:021 Pickthal Be not as those who say, we hear, and they hear not.
008:021 Rashad Do not be like those who say, "We hear," when they do not hear.
008:021 Sarwar Do not be like those who said that they have heard (the Messenger's commands) but do not pay any attention to them.
008:021 Shakir And be not like those who said, We hear, and they did not obey.
008:021 Sherali And be not like those who say, `We hear,' but they hear not.
008:021 Yusufali Nor be like those who say, "We hear," but listen not:
008:022
008:022 Khan Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not (i.e. the disbelievers).
008:022 Maulana Surely the vilest of beasts, in Allah's sight, are the deaf, the dumb, who understand not.
008:022 Pickthal Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.
008:022 Rashad The worst creatures in the sight of GOD are the deaf and dumb, who do not understand.
008:022 Sarwar The most wicked beasts in the sight of God are the deaf and the dumb who have no understanding.
008:022 Shakir Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.
008:022 Sherali Surely, the worst of beasts in the sight of ALLAH are the deaf and the dumb, who have no sense.
008:022 Yusufali For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.
008:023
008:023 Khan Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).
008:023 Maulana And if Allah had known any good in them, He would have made them hear. And if He makes them hear, they would turn away while they are averse.
008:023 Pickthal Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.
008:023 Rashad Had GOD known of any good in them, He would have made them hearers. Even if He made them hearers, they still would turn away in aversion.
008:023 Sarwar Had they possessed any virtue, God would certainly have made them hear. Even if God were to make them hear, they would still turn away from (the words of God).
008:023 Shakir And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.
008:023 Sherali And if ALLAH had known any good in them, HE would certainly have made them hear. And if HE now makes them hear, they will turn away in aversion.
008:023 Yusufali If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).
008:024
008:024 Khan O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (SAW) calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.
008:024 Maulana O you who believe, respond to Allah and His Messenger, when he calls you to that which gives you life. And know that Allah comes in between a man and his heart, and that to Him you will be gathered.
008:024 Pickthal O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.
008:024 Rashad O you who believe, you shall respond to GOD and to the messenger when he invites you to what gives you life. You should know that GOD is closer to you than your heart, and that before Him you will be summoned.
008:024 Sarwar Believers, listen to God and the Messengers when they call you to that which gives you life. Know that God is between a man and his heart and that before Him you will all be brought together.
008:024 Shakir O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.
008:024 Sherali O ye who believe ! respond to ALLAH, and the Messenger when he calls you that he may give you life, and know that ALLAH comes in between a man and his heart, and that HE it is unto Whom you will be gathered.
008:024 Yusufali O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.
008:025
008:025 Khan And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.
008:025 Maulana And guard yourselves against an affliction which may not smite those of you exclusively who are unjust; and know that Allah is Severe in requiting.
008:025 Pickthal And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.
008:025 Rashad Beware of a retribution that may not be limited to the evildoers among you. You should know that GOD's retribution is severe.
008:025 Sarwar Guard yourselves against discord among yourselves so that it will not mislead anyone of you, especially the unjust, and know that God's retribution is most severe.
008:025 Shakir And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).
008:025 Sherali And beware of an affliction which will surely not smite exclusively those among you who have done wrong. And know that ALLAH is Severe in requiting.
008:025 Yusufali And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

008:026
008:026 Khan And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
008:026 Maulana And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with his help, and gave you of the good things that you might give thanks.
008:026 Pickthal And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.
008:026 Rashad Remember that you used to be few and oppressed, fearing that the people may snatch you, and He granted you a secure sanctuary, supported you with His victory, and provided you with good provisions, that you may be appreciative.
008:026 Sarwar Recall the time when you (the believers) were only a few suppressed people in the land, afraid of being terrorized by the people. God gave you shelter, supported you with His help, and bestowed on you pure provisions so that perhaps you would give Him thanks.
008:026 Shakir And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.
008:026 Sherali And remember when you were a few and deemed weak in the land, and were in fear lest people should snatch you away, but HE sheltered you and strengthened you with HIS help, and provided you with good things that you might be thankful.
008:026 Yusufali Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.
008:027
008:027 Khan O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you).
008:027 Maulana O you who believe, be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts, while you know.
008:027 Pickthal O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.
008:027 Rashad O you who believe, do not betray GOD and the messenger, and do not betray those who trust you, now that you know.
008:027 Sarwar Believers, do not be dishonest to God and the Messengers or knowingly abuse your trust.
008:027 Shakir O you who believe! be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.
008:027 Sherali O ye who believe ! prove not false to ALLAH and the Messenger, nor betray your trusts knowingly.
008:027 Yusufali O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.
008:028
008:028 Khan And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward.
008:028 Maulana And know that your wealth and your children are a temptation, and Allah is He with Whom there is a mighty reward.
008:028 Pickthal And know that your possessions and your children are a test, and that with Allah is immense reward.
008:028 Rashad You should know that your money and your children are a test, and that GOD possesses a great recompense.
008:028 Sarwar Know that your possessions and children are a temptation for you and that God has the greatest reward (for the righteous ones).
008:028 Shakir And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.
008:028 Sherali And know that your possessions and your children are but a trial and that it is ALLAH with Whom is a great reward.
008:028 Yusufali And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.
008:029
008:029 Section 4: Muslims to be Guardians of the Sacred Mosque
008:029 Khan O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty.
008:029 Maulana O you who believe, if you keep your duty to Allah, He will grant you a distinction and do away with your evils and protect you. And Allah is the Lord of mighty grace.
008:029 Pickthal O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite Bounty.
008:029 Rashad O you who believe, if you reverence GOD, He will enlighten you, remit your sins, and forgive you. GOD possesses infinite grace.
008:029 Sarwar Believers, if you fear God, He will give you guidance, will expiate your bad deeds and forgive you. God's favors are the greatest.
008:029 Shakir O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.
008:029 Sherali O ye who believe ! if you do your duty to ALLAH, HE will grant you a distinction and will remove your evils from you and will forgive you; and ALLAH is the Lord of great bounty.
008:029 Yusufali O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.
008:030
008:030 Khan And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners.
008:030 Maulana And when those who disbelieved devised plans against thee that they might confine thee or slay thee or drive thee away -- and they devised plans and Allah, too, had arranged a plan; and Allah is the best of planners.
008:030 Pickthal And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.
008:030 Rashad The disbelievers plot and scheme to neutralize you, or kill you, or banish you. However, they plot and scheme, but so does GOD. GOD is the best schemer.
008:030 Sarwar The unbelievers planned to imprison, murder or expel you (Muhammad) from your city. They make evil plans but God too plans and God's plans are the best.
008:030 Shakir And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.
008:030 Sherali And remember when the disbelievers devised plans against thee that they might put thee in confinement or slay thee or expel thee. And they planned and ALLAH also planned, and ALLAH is the Best of planners.
008:030 Yusufali Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah.

008:031
008:031 Khan And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients."
008:031 Maulana And when our messages are recited to them, they say: We have heard. If we wished, we could say the like of it; this is nothing but the stories of the ancients.
008:031 Pickthal And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.
008:031 Rashad When our revelations are recited to them, they say, "We have heard. If we wanted to, we could have said the same things. These are no more than tales from the past!"
008:031 Sarwar When Our revelations are recited to them (the unbelievers), they say, "We have heard them. Had we wanted, we could also have composed such statements; they are no more than ancient legends."
008:031 Shakir And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.
008:031 Sherali And when OUR verses are recited to them, they say, `We have heard. If we wished we could certainly say the like of it. This is nothing but mere tales of the ancients'
008:031 Yusufali When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."
008:032
008:032 Khan And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."
008:032 Maulana And when they said: O Allah, if this is indeed the truth from Thee, then rain down on us stones from heaven or inflict on us a painful chastisement.
008:032 Pickthal And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!
008:032 Rashad They also said, "Our god, if this is really the truth from You, then shower us with rocks from the sky, or pour upon us a painful punishment."
008:032 Sarwar They also say, "Lord, if this (Quran) is the Truth from you, shower down stones on us from the sky instead of rain or send us a painful punishment".
008:032 Shakir And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.
008:032 Sherali And remember the time when they said, `O ALLAH, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment.'
008:032 Yusufali Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."
008:033
008:033 Khan And Allah would not punish them while you (Muhammad SAW) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.
008:033 Maulana And Allah would not chastise them while thou wast among them; nor would Allah chastise them while they seek forgiveness.
008:033 Pickthal But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.
008:033 Rashad However, GOD is not to punish them while you are in their midst; GOD is not to punish them while they are seeking forgiveness.
008:033 Sarwar God would not punish them while you were among them nor while they were asking for forgiveness.
008:033 Shakir But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.
008:033 Sherali But ALLAH would not punish them while thou wast among them, and ALLAH would not punish them while they sought forgiveness.
008:033 Yusufali But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.
008:034
008:034 Khan And why should not Allah punish them while they stop (men) from Al-Masjid-al-Haram, and they are not its guardians? None can be its guardian except Al-Muttaqun (the pious - see V.2:2), but most of them know not.
008:034 Maulana And what excuse have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not its (true) guardians? Its guardians are only those who keep their duty, but most of them know not.
008:034 Pickthal What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.
008:034 Rashad Have they not deserved GOD's retribution, by repelling others from the Sacred Masjid, even though they are not the custodians thereof? The true custodians thereof are the righteous, but most of them do not know.
008:034 Sarwar Why should God not punish them when they hinder people from entering the sacred mosque? They are not its true patrons. Only the righteous ones are its patrons, but most of the pagans do not know.
008:034 Shakir And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.
008:034 Sherali And what excuse have they now that ALLAH should not punish them, when they hinder men from the Sacred Mosque, and they are not its true guardians? Its true guardians are only those who are righteous, but most of them know not.
008:034 Yusufali But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.
008:035
008:035 Khan Their Salat (prayer) at the House (of Allah, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
008:035 Maulana And their prayer at the House is nothing but whistling and clapping of hands. Taste, then, the chastisement, because you disbelieved.
008:035 Pickthal And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.
008:035 Rashad Their Contact Prayers (Salat) at the shrine (Ka`bah) were no more than a mockery and a means of repelling the people (by crowding them out). Therefore, suffer the retribution for your disbelief.
008:035 Sarwar Their (unbelievers) prayer at the mosque is nothing but whistling and clapping of hands. We shall tell them, "Suffer torment for your disbelief."
008:035 Shakir And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.
008:035 Sherali And their prayer at the Sacred House is nothing but whistling and clapping of hands. `Taste then the punishment because you disbelieved.'
008:035 Yusufali Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."

008:036	
008:036 Khan	Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcomed. And those who disbelieve will be gathered unto Hell.
008:036 Maulana	Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to hell,
008:036 Pickthal	Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,
008:036 Rashad	Those who disbelieve spend their money to repel others from the way of GOD. They will spend it, then it will turn into sorrow and remorse for them. Ultimately, they will be defeated, and all disbelievers will be summoned to Hell.
008:036 Sarwar	The disbelievers spend their wealth to turn men away from the way of God. They will continue to spend but it will become a source of regret for them and they will be defeated (because of their evil plans). The disbelievers will be gathered all togdher in Hell.
008:036 Shakir	Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.
008:036 Sherali	Surely, those who disbelieve, spend their wealth to turn people away from the way of ALLAH. They will surely continue to spend it; but then shall it become a source of regret for them, and then shall they be overcome. And the disbelievers shall be gathered unto Hell;
008:036 Yusufali	The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-
008:037	
008:037 Khan	In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.
008:037 Maulana	That Allah may separate the wicked from the good, and put the wicked one upon another, then heap them together, then cast them into hell. These indeed are the losers.
008:037 Pickthal	That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.
008:037 Rashad	GOD will sift away the bad from the good, then pile the bad on top of each other, all in one pile, then throw it in Hell. Such are the losers.
008:037 Sarwar	God will separate the wicked from the pure and will pile the wicked ones on top of one anothcr to be cast into hell. They are indeed lost.
008:037 Shakir	That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.
008:037 Sherali	That ALLAH may separate the bad from the good, and put the bad, one upon another, and heap them up altogether, and then cast them into Hell. These indeed are the losers.
008:037 Yusufali	In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.
008:038	
008:038	Section 5: Badr as a Sign of the Prophet’s Truth
008:038 Khan	Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
008:038 Maulana	Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return, then the example of those of old has already gone.
008:038 Pickthal	Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).
008:038 Rashad	Tell those who disbelieved: if they stop, all their past will be forgiven. But if they return, they will incur the same fate as their previous counterparts.
008:038 Sarwar	Muhammad, tell the unbelievers, if you give up your evil behavior, God will forgive whatever you have done in the past. But if you transgras again, your fate will be the same as that of those (unbelievers) who lived before you."
008:038 Shakir	Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.
008:038 Sherali	Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return to their misdeeds, then verily the example of the former peoples has already gone before them.
008:038 Yusufali	Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).
008:039	
008:039 Khan	And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.
008:039 Maulana	And fight with them until there is no more persecution, and all religions are for Allah. But if they desist, then surely Allah is Seer of what they do.
008:039 Pickthal	And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.
008:039 Rashad	You shall fight them to ward off oppression, and to practice your religion devoted to GOD alone. If they refrain from aggression, then GOD is fully Seer of everything they do.
008:039 Sarwar	Fight them so that idolatry will not exist any more and God's religion will stand supreme. If they give up (the idols), God will be Well Aware of what they do.
008:039 Shakir	And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.
008:039 Sherali	And fight them until there is no persecution and religion is wholly to ALLAH. But if they desist, then surely ALLAH is Watchful of what they do.
008:039 Yusufali	And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

008:040
008:040 Khan And if they turn away, then know that Allah is your Maula (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maula, and (what) an Excellent Helper!
008:040 Maulana And if they turn back, then know that Allah is your Patron. Most excellent the Patron and most excellent the Helper!
008:040 Pickthal And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!
008:040 Rashad If they turn away, then you should know that GOD is your Lord and Master; the best Lord and Master, the best supporter.
008:040 Sarwar If the (unbelievers) turn away from the faith, God is you (believers) best Guardian and best Helpr.
008:040 Shakir And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.
008:040 Sherali And if they turn back, then know that ALLAH is your Protector - an excellent protector and an excellent Helper !
008:040 Yusufali If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.
008:041
008:041 Part 10.
008:041 Khan And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.
008:041 Maulana And know that whatever you acquire in war, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of Discrimination, the day on which the two parties met. And Allah is Possessor of power over all things.
008:041 Pickthal And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.
008:041 Rashad You should know that if you gain any spoils in war, one-fifth shall go to GOD and the messenger, to be given to the relatives, the orphans, the poor, and the traveling alien. You will do this if you believe in GOD and in what we revealed to our servant on the day of decision, the day the two armies clashed. GOD is Omnipotent.
008:041 Sarwar Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. (This is the law) if you believe in God and what We revealed to Our Servant on the Day of Distinction (Badr) when the armies confronted each other. God has power over all things.
008:041 Shakir And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.
008:041 Sherali And know that whatever you take as spoils in war, a fifth thereof is for ALLAH and for the Messenger and the kindred and the orphans and the needy and the wayfarer, if you believe in ALLAH and what WE sent down to Our servant on the Day of Distinction, - the day when the two armies met - and ALLAH has power to do all that HE wills.
008:041 Yusufali And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.
008:042
008:042 Khan (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.
008:042 Maulana When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you. And if you had tried to make a mutual appointment, you would certainly have broken away from the appointment, but -- in order that Allah might bring about a matter which had to be done; that he who perished by clear argument might perish, and he who lived by clear argument might live. And surely Allah is Hearing, Knowing:
008:042 Pickthal When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trysted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.
008:042 Rashad Recall that you were on this side of the valley, while they were on the other side. Then their caravan had to move to lower ground. Had you planned it this way, you could not have done it. But GOD was to carry out a predetermined matter, whereby those destined to be annihilated were annihilated for an obvious reason, and those destined to be saved were saved for an obvious reason. GOD is Hearer, Omniscient.
008:042 Sarwar Recall when your army was positioned at the less defensible brink of the valley, (the pagans') army had the more defensible higher side of the valley and the caravan was led (out of your reach) below. This situation did not take place according to your previous plans, otherwise, everything would have been different. (It was God's plan) to place you in a vulnerable position, exposed to the enemy and it was His plan to lead the caravan out of your reach) so that His decree that you would be granted a victory by a miracle would become a doubtless fact and so that those who were to be destroyed would face destruction with a clear knowledge of the Truth and those who were to survive would also survive with a clear knowledge of the Truth. God is All-hearing and All-knowing.
008:042 Shakir When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;
008:042 Sherali When you were on the nearer bank of the Valley, and they were on the further bank, and the caravan was below you. And if you had to make an appointment between you, you would have certainly differed with regard to the time of the appointment. But the encounter was brought about without appointment that ALLAH might accomplish the thing that was decreed, so that he, who had already perished by a clear proof, should perish, and he, would had already come to life by a clear proof, should live. And certainly ALLAH is All-Hearing, All-Knowing.
008:042 Yusufali Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).

008:043
008:043 Khan (And remember) when Allah showed them to you as few in your (i.e. Muhammad's SAW) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of what is in the breasts.
008:043 Maulana When Allah showed them to thee in thy dream as few -- and if He had shown them to thee as many, you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you). Surely He is Knower of what is in the breasts.
008:043 Pickthal When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).
008:043 Rashad GOD made them appear in your dream (O Muhammad) fewer in number. Had He made them appear more numerous, you would have failed, and you would have disputed among yourselves. But GOD saved the situation. He is Knower of the innermost thoughts.
008:043 Sarwar In your dream, God showed (the pagans' army) as being only a few in number, for if He had showed them as a great number, you would have lost courage and would have started to quarrel among yourselves concerning this matter. But God saved you from that condition; He knows what is in your hearts.
008:043 Shakir When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.
008:043 Sherali When ALLAH showed them to thee in thy dream as few and if HE had shown them to thee as many, you would certainly have faltered and would have disagreed with one another about the matter; but ALLAH saved you. Surely, HE has full knowledge of what is in your breasts.
008:043 Yusufali Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.
008:044
008:044 Khan And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).
008:044 Maulana And when He showed them to you, when you met, as few in your eyes, and He made you to appear few in their eyes, in order that Allah might bring about a matter which had to be done. And to Allah are all affairs returned.
008:044 Pickthal And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.
008:044 Rashad And when the time came and you faced them, He made them appear fewer in your eyes, and made you appear fewer in their eyes as well. For GOD willed to carry out a certain plan. All decisions are made by GOD.
008:044 Sarwar When you met the pagans' army, God made them appear fewer in your eyes and you appear fewer in their eyes so that His miracle of granting you (an incredible) victory could easily be fulfilled. To God do all things return.
008:044 Shakir And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.
008:044 Sherali And remember when at the time of your encounter, HE made them appear to you as few in your eyes, and made you appear as few in their eyes, that ALLAH might bring about the thing that was decreed. And to ALLAH are all affairs referred for final decision.
008:044 Yusufali And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).
008:045
008:045 Section 6: Success does not depend on Numbers
008:045 Khan O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.
008:045 Maulana O you who believe, when you meet an army, be firm, and remember Allah much, that you may be successful.
008:045 Pickthal O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.
008:045 Rashad O you who believe, when you encounter an army, you shall hold fast and commemorate GOD frequently, that you may succeed.
008:045 Sarwar Believers, stand firm when you meet a band of your enemy and remember God often so that you may have everlasting happiness.
008:045 Shakir O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.
008:045 Sherali O ye who believe ! When you encounter an army, be firm and remember ALLAH much that you may prosper.
008:045 Yusufali O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:
008:046
008:046 Khan And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).
008:046 Maulana And obey Allah and His Messenger and dispute not one with another, lest you get weak-hearted and your power depart; and be steadfast. Surely Allah is with the steadfast.
008:046 Pickthal And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.
008:046 Rashad You shall obey GOD and His messenger, and do not dispute among yourselves, lest you fail and scatter your strength. You shall steadfastly persevere. GOD is with those who steadfastly persevere.
008:046 Sarwar Obey God and His Messenger. Do not quarrel with each other lest you fail or lose honor. Exercise patience; God is with those who have patience.
008:046 Shakir And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.
008:046 Sherali And obey ALLAH and HIS Messenger and dispute not with one another, lest you falter and your strength depart from you. And be steadfast; surely, ALLAH is with the steadfast.
008:046 Yusufali And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:

008:047	
008:047 Khan	And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. and Allah is Muhitun (encircling and thoroughly comprehending) all that they do.
008:047 Maulana	And be not like those who came forth from their homes exultingly and to be seen of men, and they hinder (people) from he way of Allah. And Allah encompasses what they do.
008:047 Pickthal	Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.
008:047 Rashad	Do not be like those who left their homes grudgingly, only to show off, and in fact discouraged others from following the path of GOD. GOD is fully aware of everything they do.
008:047 Sarwar	Do not be like those who marched out boastfully to show off their strength to people and hinder people from the way of God. God encompasses everyone's activities.
008:047 Shakir	And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.
008:047 Sherali	And be not like those who came forth from their homes boastfully, and to be seen of men, and who turn men away from the path of ALLAH, and ALLAH encompasses what they do.
008:047 Yusufali	And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.
008:048	
008:048 Khan	And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment."
008:048 Maulana	And when the devil made their works fair-seeming to them, and said: None among men can overcome you this day, and I am your protector. But when the two armies came in sight of one another, he turned upon his heels, and said: Surely I am clear of you, I see what you see not; surely I fear Allah. And Allah is Severe in requiting.
008:048 Pickthal	And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.
008:048 Rashad	The devil had adorned their works in their eyes, and said, "You cannot be defeated by any people today," and "I will be fighting along with you." But as soon as the two armies faced each other, he turned back on his heels and fled, saying, "I disown you. I see what you do not see. I am afraid of GOD. GOD's retribution is awesome."
008:048 Sarwar	Satan made their (pagans') deeds seem attractive to them and said to them, "No one today is more powerful than you and I am your supporter." But when the two armies confronted one another and the pagans were defeated, then satan betrayed his friends saying, "I am not with you any more; I see what you do not see and I am afraid of God." God is severe in His retribution.
008:048 Shakir	And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).
008:048 Sherali	And when Satan made their deeds seem fair to them and said, `None from among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said, `Surely, I have nothing to do with you; surely, I see what you see not. surely I fear ALLAH; and ALLAH's punishment is severe.
008:048 Yusufali	Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment.”
008:049	
008:049	Section 7: Enemy’s Strength weakened
008:049 Khan	When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.
008:049 Maulana	And when the hypocrites and those in whose hearts is a disease said: Their religion has deluded them. And whoever trusts in Allah, then surely Allah is Mighty, Wise.
008:049 Pickthal	When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.
008:049 Rashad	The hypocrites and those who harbored doubt in their hearts said, "These people are deceived by their religion." However, if one puts his trust in GOD, then GOD is Almighty, Most Wise.
008:049 Sarwar	The hypocrites and those whose hearts are sick, say, "The (believers') religion has deceived them." Those who trust in God will find Him Majestic and All-wise.
008:049 Shakir	When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.
008:049 Sherali	When the Hypocrites and those in whose hearts is a disease said, `Their religion has deluded these men.' And whoso puts his trust in ALLAH, then surely, ALLAH is Mighty, Wise.
008:049 Yusufali	Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.

008:050
008:050 Khan And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
008:050 Maulana And if thou couldst see when the angels cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.
008:050 Pickthal If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!
008:050 Rashad If you could only see those who disbelieved when the angels put them to death! They will beat them on their faces and their rear ends: "Taste the retribution of Hell.
008:050 Sarwar Would that you could have seen the angels taking the souls of the unbelievers away from their bodies and smiting their faces and their backs saying, "Suffer the burning torment.
008:050 Shakir And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.
008:050 Sherali And if thou couldst see when the angels take away the souls of those who disbelieve, smiting their faces and their backs and saying: `Taste ye the punishment of burning.
008:050 Yusufali If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-
008:051
008:051 Khan "This is because of that which your hands had forwarded. And verily, Allah is not unjust to His slaves."
008:051 Maulana This is for that which your own hands have sent on before, and because Allah is not in the least unjust to the servants --
008:051 Pickthal This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.
008:051 Rashad "This is a consequence of what your hands have sent forth. GOD is never unjust towards the creatures."
008:051 Sarwar This is the result of their deeds. God is not unjust to His servants."
008:051 Shakir This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;
008:051 Sherali `This torment is because of that which your hands have sent on before and know that ALLAH is not at all unjust to HIS servants.'
008:051 Yusufali "Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:
008:052
008:052 Khan Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the Ayat (proofs, verses, etc.) of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, Severe in punishment.
008:052 Maulana In the manner of the people of Pharaoh and those before them, they disbelieved in Allah’s messages, so Allah punished them for their sins. Surely Allah is Strong, Severe in requiting.
008:052 Pickthal (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.
008:052 Rashad This is the same fate as that of Pharaoh's people and those who disbelieved before them. They rejected GOD's revelations, and GOD punished them for their sins. GOD is powerful, and His retribution is severe.
008:052 Sarwar The same thing happened to the people of Pharaoh and those who lived before them. They rejected the revelations of God and, because of their sins, His retribution struck them. God is All-powerful and stern in His retribution.
008:052 Shakir In the manner of the people of Firon and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).
008:052 Sherali Your condition will be like that of the people of Pharaoh and those before them, they disbelieved in the Signs of ALLAH; so ALLAH punished them for their sins. Surely, ALLAH is Powerful and Severe in punishing.
008:052 Yusufali "(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:
008:053
008:053 Khan That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allah is All-Hearer, All-Knower.
008:053 Maulana This is because Allah never changes a favour which He has conferred upon a people until they change their own condition -- and because Allah is Hearing, Knowing --
008:053 Pickthal That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.
008:053 Rashad GOD does not change a blessing He has bestowed upon any people unless they themselves decide to change. GOD is Hearer, Omniscient.
008:053 Sarwar God does not change the favor that He has bestowed on a nation unless that nation changes what is in its soul. God is All-hearing and All-knowing.
008:053 Shakir This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;
008:053 Sherali That is because ALLAH would never change a favour that HE has conferred upon a people until they change their own condition, and know that ALLAH is All-Hearing, All-Knowing.
008:053 Yusufali "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things).”

008:054
008:054 Khan Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zalimun (polytheists and wrong-doers, etc.).
008:054 Maulana In the manner of the people of Pharaoh, and those before them. They rejected the messages of their Lord, so We destroyed them for their sins. And We drowned Pharaoh's people and they were all wrongdoers.
008:054 Pickthal (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.
008:054 Rashad Such was the case with the people of Pharaoh and others before them. They first rejected the signs of their Lord. Consequently, we annihilated them for their sins. We drowned Pharaoh's people; the wicked were consistently punished.
008:054 Sarwar Like the people of the Pharaoh and those who lived before them, (the unbelievers) rejected the revelations of God. We destroyed them for their sins and drowned the people of Pharaoh. They were all unjust.
008:054 Shakir In the manner of the people of Firon and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firon's people, and they were all unjust.
008:054 Sherali O disbelievers ! your condition will also be like that of the people of Pharaoh and those before them; they rejected the Signs of their Lord, so WE destroyed them for their sins. And WE drowned the people of Pharaoh, for they were all wrongdoers.
008:054 Yusufali (Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.
008:055
008:055 Khan Verily, The worst of moving (living) creatures before Allah are those who disbelieve, - so they shall not believe.
008:055 Maulana Surely the vilest of beasts in Allah's sight are those who disbelieve, then they would not believe.
008:055 Pickthal Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.
008:055 Rashad The worst creatures in the sight of GOD are those who disbelieved; they cannot believe.
008:055 Sarwar The most wicked creatures in the sight of God are the unbelievers who never have faith,
008:055 Shakir Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.
008:055 Sherali Surely, the worst of beasts in the sight of ALLAH are the disbelievers, who will not believe.
008:055 Yusufali For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.
008:056
008:056 Khan They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.
008:056 Maulana Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty.
008:056 Pickthal Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).
008:056 Rashad You reach agreements with them, but they violate their agreements every time; they are not righteous.
008:056 Sarwar who make promises but break them every time, and who have no piety.
008:056 Shakir Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).
008:056 Sherali Those with whom thou hast made a covenant, - then they break their covenant every time, and they do not fear ALLAH.
008:056 Yusufali They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).
008:057
008:057 Khan So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
008:057 Maulana So if thou overtake them in war, scatter by them those who are behind them, that they may be mindful.
008:057 Pickthal If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.
008:057 Rashad Therefore, if you encounter them in war, you shall set them up as a deterrent example for those who come after them, that they may take heed.
008:057 Sarwar When you capture the (unbelievers) during a fight, teach them a lesson so that they thereafter will always be aware of the threat of your power.
008:057 Shakir Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.
008:057 Sherali So, if thou overcomest them in war, then thereby strike fear in those that are behind them, that they may be mindful.
008:057 Yusufali If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.
008:058
008:058 Khan If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous.
008:058 Maulana And if thou fear treachery on the part of a people, throw back to them (their treaty) on terms of equality. Surely Allah loves not the treacherous.
008:058 Pickthal And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.
008:058 Rashad When you are betrayed by a group of people, you shall mobilize against them in the same manner. GOD does not love the betrayers.
008:058 Sarwar If you are afraid of the treachery of some of your allies, you may disregard your treaty with them. God does not love the treacherous ones.
008:058 Shakir And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.
008:058 Sherali And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, ALLAH loves not the treacherous.
008:058 Yusufali If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.
008:059
008:059 Section 8: Peace to be secured by Strength
008:059 Khan And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's Punishment).
008:059 Maulana And let not those who disbelieve think that they can outstrip (Us). Surely they cannot escape.
008:059 Pickthal And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.
008:059 Rashad Let not those who disbelieve think that they can get away with it; they can never escape.
008:059 Sarwar The unbelievers should not think that they can really escape Us or that they can never be defeated.
008:059 Shakir And let not those who disbelieve think that they shall come in first; surely they will not escape.
008:059 Sherali And let not those who disbelieve think that they can outstrip US. Surely, they cannot frustrate Our purpose.
008:059 Yusufali Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).

008:060
008:060 Khan And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.
008:060 Maulana And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not -- Allah knows them. And whatever you spend in Allah’s way, it will be paid back to you fully and you will not be wronged.
008:060 Pickthal Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.
008:060 Rashad You shall prepare for them all the power you can muster, and all the equipment you can mobilize, that you may frighten the enemies of GOD, your enemies, as well as others who are not known to you; GOD knows them. Whatever you spend in the cause of GOD will be repaid to you generously, without the least injustice.
008:060 Sarwar Mobilize your (defensive) force as much as you can to frighten the enemies of God and your own enemies. This also will frighten those who are behind them whom you do not know but God knows well. Whatever you spend for the cause of God, He will give you sufficient recompense with due justice.
008:060 Shakir And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.
008:060 Sherali And make ready for them who fight you whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of ALLAH and your enemy and others besides them whom you know not, but ALLAH knows them. And whatever you spend in the way of ALLAH, it shall be paid back to you in full and you shall not be wronged.
008:060 Yusufali Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.
008:061
008:061 Khan But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.
008:061 Maulana And if they incline to peace, include thou also to it, and trust in Allah. Surely he is the Hearer, the Knower.
008:061 Pickthal And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.
008:061 Rashad If they resort to peace, so shall you, and put your trust in GOD. He is the Hearer, the Omniscient.
008:061 Sarwar If they (the unbelievers) propose peace, accept it and trust in God. God is All-hearing and All-knowing.
008:061 Shakir And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.
008:061 Sherali And if they incline towards peace, incline thou also towards it, and put thy trust in ALLAH. Surely, it is HE Who is All-Hearing, All-Knowing.
008:061 Yusufali But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).
008:062
008:062 Khan And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
008:062 Maulana And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers,
008:062 Pickthal And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,
008:062 Rashad If they want to deceive you, then GOD will suffice you. He will help you with His support, and with the believers.
008:062 Sarwar If they want to deceive you, God is All-sufficient for you. It is God who supported you with His own help and with that of the believers,
008:062 Shakir And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers
008:062 Sherali And if they seek to deceive thee, then surely ALLAH is sufficient for thee. HE it is Who has strengthened thee with HIS help and with the believers;
008:062 Yusufali Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers;
008:063
008:063 Khan And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All- Mighty, All-Wise.
008:063 Maulana And He has united their hearts. If thou hadst spent all that is in the earth, thou couldst not have united their hearts, but Allah united them. Surely he is Mighty, Wise.
008:063 Pickthal And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.
008:063 Rashad He has reconciled the hearts (of the believers). Had you spent all the money on earth, you could not reconcile their hearts. But GOD did reconcile them. He is Almighty, Most Wise.
008:063 Sarwar among whose hearts He has placed affection and unity. If you were to spend the wealth of the whole earth, you would not have been able to unite their hearts but God has been able to unite them. God is Majestic and All-wise.
008:063 Shakir And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.
008:063 Sherali And HE has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but ALLAH has put affection between them. Surely, HE is Mighty, Wise.
008:063 Yusufali And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.
008:064
008:064 Khan O Prophet (Muhammad SAW)! Allah is Sufficient for you and for the believers who follow you.
008:064 Maulana O Prophet, Allah is sufficient for thee and those who follow thee of the believers.
008:064 Pickthal O Prophet! Allah is Sufficient for thee and those who follow thee of the believers.
008:064 Rashad O you prophet, sufficient for you is GOD and the believers who have followed you.
008:064 Sarwar Prophet, God and the believers who follow you are sufficient support for you.
008:064 Shakir O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.
008:064 Sherali O Prophet, ALLAH is Sufficient for thee and those who follow thee of the believers.
008:064 Yusufali O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.

008:065
008:065 Section 9: Muslims to meet Overwhelming Numbers
008:065 Khan O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
008:065 Maulana O Prophet, urge the believers to fight. If there be of you twenty steadfast, they shall overcome two hundred; and if there be of you a hundred, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.
008:065 Pickthal O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.
008:065 Rashad O you prophet, you shall exhort the believers to fight. If there are twenty of you who are steadfast, they can defeat two hundred, and a hundred of you can defeat a thousand of those who disbelieved. That is because they are people who do not understand.
008:065 Sarwar Prophet, mobilize the believers for the battle. It will take only twenty of your men who are steadfast (in prayer) to defeat two hundred unbelieving men. Your two hundred men would defeat their two thousand; the unbelievers have no understanding.
008:065 Shakir O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.
008:065 Sherali O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; And if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people do not understand.
008:065 Yusufali O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.
008:066
008:066 Khan Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with As-Sabirin (the patient ones, etc.).
008:066 Maulana Now Allah has lightened your burden and He knows that there is weakness in you. So if there be of you a hundred steadfast, they shall overcome two hundred; and if there be of you a thousand, they shall overcome two thousand by Allah’s permission. And Allah is with the steadfast.
008:066 Pickthal Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.
008:066 Rashad Now (that many new people have joined you) GOD has made it easier for you, for He knows that you are not as strong as you used to be. Henceforth, a hundred steadfast believers can defeat two hundred, and a thousand of you can defeat two thousand by GOD's leave. GOD is with those who steadfastly persevere.
008:066 Sarwar Now that God has eased your burden, He has found you to be weak. A hundred of your steadfast men would defeat two hundred of theirs and a thousand of yours would defeat two thousand of the unbelievers, by the will of God. God is with those who have patience.
008:066 Shakir For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.
008:066 Sherali For the present ALLAH has lighten your burden, for HE knows that there is weakness in you. So, if there be a hundred of you who are steadfast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of ALLAH. And ALLAH is with those who are steadfast.
008:066 Yusufali For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.
008:067
008:067 Khan It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.
008:067 Maulana It is not fit for a prophet to take captives unless he has fought and triumphed in the land. You desire the frail goods of this world, while Allah desires (for you) the Hereafter. And Allah is Mighty, Wise.
008:067 Pickthal It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.
008:067 Rashad No prophet shall acquire captives, unless he participates in the fighting. You people are seeking the materials of this world, while GOD advocates the Hereafter. GOD is Almighty, Most Wise.
008:067 Sarwar The Prophet is not supposed to take any captives to strengthen his position on the earth. You want worldly gains but God wants the life hereafter for you. God is Majestic and All-wise.
008:067 Shakir It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.
008:067 Sherali It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. If you take captives, except in regular fighting, you will be regarded as desiring the goods of this world, while ALLAH desires for you the Hereafter. And ALLAH is Mighty, Wise.
008:067 Yusufali It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.
008:068
008:068 Khan Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.
008:068 Maulana Were it not for an ordinance from Allah that had gone before, surely there would have befallen you a great chastisement for what you were going to do.
008:068 Pickthal Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.
008:068 Rashad If it were not for a predetermined decree from GOD, you would have suffered, on account of what you took, a terrible retribution.
008:068 Sarwar (Had you taken captives) before being allowed by God's revelations, a great torment would have struck you for what you had done.
008:068 Shakir Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.
008:068 Sherali Had there not been a decree from ALLAH which had gone before, great distress would have surely overtaken you in consequence of what you took.
008:068 Yusufali Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.

008:069
008:069 Khan So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.
008:069 Maulana Eat then of the lawful and good (things) which you have acquired in war, and keep your duty to Allah. Surely Allah is Forgiving, Merciful.
008:069 Pickthal Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.
008:069 Rashad Therefore, eat from the spoils you have earned, that which is lawful and good, and observe GOD. GOD is Forgiver, Most Merciful.
008:069 Sarwar Use what you have acquired (from the battle) as your own good, lawful property. Have fear of God; He is All-forgiving and All-merciful.
008:069 Shakir Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.
008:069 Sherali So eat, of that which you have won in war as lawful and good, and fear ALLAH. Surely, ALLAH is Most Forgiving, Merciful.
008:069 Yusufali But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.
008:070
008:070 Section 10: Relations of Muslim State with others
008:070 Khan O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful."
008:070 Maulana O Prophet, say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allah is Forgiving, Merciful.
008:070 Pickthal O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.
008:070 Rashad O you prophet, tell the prisoners of war in your hands, "If GOD knew of anything good in your hearts, He would have given you better than anything you have lost, and would have forgiven you. GOD is Forgiver, Most Merciful."
008:070 Sarwar Prophet, tell the captives with you, "If God finds anything good in your hearts, He will give you a better reward than that which was taken from you and will forgive you. God is All-forgiving and All-merciful.
008:070 Shakir O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.
008:070 Sherali O Prophet, say to the captives who are in your hands, `If ALLAH knows any good in your hearts, HE will give you better than that which has been taken from you as ransom and will forgive you. And ALLAH is Most Forgiving, Merciful.'
008:070 Yusufali O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."
008:071
008:071 Khan But if they intend to betray you (O Muhammad SAW), they have already betrayed Allah before. So He gave (you) power over them. And Allah is All- Knower, All-Wise.
008:071 Maulana And if they intend to be treacherous to thee, so indeed they have been treacherous to Allah before, but He gave (you) mastery over them. And Allah is Knowing, Wise.
008:071 Pickthal And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.
008:071 Rashad And if they want to betray you, they have already betrayed GOD. This is why He made them the losers. GOD is Omniscient, Most Wise.
008:071 Sarwar Do not be surprised that they want to be dishonest with you; they have always been dishonest with God. However, He has power over them. God is All-knowing and All-wise.
008:071 Shakir And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.
008:071 Sherali And if they intend to deal treacherously with thee, they have indeed been treacherous to ALLAH before, But HE gave thee power over them. And ALLAH is All-Knowing, Wise.
008:071 Yusufali But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.

008:072
008:072 Khan Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad SAW), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All- Seer of what you do.
008:072 Maulana Surely those who believed and fled (their homes) and struggled hard in Allah’s way with their wealth and their lives, and those who gave shelter and helped -- these are friends one of another. And those who believed and did not flee, you are not responsible for their protection until they flee. And if they seek help from you in the matter of religion, it is your duty to help (them) except against a people between whom and you there is a treaty. And Allah is Seer of what you do.
008:072 Pickthal Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.
008:072 Rashad Surely, those who believed, and emigrated, and strove with their money and their lives in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, they are allies of one another. As for those who believe, but do not emigrate with you, you do not owe them any support, until they do emigrate. However, if they need your help, as brethren in faith, you shall help them, except against people with whom you have signed a peace treaty. GOD is Seer of everything you do.
008:072 Sarwar The believers who left their homes and strove for the cause of God, through their property and in person and those who gave refuge to them and helped them will be each other's guardians. The believers who did not leave their homes are not your guardians until they too leave their homes. If they ask you for help in a religious cause, you must help them against their enemies unless their enemies have a peace treaty with you. God is Well Aware of what you do.
008:072 Shakir Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.
008:072 Sherali Surely, those who believed and left their homes and strove with their wealth and their lives for the cause of ALLAH, and those who gave them shelter and help - these are friends one of another. But as for those who believed but did not leave their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And ALLAH sees what you do.
008:072 Yusufali Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.
008:073
008:073 Khan And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).
008:073 Maulana And those who disbelieve are friends one of another. If you do it not, there will be persecution in the land and great mischief.
008:073 Pickthal And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.
008:073 Rashad Those who disbelieved are allies of one another. Unless you keep these commandments, there will be chaos on earth, and terrible corruption.
008:073 Sarwar The unbelievers are each other's friends. If you (the believers) do not keep the same among yourselves in the land, there will come into being widespread idolatry and great evil.
008:073 Shakir And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.
008:073 Sherali And those who disbelieve - they are friends one of another. If you do not what you are commanded, there will be mischief in the land and great disorder.
008:073 Yusufali The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.
008:074
008:074 Khan And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise).
008:074 Maulana And those who believed and fled and struggled hard in Allah’s way, and those who gave shelter and helped -- these are the believers truly. For them is forgiveness and an honourable provision.
008:074 Pickthal Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.
008:074 Rashad Those who believed and emigrated, and strove in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, these are the true believers. They have deserved forgiveness and a generous recompense.
008:074 Sarwar The believers who left their homes, and strove for the cause of God and those who gave them refuge and helped them, are true believers. They will have forgiveness (from their Lord) and (will be granted) honorable provisions.
008:074 Shakir And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.
008:074 Sherali And those who believed and left their homes and strove for the cause of ALLAH, and those who gave them shelter and help -these indeed are true believers. For them is forgiveness and an honorable provision.
008:074 Yusufali Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

008:075
008:075 Khan And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.
008:075 Maulana And those who believed afterwards and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in ordinance of Allah. Surely Allah is Knower of all things
008:075 Pickthal And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.
008:075 Rashad Those who believed afterwards, and emigrated, and strove with you, they belong with you. Those who are related to each other shall be the first to support each other, in accordance with GOD's commandments. GOD is fully aware of all things.
008:075 Sarwar Those who accepted the faith later, left their homes and strove with you for the cause of God are also your people. They relatives are nearer to each other according to the Book of God. God has knowledge of all things.
008:075 Shakir And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.
008:075 Sherali And those who believe after this and leave their homes and strive for the cause of ALLAH along with you - these are of you; and as to blood relations, they are nearer one to another in the Book of ALLAH. Surely, ALLAH knows all things well.
008:075 Yusufali And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.
009:000
009:000 Translations of the Qur'an, Chapter 9: AL-TAWBA (REPENTANCE, DISPENSATION). Total Verses: 129. Revealed At: MADINA
009:001
009:001 Section 1: Declaration of Immunity
009:001 Khan Freedom from (all) obligations (is declared) from Allah and His Messenger (SAW) to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.
009:001 Maulana A declaration of immunity from Allah and His Messenger to those of the Idolaters with whom you made an agreement.
009:001 Pickthal Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.
009:001 Rashad An ultimatum is herein issued from GOD and His messenger to the idol worshipers who enter into a treaty with you.
009:001 Sarwar God and His Messenger declare the abrogation of the peace treaty that existed between them and the pagans.
009:001 Shakir (This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.
009:001 Sherali This is a declaration of complete vindication on the part of ALLAH and HIS Messenger to the idolaters to whom you had announce a commitment that Islam would triumph in Arabia.
009:001 Yusufali A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-
009:002
009:002 Khan So travel freely (O Mushrikun - see V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers.
009:002 Maulana So go about in the land for four months and know that you cannot escape Allah and that Allah will disgrace the disbelievers.
009:002 Pickthal Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance).
009:002 Rashad Therefore, roam the earth freely for four months, and know that you cannot escape from GOD, and that GOD humiliates the disbelievers.
009:002 Sarwar However, during the four sacred months, they (pagans) may travel peacefully through the land. Know (pagans) that you cannot make God helpless, but it is God who has the power to disgrace the unbelievers.
009:002 Shakir So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.
009:002 Sherali So go about in the land for four months, and know that you cannot frustrate the plan of ALLAH and that ALLAH will humiliate the disbelievers.
009:002 Yusufali Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.
009:003
009:003 Khan And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul- Hijjah - the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikun (see V.2:105) and so is His Messenger. So if you (Mushrikun) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve.
009:003 Maulana And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from liability to the idolaters, and so is His Messenger. So if you repent, it will be better for you; and if you turn away, then know that you will not escape Allah. And announce painful chastisement to those who disbelieve --
009:003 Pickthal And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,
009:003 Rashad A proclamation is herein issued from GOD and His messenger to all the people on the great day of pilgrimage, that GOD has disowned the idol worshipers, and so did His messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from GOD. Promise those who disbelieve a painful retribution.
009:003 Sarwar This Announcement from God and His Messenger is to be made to the people on the day of the great Pilgrimage; God and His Messenger have declared no amnesty for the pagans. If you (pagans) repent, it would be better for you, but if you turn away (from God), know that you cannot make God helpless. (Muhammad) tell the unbelievers that a painful punishment has been prepared for them.
009:003 Shakir And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.
009:003 Sherali And this is a proclamation from ALLAH and HIS Messenger to the people on the day of the Greater Pilgrimage, that ALLAH is clear of idolaters, and so is HIS Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate the plan of ALLAH. And give tidings of a painful punishment to those who disbelieve,
009:003 Yusufali And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

009:004
009:004 Khan Except those of the Mushrikun with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al- Mattaqun (the pious - see V.2:2).
009:004 Maulana Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you; so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty.
009:004 Pickthal Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).
009:004 Rashad If the idol worshipers sign a peace treaty with you, and do not violate it, nor band together with others against you, you shall fulfill your treaty with them until the expiration date. GOD loves the righteous.
009:004 Sarwar This does not apply to the pagans with whom you have a valid peace treaty and who have not broken it from their side or helped others against you. You (believers) must fulfill the terms of the peace treaty with them. God loves the pious ones.
009:004 Shakir Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).
009:004 Sherali Except those of the disbelievers with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely ALLAH loves those that are righteous.
009:004 Yusufali (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.
009:005
009:005 Khan Then when the Sacred Months (the Ist, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft- Forgiving, Most Merciful.
009:005 Maulana So when the sacred months have passed, slay the idolaters, wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving, Merciful.
009:005 Pickthal Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.
009:005 Rashad Once the Sacred Months are past, (and they refuse to make peace) you may kill the idol worshipers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiver, Most Merciful.
009:005 Sarwar When the sacred months are over, slay the pagans wherever you find them. Capture, besiege, and ambush them. If they repent, perform prayers and pay the religious tax, set them free. God is All-forgiving and All-merciful.
009:005 Shakir So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.
009:005 Sherali And when the forbidden months have passed, slay the idolaters wherever you find them and take them captive, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakát, then leave their way free. Surely, ALLAH is Most Forgiving, Merciful.
009:005 Yusufali But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.
009:006
009:006 Khan And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.
009:006 Maulana And if anyone of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not.
009:006 Pickthal And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.
009:006 Rashad If one of the idol worshipers sought safe passage with you, you shall grant him safe passage, so that he can hear the word of GOD, then send him back to his place of security. That is because they are people who do not know.
009:006 Sarwar If any of the pagans ask you to give them refuge, give them asylum so that they may hear the words of God. Then, return them to their towns for they are an ignorant people.
009:006 Shakir And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.
009:006 Sherali And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of ALLAH; then convey him to his place of security. That is because they are a people who have no knowledge.
009:006 Yusufali If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.

009:007
009:007 Section 2: Reasons for the Immunity
009:007 Khan How can there be a covenant with Allah and with His Messenger for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqun (the pious - see V.2:2).
009:007 Maulana How can there be an agreement for the idolaters with Allah and with his Messenger, except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them. Surely Allah loves those who keep their duty.
009:007 Pickthal How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.
009:007 Rashad How can the idol worshipers demand any pledge from GOD and from His messenger? Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honor and uphold such a treaty, you shall uphold it as well. GOD loves the righteous.
009:007 Sarwar How can the pagans, except those with whom you have established a peace treaty in the precinct of the Sacred Mosque, have a covenant with God and His Messenger? If they respect the pact, you too should also follow its terms. God loves the pious ones.
009:007 Shakir How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).
009:007 Sherali How can there be a treaty for these idolaters with ALLAH and HIS Messenger, Except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they are true to them. Surely ALLAH loves those who fulfill their obligations.
009:007 Yusufali How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.
009:008
009:008 Khan How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah).
009:008 Maulana How (can it be)? And if they prevail against you, they respect neither ties of relationship nor covenant in your case. They would please you with their mouths while their hearts refuse; and most of them are transgressors.
009:008 Pickthal How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers.
009:008 Rashad How can they (demand a pledge) when they never observed any rights of kinship between you and them, nor any covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposition, and most of them are wicked.
009:008 Sarwar How could God and His Messenger grant them (pagans) peace when if they were to acquire superiority over you, they would respect none of the peace treaties nor their kindred relations with you! They only try to please you by paying lip-service to you but their hearts are against you and most of them are evil-doers.
009:008 Shakir How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.
009:008 Sherali How can it be when, if they prevail against you, they would not observe any tie of kinship or covenant in respect of you. They would please you with their mouths, while their heart repudiate what they say and most of them are perfidious.
009:008 Yusufali How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.
009:009
009:009 Khan They have purchased with the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
009:009 Maulana They have taken a small price for the messages of Allah, so they hinder (men) from His way. Surely evil is that which they do.
009:009 Pickthal They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.
009:009 Rashad They traded away GOD's revelations for a cheap price. Consequently, they repulsed the people from His path. Miserable indeed is what they did!
009:009 Sarwar They have sold God's revelations for a paltry price and have created obstacles in the way of God. What they have done is evil.
009:009 Shakir They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.
009:009 Sherali They have bartered the Signs of ALLAH for a paltry price and have turned men away from HIS way. Evil indeed is that which they do.
009:009 Yusufali The Signs of Allah have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done.
009:010
009:010 Khan With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.
009:010 Maulana They respect neither ties of relationship nor covenant, in the case of a believer. And these are they who go beyond the limits.
009:010 Pickthal And they observe toward a believer neither pact nor honour. These are they who are transgressors.
009:010 Rashad They never observe any rights of kinship towards any believer, nor do they uphold their covenants; these are the real transgressors.
009:010 Sarwar They do not respect their promises nor their family ties with the believers. They are transgressors.
009:010 Shakir They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.
009:010 Sherali They observe not any tie of kinship or covenant in respect of any believer. And it is they who are transgressors.
009:010 Yusufali In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.
009:011
009:011 Khan But if they repent, perform As-Salat (Iqamat- as-Salat) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
009:011 Maulana But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith. And We make the messages clear for a people who know.
009:011 Pickthal But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.
009:011 Rashad If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), then they are your brethren in religion. We thus explain the revelations for people who know.
009:011 Sarwar If they repent, perform their prayers, pay religious tax, they would be your brothers in the religion. We explain Our revelations to people of knowledge.
009:011 Shakir But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.
009:011 Sherali But if they repent and observe Prayer and pay the Zakát, then they are your brethren in Faith. And WE explain the Signs for a people who have knowledge.
009:011 Yusufali But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.

009:012	
009:012 Khan	But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).
009:012 Maulana	And if they break their oaths after their agreement and revile your religion, then fight the leaders of disbelief -- surely their oaths are nothing -- so that they may desist.
009:012 Pickthal	And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.
009:012 Rashad	If they violate their oaths after pledging to keep their covenants, and attack your religion, you may fight the leaders of paganism - you are no longer bound by your covenant with them - that they may refrain.
009:012 Sarwar	Fight against the leaders of the unbelievers if they violate their established peace treaty with you and revile your faith, to force them to stop their aggression against you. You do not have to bind yourselves to such a treaty.
009:012 Shakir	And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief-- surely their oaths are nothing-- so that they may desist.
009:012 Sherali	And if they break their oaths after their covenant, and attack your religion, then fight these leaders of disbelief --surely, they have no regard for their oaths, - that they may desist.
009:012 Yusufali	But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.
009:013	
009:013 Khan	Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allah has more right that you should fear Him, if you are believers.
009:013 Maulana	Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allah has more right than you should fear Him, if you are believers.
009:013 Pickthal	Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers
009:013 Rashad	Would you not fight people who violated their treaties, tried to banish the messenger, and they are the ones who started the war in the first place? Are you afraid of them? GOD is the One you are supposed to fear, if you are believers.
009:013 Sarwar	Why will you not fight against a people who have broken their peace treaty with you, have decided to expel the Messenger (from his home town), and who were the first to disregard the peace treaty? If you are true believers, you should only have fear of God.
009:013 Shakir	What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.
009:013 Sherali	Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? Nay, ALLAH is most worthy that you should fear HIM, if you are believers.
009:013 Yusufali	Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
009:014	
009:014 Khan	Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
009:014 Maulana	Fight them; Allah will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people,
009:014 Pickthal	Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.
009:014 Rashad	You shall fight them, for GOD will punish them at your hands, humiliate them, grant you victory over them, and cool the chests of the believers.
009:014 Sarwar	Fight them. May God punish them by your hands, humiliate them, give you victory over them, delight the hearts of the believers
009:014 Shakir	Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.
009:014 Sherali	Fight them, that ALLAH may punish them at your hands, and humiliate then, and help you to victory over them, and relieve the minds of a people who believe;
009:014 Yusufali	Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,
009:015	
009:015 Khan	And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.
009:015 Maulana	And remove the rage of their hearts. And Allah turns (mercifully) to whom He pleases. And Allah is Knowing, Wise.
009:015 Pickthal	And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.
009:015 Rashad	He will also remove the rage from the believers' hearts. GOD redeems whomever He wills. GOD is Omniscient, Most Wise.
009:015 Sarwar	and appease their anger. God forgives whomever He wants and He is All-knowing and All-wise.
009:015 Shakir	And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.
009:015 Sherali	And that HE may remove the anger of their hearts. And ALLAH turns with mercy to whomsoever HE pleases. And ALLAH is All-Knowing, Wise.
009:015 Yusufali	And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.

009:016
009:016 Khan Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allah and His Messenger, and the believers. Allah is Well-Acquainted with what you do.
009:016 Maulana Do you think that you would be left alone while Allah has not yet known those of you who struggle hard and take not anyone as an intimate friend besides Allah and His Messenger and the believers? And Allah is Aware of what you do.
009:016 Pickthal Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.
009:016 Rashad Did you think that you will be left alone without GOD distinguishing those among you who strive, and never ally themselves with GOD's enemies, or the enemies of His messenger, or the enemies of the believers? GOD is fully Cognizant of everything you do.
009:016 Sarwar Do you think that God will not make any distinction between those of you who have fought for His cause and have relied on no one other than God, His Messenger, and the faithful ones, and other people? God is Well Aware of what you do.
009:016 Shakir What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do.
009:016 Sherali Do you think that you would be left in peace, while ALLAH has not yet known those of you who strive in the cause of ALLAH and do not take anyone for an intimate friend besides ALLAH and HIS Messenger and the believers? And ALLAH is well-Aware of what you do.
009:016 Yusufali Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.
009:017
009:017 Section 3: Idolaters’ Service of the Sacred House
009:017 Khan It is not for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building, etc.), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.
009:017 Maulana The idolaters have no right to maintain the mosques of Allah, while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire will they abide.
009:017 Pickthal It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.
009:017 Rashad The idol worshipers are not to frequent the masjids of GOD, while confessing their disbelief. These have nullified their works, and they will abide forever in Hell.
009:017 Sarwar The pagans do not have any right to establish (and patronize) the mosque of God while they testify against their souls to its disbelief. Their deeds are devoid of all virtue and they will live forever in hell fire.
009:017 Shakir The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.
009:017 Sherali It is not for the idolaters to maintain the Mosques of ALLAH while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide forever.
009:017 Yusufali It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.
009:018
009:018 Khan The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance.
009:018 Maulana Only he can maintain the mosques of Allah who believes in Allah and the Last Day, and keeps up prayer and pays the poor-rate and fears none but Allah. So these it is who may be of the guided ones.
009:018 Pickthal He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.
009:018 Rashad The only people to frequent GOD's masjids are those who believe in GOD and the Last Day, and observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and do not fear except GOD. These will surely be among the guided ones.
009:018 Sarwar Only those who believe in God, the Day of Judgment, perform their prayers, pay the religious tax, and have fear of God alone have the right to establish and patronize the mosque of God so that perhaps they will have the right guidance.
009:018 Shakir Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.
009:018 Sherali He alone can maintain the Mosques of ALLAH who believers in ALLAH, and the Last Day, and observes Prayer, and pays the Zakaat and fears not but ALLAH; so these it is who may be rightly guided.
009:018 Yusufali The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.
009:019
009:019 Khan Do you consider the providing of drinking water to the pilgrims and the maintenance of Al- Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zalimun (polytheists and wrong-doers).
009:019 Maulana Do you hold the giving of drink to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of) one who believes in Allah and the Last Day and strives hard in Allah’s way? They are not equal in the sight of Allah. And Allah guides not the iniquitous people.
009:019 Pickthal Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.
009:019 Rashad Have you considered the watering of the pilgrims and caring for the Sacred Masjid a substitute for believing in GOD and the Last Day, and striving in the cause of GOD? They are not equal in the sight of GOD. GOD does not guide the wicked people.
009:019 Sarwar Do you (pagans), because you served water to the pilgrims and constructed the Sacred Mosque, consider yourselves equal to those who have believed in God, the Day of Judgment, and have fought for the cause of God? In the sight of God you (pagans) are not equal to the believers. God does not guide the unjust.
009:019 Shakir What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.
009:019 Sherali Do you consider the giving of drink to the pilgrims, and the maintenance of the Scared Mosque as equal to the work of him who believes in ALLAH and the Last Day and strives in the path of ALLAH? They are not at all equal in the sight of ALLAH and ALLAH guides not the unjust people.
009:019 Yusufali Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.

009:020
009:020 Khan Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful.
009:020 Maulana Those who believed and fled (their homes), and strove hard in Allah’s way with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph.
009:020 Pickthal Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.
009:020 Rashad Those who believe, and emigrate, and strive in the cause of GOD with their money and their lives, are far greater in rank in the sight of GOD. These are the winners.
009:020 Sarwar To those who have believed in God, left their homes, and fought for His cause with their possessions and in person, God will grant high ranks and success.
009:020 Shakir Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).
009:020 Sherali Those who believed and left their homes for the sake of God and strove in the cause of ALLAH with their wealth and their lives have the highest rank in the sight of ALLAH. And it is they who shall triumph.
009:020 Yusufali Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).
009:021
009:021 Khan Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.
009:021 Maulana Their Lord gives them good news of mercy and pleasure, from Himself, and Gardens wherein lasting blessings will be theirs,
009:021 Pickthal Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;
009:021 Rashad Their Lord gives them good news: mercy and approval from Him, and gardens where they rejoice in everlasting bliss.
009:021 Sarwar Their Lord will give the glad news of His granting mercy to them, His pleasure, and His admitting them to a Paradise full of everlasting bounties wherein they will live forever.
009:021 Shakir Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;
009:021 Sherali Their Lord gives them glad tidings of mercy from HIM, and of HIS pleasure, and Gardens wherein there shall be lasting bliss for them;
009:021 Yusufali Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:
009:022
009:022 Khan They will dwell therein forever. Verily, with Allah is a great reward.
009:022 Maulana Abiding therein for ever. Surely Allah has a mighty reward with Him.
009:022 Pickthal There they will abide for ever. Lo! with Allah there is immense reward.
009:022 Rashad Eternally they abide therein. GOD possesses a great recompense.
009:022 Sarwar The reward that God will bestow on His servants is the greatest.
009:022 Shakir Abiding therein for ever; surely Allah has a Mighty reward with Him.
009:022 Sherali They will abide therein forever. Verily, with ALLAH there is a great reward.
009:022 Yusufali They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest (of all).
009:023
009:023 Khan O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers, etc.).
009:023 Maulana O you who believe, take not your fathers and your brothers for friends if they love disbelief above faith. And whoever of you takes them for friends, such are the wrongdoers.
009:023 Pickthal O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.
009:023 Rashad O you who believe, do not ally yourselves even with your parents and your siblings, if they prefer disbelieving over believing. Those among you who ally themselves with them are transgressing.
009:023 Sarwar Believers, do not accept your fathers and brothers as your guardians if they prefer disbelief to faith, lest you be unjust.
009:023 Shakir O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.
009:023 Sherali O ye who believe ! take not your fathers and brothers for friends if they prefer disbelieve to faith. And whoso of you takes them for friends, such are the wrongdoers.
009:023 Yusufali O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.

009:024
009:024 Khan Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).
009:024 Maulana Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth you have acquired, and trade whose dullness you fear, and dwellings you love, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings His command to pass. And Allah guides not the transgressing people.
009:024 Pickthal Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.
009:024 Rashad Proclaim: "If your parents, your children, your siblings, your spouses, your family, the money you have earned, a business you worry about, and the homes you cherish are more beloved to you than GOD and His messenger, and the striving in His cause, then just wait until GOD brings His judgment." GOD does not guide the wicked people.
009:024 Sarwar (Muhammad), tell them, "If your fathers, children, brothers, spouses, relatives, the property that you possess, the trade you fear may have no profit and the homely life are more beloved to you than God, His Messenger and fighting for His cause, wait until God fulfills His decree (of making the right distinct from the wrong). God does not guide the evil-doers."
009:024 Shakir Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.
009:024 Sherali Say, if your fathers and sons and your brethren and your wives and your kinsfolk and the wealth you have acquired and the trade whose dullness you fear and the dwellings which you love are dearer to you than ALLAH and HIS Messenger and striving in HIS cause, then wait until ALLAH brings about HIS judgment; and ALLAH guides not the disobedient people.
009:024 Yusufali Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.
009:025
009:025 Section 4: Islam made Triumphant in Arabia
009:025 Khan Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.
009:025 Maulana Certainly Allah helped you in many battlefields, and on the day of Hunain, when your great numbers made you proud, but they availed you nothing, and the earth with all its spaciousness was straitened for you, then you turned back retreating.
009:025 Pickthal Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;
009:025 Rashad GOD has granted you victory in many situations. But on the day of Hunayn, you became too proud of your great number. Consequently, it did not help you at all, and the spacious earth became so straitened around you, that you turned around and fled.
009:025 Sarwar God has helped you on many occasions including the day of Hunayn (name of a place near Mecca). When you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies) and you turned back in retreat.
009:025 Shakir Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.
009:025 Sherali Surely, ALLAH has helped you on many a battle field and on the day of Hunain, when your great numbers made you proud, but they availed you naught; and the earth, with all its vastness, became straitened for you, and then you turned back retreating.
009:025 Yusufali Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.
009:026
009:026 Khan Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
009:026 Maulana Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved. And such is the reward of the disbelievers.
009:026 Pickthal Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.
009:026 Rashad Then GOD sent down contentment upon His messenger and upon the believers. And He sent down invisible soldiers; He thus punished those who disbelieved. This is the requital for the disbelievers.
009:026 Sarwar God gave confidence to His Messenger and the believers and helped them with an army which you could not see. God punished the unbelievers; this is the only recompense that the unbelievers deserve.
009:026 Shakir Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.
009:026 Sherali Then ALLAH sent down HIS peace upon HIS Messenger and upon the believers, and HE sent down host which you did not see, and HE punished those who disbelieved. And this is the reward of the disbelievers.
009:026 Yusufali But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.
009:027
009:027 Khan Then after that Allah will accept the repentance of whom He will. And Allah is Oft- Forgiving, Most Merciful.
009:027 Maulana Then will Allah after this turn mercifully to whom He pleases. And Allah is Forgiving, Merciful.
009:027 Pickthal Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.
009:027 Rashad Ultimately, GOD redeems whomever He wills. GOD is Forgiver, Most Merciful.
009:027 Sarwar After that occasion God forgave those whom He wanted. God is All-knowing and All-merciful.
009:027 Shakir Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.
009:027 Sherali Then after such punishment ALLAH turns with compassion to whomsoever HE pleases; and ALLAH is Most Forgiving.
009:027 Yusufali Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.

009:028
009:028 Khan O you who believe (in Allah's Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad SAW) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.
009:028 Maulana O you who believe, the idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then Allah will enrich you out of His grace, if He please. Surely Allah is Knowing, Wise.

009:028 Pickthal O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.
009:028 Rashad O you who believe, the idol worshipers are polluted; they shall not be permitted to approach the Sacred Masjid after this year. If you fear loss of income, GOD will shower you with His provisions, in accordance with His will. GOD is Omniscient, Most Wise.
009:028 Sarwar Believers, the pagans are filthy. Do not let them come near to the Sacred Mosque after this year. If you are afraid of poverty, He will make you rich if He wishes, by His favor. God is All-knowing and All-wise.
009:028 Shakir O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.
009:028 Sherali O ye who believe ! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, ALLAH will enrich you out of HIS bounty, if HE pleases. Surely, ALLAH is All-Knowing, Wise.
009:028 Yusufali O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.
009:029
009:029 Khan Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.
009:029 Maulana Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.
009:029 Pickthal Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.
009:029 Rashad You shall fight back against those who do not believe in GOD, nor in the Last Day, nor do they prohibit what GOD and His messenger have prohibited, nor do they abide by the religion of truth - among those who received the scripture - until they pay the due tax, willingly or unwillingly.
009:029 Sarwar Fight against those People of the Book who have no faith in God or the Day of Judgment, who do not consider unlawful what God and His Messenger have made unlawful, and who do not believe in the true religion, until they humbly pay tax with their own hands.
009:029 Shakir Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.
009:029 Sherali Fight those from among the people of the Book, who believe not in ALLAH, nor in the Last Day, nor hold as unlawful what ALLAH and HIS Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax considering it a favour and acknowledge their subjection.
009:029 Yusufali Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
009:030
009:030 Section 5: Islam will Triumph in the World
009:030 Khan And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!
009:030 Maulana And the Jews say: Ezra is the son of Allah; and the Christians say: The messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah's curse be on them! How they are turned away!
009:030 Pickthal And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!
009:030 Rashad The Jews said, "Ezra is the son of GOD," while the Christians said, "Jesus is the son of GOD!" These are blasphemies uttered by their mouths. They thus match the blasphemies of those who have disbelieved in the past. GOD condemns them. They have surely deviated.
009:030 Sarwar Some of the Jews have said that Ezra is the son of God and Christians have said the same of Jesus. This is only what they say and it is similar to what the unbelievers who lived before them had said. May God destroy them wherever they exist!
009:030 Shakir And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!
009:030 Sherali And the Jews say, `Ezra is the son of ALLAH,' and the Christians say, `the Messiah is the son of ALLAH;' that is what they say with their mouths. They only imitate the saying of those who disbelieved before them. ALLAH's curse be on them ! How they are turned away.
009:030 Yusufali The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

009:031
009:031 Khan They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."
009:031 Maulana They take their doctors of law and their monks for Lords besides Allah, and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only -- there is no god but He. Be He glorified from what they set up (with Him)!
009:031 Pickthal They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)!
009:031 Rashad They have set up their religious leaders and scholars as lords, instead of GOD. Others deified the Messiah, son of Mary. They were all commanded to worship only one god. There is no god except He. Be He glorified, high above having any partners.
009:031 Sarwar They (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed God. They were commanded to worship no one besides God who is the only God and who is too exalted to be considered equal to any idols.
009:031 Shakir They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).
009:031 Sherali They have taken their priest and their monks for lords besides ALLAH. And so have they taken the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but HE. Holy is HE far above what they associate with Him !
009:031 Yusufali They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).
009:032
009:032 Khan They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad SAW has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it).
009:032 Maulana They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse.
009:032 Pickthal Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however much the disbelievers are averse.
009:032 Rashad They want to put out GOD's light with their mouths, but GOD insists upon perfecting His light, in spite of the disbelievers.
009:032 Sarwar They would like to extinguish the light of God with a blow from their mouths, but even though the unbelievers may dislike it, God has decided to let His light shine forever.
009:032 Shakir They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.
009:032 Sherali They seek to extinguish the light of ALLAH with their mouths; but ALLAH refuses but to perfect HIS light, though the disbelievers may resent it.
009:032 Yusufali Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).
009:033
009:033 Khan It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).
009:033 Maulana He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse.
009:033 Pickthal He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.
009:033 Rashad He is the One who sent His messenger with the guidance and the religion of truth, and will make it dominate all religions, in spite of the idol worshipers.
009:033 Sarwar It is God Who sent His Messenger with guidance and a true religion that will prevail over all other religions, even though the pagans may dislike it.
009:033 Shakir He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.
009:033 Sherali HE it is Who has sent HIS Messenger with guidance and the religion of truth, that HE may make it prevail over every other religion, even though the idolaters may resent it.
009:033 Yusufali It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).
009:034
009:034 Khan O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment.
009:034 Maulana O you who believe, surely many of the doctors of law and the monks eat away the property of men falsely, and hinder (them) from Allah’s way. And those who hoard up gold an silver and spend it not in Allah’s way -- announce to them a painful chastisement,
009:034 Pickthal O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,
009:034 Rashad O you who believe, many religious leaders and preachers take the people's money illicitly, and repel from the path of GOD. Those who hoard the gold and silver, and do not spend them in the cause of GOD, promise them a painful retribution.
009:034 Sarwar Believers, many rabbis and monks consume other people's property by false means and create obstacles in the way of God. Those who horde gold and silver and do not spend (anything out of it) for the cause of God, should know that their recompense will be a painful torment
009:034 Shakir O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,
009:034 Sherali O ye who believe ! surely, many of the priest and the monks devour the wealth of men by false means and turn men away from the way of ALLAH. And those who hoard gold and silver and spend it not in the way of ALLAH - give to them the tidings of a painful punishment.
009:034 Yusufali O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

009:035
009:035 Khan On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):-"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."
009:035 Maulana On the day when it will be heated in the Fire of hell, then their foreheads and their sides and their backs will be branded with it: This is what you hoarded up for yourselves, so taste what you used to hoard.
009:035 Pickthal On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.
009:035 Rashad The day will come when their gold and silver will be heated in the fire of Hell, then used to burn their foreheads, their sides, and their backs: "This is what you hoarded for yourselves, so taste what you have hoarded."
009:035 Sarwar on the Day of Judgment and that their treasures will be heated by the fire of hell and pressed against their foreheads, sides and back with this remark, "These are your own treasures which you hoarded for yourselves. See for yourselves what they feel like."
009:035 Shakir On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.
009:035 Sherali On the day it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: `This is what you hoarded for yourselves; so now taste what you hoard.'
009:035 Yusufali On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!”
009:036
009:036 Khan Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious - see V.2:2).
009:036 Maulana Surely the number of months with Allah is twelve months by Allah’s ordinance, since the day when He created the heavens and the earth -- of these four are sacred. That is the right religion; so wrong not yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with those who keep their duty.
009:036 Pickthal Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).
009:036 Rashad The count of months, as far as GOD is concerned, is twelve. This has been GOD's law, since the day He created the heavens and the earth. Four of them are sacred. This is the perfect religion; you shall not wrong your souls (by fighting) during the Sacred Months. However, you may declare all-out war against the idol worshipers (even during the Sacred Months), when they declare all-out war against you, and know that GOD is on the side of the righteous.
009:036 Sarwar According to the Book of God, from the day He created the heavens and the earth, the number of months are twelve, four of which are sacred. (This is part of the law) of the religion. Do not commit injustice against your souls during the sacred months but fight all the pagans just as they fight against all of you. Know that God is with the pious ones.
009:036 Shakir Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).
009:036 Sherali The number of months with ALLAH is twelve months by ALLAH's ordinance since the day when HE created the heavens and the earth. Of these four are sacred. That is the right religion. So wrong not yourselves therein. And fight the idolaters all together; and know that ALLAH is with those who fear HIM.
009:036 Yusufali The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.
009:037
009:037 Khan The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allah guides not the people, who disbelieve.
009:037 Maulana Postponing (of the sacred month) is only an addition in disbelief, whereby those who disbelieve are led astray. They allow it one year and forbid it (another) year, that they may agree in the number (of months) which Allah has made sacred, and thus make lawful what Allah has forbidden. The evil of their doings is made fair-seeming to them. And Allah guides not the disbelieving people.
009:037 Pickthal Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk.
009:037 Rashad Altering the Sacred Months is a sign of excessive disbelief; it augments the straying of those who have disbelieved. They alternate the Sacred Months and the regular months, while preserving the number of months consecrated by GOD. They thus violate what GOD has consecrated. Their evil works are adorned in their eyes. GOD does not guide the disbelieving people.
009:037 Sarwar To disregard the observation of the sacred months and to observe it during the non-sacred months is to add more to one's disbelief. This causes the unbelievers to go further astray. One year they (the pagans) consider a sacred month not sacred, (and observe it during a non-sacred month) but the next year they consider it sacred at the right time. By dealing with the sacred months in such a manner, they think that they have observed the laws of God, but, in fact, they have changed them. Their evil deeds seem attractive to them but God does not guide the unbelieving people.
009:037 Shakir Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.
009:037 Sherali Surely the postponement of the Sacred Month is an addition to disbelief. Those who disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of the months which ALLAH has made sacred, and thus make lawful what ALLAH has forbidden. The evil of their deeds is made to seem fair to them. And ALLAH guides not the disbelieving people.
009:037 Yusufali Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

009:038	
009:038	Section 6: The Tabuk Expedition.
009:038 Khan	O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.
009:038 Maulana	O you who believe, what (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth? Are you contented with this world's life instead of the Hereafter? The provision of this world's life is but little as compared with the Hereafter.
009:038 Pickthal	O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.
009:038 Rashad	O you who believe, when you are told, "Mobilize in the cause of GOD," why do you become heavily attached to the ground? Have you chosen this worldly life in place of the Hereafter? The materials of this world, compared to the Hereafter, are nil.
009:038 Sarwar	Believers, why is it that when you are told to march for the cause of God, you seem to linger at home. Have you given preference to the worldly life over the life hereafter? The worldly gains compared to those of the next life are but very little.
009:038 Shakir	O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.
009:038 Sherali	O ye who believe; what is the matter with you that, when it is said to you, go forth in the way of ALLAH, you sink down heavily towards the earth? Are you contented with the present life in the preference to the Hereafter? But the enjoyment of the present life is but little compared to the Hereafter.
009:038 Yusufali	O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.
009:039	
009:039 Khan	If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.
009:039 Maulana	If you go not forth, He will chastise you with a painful chastisement, and bring in your place a people other than you, and you can do Him no harm. And Allah is Possessor of power over all things.
009:039 Pickthal	If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.
009:039 Rashad	Unless you mobilize, He will commit you to painful retribution and substitute other people in your place; you can never hurt Him in the least. GOD is Omnipotent.
009:039 Sarwar	If you do not march for His cause, He will afflict your with a painful punishment and replace you by another nation and your (destruction) will not harm Him at all. God has power over all things.
009:039 Shakir	If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.
009:039 Sherali	If you will not go forth to fight in the cause of ALLAH, HE will punish you with a painful punishment, and will chose in your stead a people other than you, and you shall do HIM no harm at all. And ALLAH has full power over all things.
009:039 Yusufali	Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.
009:040	
009:040 Khan	If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr radhiallahu'anhu) were in the cave, and he (SAW) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.
009:040 Maulana	If you help him not, Allah certainly helped him when those who disbelieved expelled him -- he being the second of the two when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allah, that is the uppermost. And Allah is Mighty, Wise.
009:040 Pickthal	If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.
009:040 Rashad	If you fail to support him (the messenger), GOD has already supported him. Thus, when the disbelievers chased him, and he was one of two in the cave, he said to his friend, "Do not worry; GOD is with us." GOD then sent down contentment and security upon him, and supported him with invisible soldiers. He made the word of the disbelievers lowly. GOD's word reigns supreme. GOD is Almighty, Most Wise.
009:040 Sarwar	If you do not help him, (Muhammad), God has already helped him. When the unbelievers expelled him and he was one of the two people in the cave telling his friend, "Do not worry; God is with us," then God gave him confidence and supported him with an army which you did not see and He defeated the cause of the disbelievers and made His own cause stand supreme. God is Majestic and All-wise.
009:040 Shakir	If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.
009:040 Sherali	If you help him not, then know that ALLAH helped him even when the disbelievers drove him forth while he was one of the two, when they were both in the Cave, when he said to his Companion, `Grieve not for ALLAH is with us.' Then ALLAH sent down HIS peace on him, and succoured him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of ALLAH alone which is supreme. And ALLAH is Mighty, Wise.
009:040 Yusufali	If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

009:041
009:041 Khan March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.
009:041 Maulana Go forth, light and heavy, and strive hard in Allah’s way with your wealth and your lives. This is better for you, if you know.
009:041 Pickthal Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.
009:041 Rashad You shall readily mobilize, light or heavy, and strive with your money and your lives in the cause of GOD. This is better for you, if you only knew.
009:041 Sarwar Whether unarmed or well equipped, march and fight for the cause of God with your possessions and in person. This would be better for you, if only you knew it.
009:041 Shakir Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.
009:041 Sherali Go forth, light or heavy, and strive with your wealth and your lives in the cause of ALLAH. That is best for you, if only you knew.
009:041 Yusufali Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.
009:042
009:042 Khan Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allah knows that they are liars.
009:042 Maulana Had it been a near gain and a short journey, they would certainly have followed thee, but the hard journey was too long for them. And they will swear by Allah: If we had been able, we would have gone forth with you. They cause their own souls to perish; and Allah knows that they are liars.
009:042 Pickthal Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.
009:042 Rashad If there were a quick material gain, and a short journey, they would have followed you. But the striving is just too much for them. They will swear by GOD: "If we could, we would have mobilized with you." They thus hurt themselves, and GOD knows that they are liars.
009:042 Sarwar Had the gain been immediate or the journey shorter, they (hypocrites) would certainly have followed you, (Muhammad), but it was too far for them. They will swear by God, "Had we had the ability, we would certainly have marched with you." They destroy only themselves and God knows that they are lying.
009:042 Shakir Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely
009:042 Sherali If it had been an immediate gain and a short journey, they would certainly have followed thee, but the hard journey seem too long to them. Yet they will swear by ALLAH, saying, `If we had been able, we would surely have gone forth with you.' They but ruin their souls; and ALLAH knows that they are liars.
009:042 Yusufali If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.
009:043
009:043 Section 7: The Hypocrites.
009:043 Khan May Allah forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars?
009:043 Maulana Allah pardon thee! Why didst thou permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars?
009:043 Pickthal Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?
009:043 Rashad GOD has pardoned you: why did you give them permission (to stay behind), before you could distinguish those who are truthful from the liars?
009:043 Sarwar May God forgive you! (Muhammad), why did you not let them join the army so that you could discern the liars from the truthful ones?
009:043 Shakir Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?
009:043 Sherali ALLAH remove the ill consequences of thy mistake. Why didst thou permit them to stay behind till it had become clear to thee and thou hadst also known the liars?
009:043 Yusufali Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?
009:044
009:044 Khan Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqun (the pious - see V.2:2).
009:044 Maulana Those who believe in Allah and the Last Day ask not leave of thee (to stay away) from striving hard with their wealth and their persons. And Allah is Knower of those who keep their duty.
009:044 Pickthal Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).
009:044 Rashad Those who truly believe in GOD and the Last Day do not ask your permission to evade the opportunity to strive with their money and their lives. GOD is fully aware of the righteous.
009:044 Sarwar Those who believe in God and the Day of Judgment do not ask you whether they should fight for the cause of God with their property and in person, or not. God knows all about the pious ones.
009:044 Shakir They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).
009:044 Sherali Those who believe in ALLAH and the Last Day will not ask leave of thee to be exempted from striving with their wealth and their persons. And ALLAH well knows those who keep their duty to HIM.
009:044 Yusufali Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

009:045
009:045 Khan It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver.
009:045 Maulana They alone ask leave of thee who believe not in Allah and the Last Day, and their hearts are in doubt, so in their doubt they waver.
009:045 Pickthal They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.
009:045 Rashad The only people who wish to be excused are those who do not really believe in GOD and the Last Day. Their hearts are full of doubt, and their doubts cause them to waver.
009:045 Sarwar Only those who do not believe in God and the Day of Judgment ask you such questions because their hearts are full of doubts and they cannot make any final decisions.
009:045 Shakir They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.
009:045 Sherali Only those will ask leave of thee to be exempted who do not believe in ALLAH and the Last Day, and whose hearts are full of doubt, and in their doubt they waver.
009:045 Yusufali Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.
009:046
009:046 Khan And if they had intended to march out, certainly, they would have made some preparation for it, but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
009:046 Maulana And if they had intended to go forth, they would certainly have provided equipment for it; but Allah did not like their going forth. So He withheld them, and it was said: Hold back with those who hold back.
009:046 Pickthal And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary!
009:046 Rashad Had they really wanted to mobilize, they would have prepared for it thoroughly. But GOD disliked their participation, so He discouraged them; they were told, "Stay behind with those who are staying behind."
009:046 Sarwar Had they (the hypocrites) wanted to join your army, they would have prepared themselves, but God did not wish to motivate them, so He caused them to linger behind with those whose joining you in battle would be of no use.
009:046 Shakir And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.
009:046 Sherali And if they had readily intended to go forth, they would have made some preparations for it; but ALLAH was averse to their marching forth. so HE kept them back, and it was said to them; `keep sitting at home with those who have kept sitting.'
009:046 Yusufali If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."
009:047
009:047 Khan Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimun (polytheists and wrong-doers, etc.).
009:047 Maulana Had they gone forth with you, they would have added to you naught but trouble, and would have hurried to and fro among you seeking (to sow) dissension among you. And among you there are those who would listen to them. And Allah well knows the wrongdoers.
009:047 Pickthal Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.
009:047 Rashad Had they mobilized with you, they would have created confusion, and would have caused disputes and divisions among you. Some of you were apt to listen to them. GOD is fully aware of the transgressors.
009:047 Sarwar Had they joined you, they would have been of no help to you but would have just caused confusion and trouble among you by sneaking through the ranks where some of you would be ready to listen to them. God knows best the unjust.
009:047 Shakir Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.
009:047 Sherali Had they gone forth with you, they would have added to you naught but trouble, and would have hurried to and fro in your midst, seeking to sow discord among you. And there are among you those who would listen to you so as to convey information to them. And ALLAH well knows the wrongdoers.
009:047 Yusufali If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.
009:048
009:048 Khan Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allah (His Religion, Islam) became manifest though they hated it.
009:048 Maulana Certainly they sought (to sow) dissension before, and they devised plots against thee till the Truth came, and Allah's command prevailed, though they did not like (it).
009:048 Pickthal Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.
009:048 Rashad They sought to spread confusion among you in the past, and confounded matters for you. However, the truth ultimately prevails, and GOD's plan is carried out, in spite of them.
009:048 Sarwar Even prior to this, they tried to cause trouble and to turn your affairs upside-down until the truth came and the cause of God triumphed against their desires.
009:048 Shakir Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).
009:048 Sherali They sought to stir up sedition even before this, and they devised plots against thee till the truth came and the purpose of ALLAH prevailed, though they did not like it.
009:048 Yusufali Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.

009:049
009:049 Khan And among them is he who says:"Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
009:049 Maulana And among them is he who says: Excuse me and try me not. Surely into trial have they already fallen, and truly hell encompasses the disbelievers.
009:049 Pickthal Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers.
009:049 Rashad Some of them would say, "Give me permission (to stay behind); do not impose such a hardship on me." In fact, they have thus incurred a terrible hardship; Hell is surrounding the disbelievers.
009:049 Sarwar Some of them ask you, "Make us exempt from taking part in the battle and do not try to tempt us by telling us what we may gain from the battle; many people have died in the battle." Hell certainly encompasses the unbelievers.
009:049 Shakir And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.
009:049 Sherali And among them is he who says, `Permit me to stay behind and put me not to trial.' Surely, they have already fallen into trial. And surely, Hell shall encompass the disbelievers.
009:049 Yusufali Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).
009:050
009:050 Khan If good befalls you (O Muhammad SAW), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.
009:050 Maulana If good befalls thee, it grieves them; and if hardship afflicts thee, they say: Indeed we had taken care of our affair before. And they turn away rejoicing.
009:050 Pickthal If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.
009:050 Rashad If something good happens to you, they hurt, and if an affliction befalls you, they say, "We told you so," as they turn away rejoicing.
009:050 Sarwar If you gain success, it grieves them but if you suffer hardship, they turn away from you saying, "It's good that we took our affairs into our own hands".
009:050 Shakir If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.
009:050 Sherali If good befalls thee, it grieves them, but if a misfortune befalls thee, they say, `We had indeed taken our precaution beforehand.' And they turn away rejoicing.
009:050 Yusufali If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.
009:051
009:051 Khan Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector)." And in Allah let the believers put their trust.
009:051 Maulana Say: Nothing will afflict us save that which Allah has ordained for us. He is our Patron; and on Allah let the believers rely.
009:051 Pickthal Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!
009:051 Rashad Say, "Nothing happens to us, except what GOD has decreed for us. He is our Lord and Master. In GOD the believers shall trust."
009:051 Sarwar (Muhammad), say, "Nothing will happen to us besides what God has decreed for us. He is our Guardian. In God alone do the believers trust."
009:051 Shakir Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.
009:051 Sherali Say, `Nothing shall befall us save that which ALLAH has ordained for us. HE is our Protector. And in ALLAH then should the believers put their trust.'
009:051 Yusufali Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.
009:052
009:052 Khan Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."
009:052 Maulana Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with chastisement from Himself or by our hands. So wait; we too are waiting with you.
009:052 Pickthal Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.
009:052 Rashad Say, "You can only expect for us one of two good things (victory or martyrdom), while we expect for you condemnation from GOD and retribution from Him, or at our hands. Therefore, wait, and we will wait along with you."
009:052 Sarwar For us, you can anticipate nothing other than Paradise if we are killed or success if we triumph. However, what we can anticipate for you is either punishment by the hands of God or by ours. Wait and we, too, are waiting with you.
009:052 Shakir Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.
009:052 Sherali Say, `You do not await for us aught save one of the two good things, while we wait that ALLAH will afflict you with a punishment either from Himself or at our hands. Wait then, we also are waiting.'
009:052 Yusufali Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."
009:053
009:053 Khan Say: "Spend (in Allah's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fasiqun (rebellious, disobedient to Allah)."
009:053 Maulana Say: spend willingly or unwillingly, it will not be accepted from you. Surely you are a transgressing people.
009:053 Pickthal Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.
009:053 Rashad Say, "Spend, willingly or unwillingly. Nothing will be accepted from you, for you are evil people."
009:053 Sarwar Say, "Whether you spend your wealth for the cause of God, willingly or reluctantly, it will never be accepted from you; you are an evil doing people."
009:053 Shakir Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.
009:053 Sherali Say, `Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.
009:053 Yusufali Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

009:054
009:054 Khan And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad SAW); and that they came not to As- Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly.
009:054 Maulana And nothing hinders their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger and they come not to prayer except as lazy people, and they spend not but while they are reluctant.
009:054 Pickthal And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.
009:054 Rashad What prevented the acceptance of their spending is that they disbelieved in GOD and His messenger, and when they observed the Contact Prayers (Salat), they observed them lazily, and when they gave to charity, they did so grudgingly.
009:054 Sarwar What prevents their offerings from being accepted is their disbelief in God and His Messenger, their lack of interest in prayer and spending for the cause of God reluctantly.
009:054 Shakir And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Messenger and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.
009:054 Sherali And nothing prevents that their contributions should be accepted from them save that they disbelieve in ALLAH and HIS Messenger. And they come not to Prayer except lazily and they spend not in the way of ALLAH but reluctantly.
009:054 Yusufali The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.
009:055
009:055 Khan So let not their wealth or their children amaze you (O Muhammad SAW); in reality Allah's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.
009:055 Maulana Let not then their wealth nor their children excite thine admiration. Allah only wishes to chastise them therewith in this world’s life and (that) their souls may depart while they are disbelievers.
009:055 Pickthal So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.
009:055 Rashad Do not be impressed by their money, or their children. GOD causes these to be sources of retribution for them in this life, and (when they die) their souls depart while they are disbelievers.
009:055 Sarwar Let not their property and children tempt you; God wants to punish them through their things in this life so that their souls will depart while they are unbelievers.
009:055 Shakir Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.
009:055 Sherali So let not their wealth nor their children excite thy wonder. ALLAH only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.
009:055 Yusufali Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.
009:056
009:056 Khan They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).
009:056 Maulana And they swear by Allah that they are truly of you. And they are not of you, but they are a people who are afraid.
009:056 Pickthal And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.
009:056 Rashad They swear by GOD that they belong with you, while they do not belong with you; they are divisive people.
009:056 Sarwar They swear by God that they are believers like you but they are not believers. They are a people who only cause differences.
009:056 Shakir And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).
009:056 Sherali And they swear by ALLAH that they are indeed of you, while they are not of you, but they are a cowardly people.
009:056 Yusufali They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).
009:057
009:057 Khan Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.
009:057 Maulana If they could find a refuge or caves or a place to enter, they would certainly have turned thereto, running away in all haste.
009:057 Pickthal Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.
009:057 Rashad If they could find a refuge, or caves, or a hiding place, they would go to it, rushing.
009:057 Sarwar They are so afraid of you that had there been a place for them to seek refuge, a cave or some entrance in which to hide themselves from you, they would have madly rushed therein.
009:057 Shakir If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.
009:057 Sherali If they could find a place of refuge, or caves, or even a hole to enter, they would surely turn thereto, rushing in uncontrollable haste.
009:057 Yusufali If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.
009:058
009:058 Khan And of them are some who accuse you (O Muhammad SAW) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!
009:058 Maulana And of them are those who blame thee in the matter of the alms. So if they are given thereof, they are pleased, and if they are not given thereof, lo! they are enraged.
009:058 Pickthal And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.
009:058 Rashad Some of them criticize your distribution of the charities; if they are given therefrom, they become satisfied, but if they are not given therefrom, they become objectors.
009:058 Sarwar They blame you about the distribution of the welfare funds. They are pleased when you give them something from it, but if they receive nothing, they become angry with you.
009:058 Shakir And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.
009:058 Sherali And among them are those who find fault with thee with respect to the division of alms. If they are given thereof, they are pleased; but if they are not given thereof, behold ! they are indignant.
009:058 Yusufali And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!

009:059
009:059 Khan Would that they were contented with what Allah and His Messenger (SAW) gave them and had said: "Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah (to enrich us)."
009:059 Maulana And if they were content with that which Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too: surely to Allah we make petition.
009:059 Pickthal (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.
009:059 Rashad They should be satisfied with what GOD and His messenger have given them. They should have said, "GOD suffices us. GOD will provide for us from His bounties, and so will His messenger. We are seeking only GOD."
009:059 Sarwar Would that they had been pleased with what God and His Messenger had given them and had said, "God is All-Sufficient for us. God and His Messenger will soon do us more favors and we have hope in God's mercy."
009:059 Shakir And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.
009:059 Sherali And if they had been content with what ALLAH and HIS Messenger had given them and had said, `Sufficient for us is ALLAH; ALLAH will give us from HIS bounty, and so will HIS Messenger; to ALLAH do we turn in supplication,' it would have been better for them.
009:059 Yusufali If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).
009:060
009:060 Section 8: The Hypocrites
009:060 Khan As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.
009:060 Maulana (Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer -- an ordinance from Allah. And Allah is Knowing, Wise.
009:060 Pickthal The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.
009:060 Rashad Charities shall go to the poor, the needy, the workers who collect them, the new converts, to free the slaves, to those burdened by sudden expenses, in the cause of GOD, and to the traveling alien. Such is GOD's commandment. GOD is Omniscient, Most Wise.
009:060 Sarwar Welfare funds (zakat) are only for the poor, the destitute, the tax collectors, those whose hearts are inclined (towards Islam), the slaves, those who cannot pay their debts, for the cause of God, and for those who have become needy on a journey. Paying zakat is an obligation that God has decreed. God is All-knowing and All-wise.
009:060 Shakir Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.
009:060 Sherali The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of ALLAH, and for the wayfarer - an ordinance from ALLAH. And ALLAH is All-Knowing, Wise.
009:060 Yusufali Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.
009:061
009:061 Khan And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allah's Messenger (Muhammad SAW) will have a painful torment.
009:061 Maulana And of them are those who molest the Prophet and say, He is (all) ear. Say: A hearer of good for you -- he believes the faithful, and is a mercy for those of you who believe. And those who molest the Messenger of Allah, for them is a painful chastisement.
009:061 Pickthal And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.
009:061 Rashad Some of them hurt the prophet by saying, "He is all ears!" Say, "It is better for you that he listens to you. He believes in GOD, and trusts the believers. He is a mercy for those among you who believe." Those who hurt GOD's messenger have incurred a painful retribution.
009:061 Sarwar Some of them speak ill of the Prophet, saying, "He listens to everything and believes what he hears." (Muhammad), tell them, "He only listens to what is good for you, believes in God, and has trust in the believers. He is a mercy for the believers among you. Those who speak ill of the Messenger of God will face a painful punishment."
009:061 Shakir And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.
009:061 Sherali And among them are those who annoy the Prophet and say, `He is all ear.' Say, `His giving ear to all is for your good; he believes in ALLAH and believes the Faithful, and is a mercy for those of you who believe.' And those who annoy the Messenger of ALLAH shall have a grievous punishment.
009:061 Yusufali Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.
009:062
009:062 Khan They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger (Muhammad SAW), if they are believers.
009:062 Maulana They swear by Allah to you to please you; and Allah -- as well as His Messenger -- has a greater right that they should please Him, if they are believers.
009:062 Pickthal They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.
009:062 Rashad They swear by GOD to you, to please you, when GOD and His messenger are more worthy of pleasing, if they are really believers.
009:062 Sarwar They (hypocrites) swear by God in their effort to please you, but if they were true believers (they would know) that God and His Messenger deserve more to be pleased than anyone else.
009:062 Shakir They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.
009:062 Sherali They swear by ALLAH to you to please you; but ALLAH with HIS Messenger has greater right that they should please HIM if they are believers.
009:062 Yusufali To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.

009:063
009:063 Khan Know they not that whoever opposes and shows hostility to Allah (swt) and His Messenger (SAW), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.
009:063 Maulana Know they not that whoever opposes Allah and His Messenger, for him is the Fire of hell to abide in it? That is the grievous abasement.
009:063 Pickthal Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.
009:063 Rashad Did they not know that anyone who opposes GOD and His messenger has incurred the fire of Hell forever? This is the worst humiliation.
009:063 Sarwar Do they not know that for displeasing God and His Messenger, one would be admitted to Hell wherein he would live forever. This indeed is a great humiliation.
009:063 Shakir Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.
009:063 Sherali Do they not know that whoso opposes ALLAH and HIS Messenger, for him is the fire of Hell, wherein he shall abide? That is a great humiliation.
009:063 Yusufali Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.
009:064
009:064 Khan The hypocrites fear lest a Surah (chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."
009:064 Maulana The hypocrites fear lest a chapter should be sent down concerning them, telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring to light what you fear.
009:064 Pickthal The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.
009:064 Rashad The hypocrites worry that a sura may be revealed exposing what is inside their hearts. Say, "Go ahead and mock. GOD will expose exactly what you are afraid of."
009:064 Sarwar The hypocrites are afraid that some revelation will be revealed, thus, making public what is in their hearts. (Muhammad), tell them, "Continue in your mockery; God will certainly let whatever causes you worry to take place".
009:064 Shakir The hypocrites fear lest a Chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.
009:064 Sherali The Hypocrites pretend they fear lest a Surah should be revealed concerning them, informing them of what is in their hearts. Say, `Mock on; surely, ALLAH will bring to light that of which you pretended you were afraid lest it might be disclosed.
009:064 Yusufali The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).
009:065
009:065 Khan If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah (swt), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?"
009:065 Maulana And if thou ask them, they would certainly say: We were only talking idly and sporting. Say: Was it Allah and His messages and His Messenger that you mocked?
009:065 Pickthal And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?
009:065 Rashad If you ask them, they would say, "We were only mocking and kidding." Say, "Do you realize that you are mocking GOD, and His revelations, and His messenger?"
009:065 Sarwar If you question them about their manners, they say, "We were only arguing for the sake of amusement." Ask them, "Were you mocking God, His revelations, and His Messenger?".
009:065 Shakir And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?
009:065 Sherali And if thou question them, they will most surely say, `We were only talking idly and jesting.' Say, `Was it ALLAH and HIS Signs and HIS Messenger that you mocked at?'
009:065 Yusufali If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"
009:066
009:066 Khan Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).
009:066 Maulana Make no excuse, you disbelieved after your believing. If We pardon party of you, We shall chastise a party, because they are guilty.
009:066 Pickthal Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.
009:066 Rashad Do not apologize. You have disbelieved after having believed. If we pardon some of you, we will punish others among you, as a consequence of their wickedness.
009:066 Sarwar Make no excuses. You have certainly turned back to disbelief. If We forgive one group of you, We must punish the other for they are guilty.
009:066 Shakir Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.
009:066 Sherali Make ye no excuses. You certainly disbelieved after believing. If WE forgive a party from among you, a party shall WE punish, for they are guilty.
009:066 Yusufali Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

009:067
009:067 Section 9: The Hypocrites
009:067 Khan The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms, etc.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah).
009:067 Maulana The hypocrites, men and women, are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors.
009:067 Pickthal The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.
009:067 Rashad The hypocrite men and the hypocrite women belong with each other - they advocate evil and prohibit righteousness, and they are stingy. They forgot GOD, so He forgot them. The hypocrites are truly wicked.
009:067 Sarwar Be they male or female hypocrites, they are the same. They make others commit sins, prevent them from doing good deeds, and restrain their hands (from spending for the cause of God). They have forgotten all about God who also has ignored them. The hypocrites indeed are evil-doers.
009:067 Shakir The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.
009:067 Sherali The hypocrites, men and women, are all as one to another. They enjoin evil and forbid good, and withhold their hands from spending for the cause of ALLAH. They forgot ALLAH, So HE has forgotten them. Surely, the hypocrites are the transgressors.
009:067 Yusufali The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.
009:068
009:068 Khan Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.
009:068 Maulana Allah promises the hypocrites, men and women, and the disbelievers the Fire of hell to abide therein. It is enough for them. And Allah curses them, and for them is a lasting chastisement.
009:068 Pickthal Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.
009:068 Rashad GOD promises the hypocrite men and the hypocrite women, as well as the disbelievers, the fire of Hell, wherein they abide forever. It suffices them. GOD has condemned them; they have incurred an everlasting retribution.
009:068 Sarwar For the hypocrites and the unbelievers, God has prepared hell wherein they will live forever. Hell is their proper punishment. God has condemned them and they will suffer a permanent torment
009:068 Shakir Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.
009:068 Sherali ALLAH promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them. And ALLAH has cursed them. And they shall have a lasting punishment.
009:068 Yusufali Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-
009:069
009:069 Khan Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allah and His Messenger Muhammad SAW) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.
009:069 Maulana Like those before you -- they were stronger than you in power and had more wealth and children. So they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion, and you indulge in idle talk as they did. These are they whose works are null in this world and the Hereafter, and these are they who are the losers.
009:069 Pickthal Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.
009:069 Rashad Some of those before you were stronger than you, and possessed more money and children. They became preoccupied with their material possessions. Similarly, you have become preoccupied with your material possessions, just like those before you have become preoccupied. You have become totally heedless, just as they were heedless. Such are the people who nullify their works, both in this world and in the Hereafter; they are the losers.
009:069 Sarwar like that of those who lived before you, whose power, wealth, and children were much greater than yours. They enjoyed their share of the worldly gains and you, also, like them, have enjoyed yours. You have been sneaking among the people to cause trouble, just as they had been doing before you. Such people's deeds are devoid of all virtue both in this life and in the life hereafter. They indeed are lost.
009:069 Shakir Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.
009:069 Sherali Even as those before you - they were mighty than you in power and had more wealth and children. They enjoyed their lot for a time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulge in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.
009:069 Yusufali As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

009:070
009:070 Khan Has not the story reached them of those before them? - The people of Nuh (Noah), 'Ad, and Thamud, the people of Ibrahim (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], to them came their Messengers with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves.
009:070 Maulana Has not the story reached them of those before them -- of the people of Noah and ‘Ad and Thamud, and the people of Abraham and the dwellers of Midian and the overthrown cities? Their messengers came to them with clear arguments. So Allah wronged them not but they wronged themselves.
009:070 Pickthal Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.
009:070 Rashad Have they not learned anything from the previous generations; the people of Noah, `Aad, Thamood, the people of Abraham, the dwellers of Midyan, and the evildoers (of Sodom and Gomorrah)? Their messengers went to them with clear proofs. GOD never wronged them; they are the ones who wronged their own souls.
009:070 Sarwar Have they not heard the stories of the people of Noah, the tribe of Ad, Thamud, the people of Abraham, the dwellers of the city of Midian, and those of the Subverted Cities? God's Messengers came to each of them with miracles. God did not do any injustice to them, but they wronged themselves.
009:070 Shakir Has not the news of those before them come to them; of the people of Nuh and Ad and Samood, and the people of Ibrahim and the dwellers of Madyan and the overthrown cities; their messengers came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.
009:070 Sherali Has not the news reached them of those before them - the people of Noah, and Ad, and Thamud, and the people of Abraham, and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So ALLAH wronged them not, but they wronged themselves.
009:070 Yusufali Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.
009:071
009:071 Khan The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al- Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All- Mighty, All-Wise.
009:071 Maulana And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise.
009:071 Pickthal And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
009:071 Rashad The believing men and women are allies of one another. They advocate righteousness and forbid evil, they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and they obey GOD and His messenger. These will be showered by GOD's mercy. GOD is Almighty, Most Wise.
009:071 Sarwar The believers, both male and female, are each other's guardians. They try to make others do good, prevent them from committing sins, perform their prayers, pay the religious tax, and obey God and His Messenger. God will have mercy on them; He is Majestic and All-wise.
009:071 Shakir And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.
009:071 Sherali And the believers, men and women, are friends of another. They enjoined good and forbid evil and observe Prayer and pay the Zakaat and obey ALLAH and HIS Messenger. It is these on whom ALLAH will have mercy. Surely, ALLAH is Mighty and Wise.
009:071 Yusufali The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.
009:072
009:072 Khan Allah has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.
009:072 Maulana Allah has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah’s goodly pleasure. That is the grand achievement.
009:072 Pickthal Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.
009:072 Rashad GOD promises the believing men and the believing women gardens with flowing streams, wherein they abide forever, and magnificent mansions in the gardens of Eden. And GOD's blessings and approval are even greater. This is the greatest triumph.
009:072 Sarwar God has promised the believers gardens wherein streams flow and wherein they will live forever in the excellent mansions of the garden of Eden. What is more important than all this for them is that God is pleased with them. Such is the supreme triumph.
009:072 Shakir Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.
009:072 Sherali ALLAH has promised to believers, men and women, Gardens underneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of ALLAH is the greatest of all. That is the supreme triumph.
009:072 Yusufali Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.
009:073
009:073 Section 10: The Hypocrites
009:073 Khan O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.
009:073 Maulana O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them. And their abode is hell, and evil is the destination.
009:073 Pickthal O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.
009:073 Rashad O you prophet, strive against the disbelievers and the hypocrites, and be stern in dealing with them. Their destiny is Hell; what a miserable abode!
009:073 Sarwar Prophet, fight the unbelievers and hypocrites vehemently for the cause of God. Their dwelling is hell, a terrible destination!
009:073 Shakir O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.
009:073 Sherali O Prophet ! strive hard against the disbelievers and the Hypocrites. And be firm against them. Their abode is Hell, and evil destination it is.
009:073 Yusufali O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.

009:074
009:074 Khan They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper.
009:074 Maulana They swear by Allah that they said nothing. And certainly they did speak the word of disbelief, and disbelieved after their Islam, and they purposed that which they could not attain. And they sought revenge only because Allah -- as well as His Messenger -- had enriched them out of His grace. So if they repent, it will be good for them; and if they turn away, Allah will chastise them with a painful chastisement in this world and the Hereafter; and they shall have in the earth neither a friend nor a helper.
009:074 Pickthal They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.
009:074 Rashad They swear by GOD that they never said it, although they have uttered the word of disbelief; they have disbelieved after becoming submitters. In fact, they gave up what they never had. They have rebelled even though GOD and His messenger have showered them with His grace and provisions. If they repent, it would be best for them. But if they turn away, GOD will commit them to painful retribution in this life and in the Hereafter. They will find no one on earth to be their lord and master.
009:074 Sarwar They (the hypocrites) swear by the Name of God (to make others believe in what they are saying). They have spoken the testimony of disbelief and have then turned back to disbelief. They have made unsuccessful attempts to cause trouble. There is no other reason for their ungratefulness except that God and His Messenger enriched them through their favors. If they repent, it will be better for them, but if they turn away (from the faith), God will make them suffer a painful punishment both in this life and in the life hereafter. They will find no guardian nor any helper in the land.
009:074 Shakir They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.
009:074 Sherali They swear by ALLAH that they said nothing, but they did certainly utter the word of disbelief, and disbelieved after they had embraced Islam. And they designed what they could not attain. And they cherished enmity against believers only because ALLAH and HIS Messenger had enriched them out of HIS bounty. So if they repent, it will be better for them; but if they turn away, ALLAH will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.
009:074 Yusufali They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.
009:075
009:075 Khan And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakat and voluntary charity in Allah's Cause) and will be certainly among those who are righteous."
009:075 Maulana And of them are those who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and be of the righteous.
009:075 Pickthal And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.
009:075 Rashad Some of them even pledged: "If GOD showered us with His grace, we would be charitable, and would lead a righteous life."
009:075 Sarwar Some of them have promised God that if He will favor them, they will certainly spend for His cause and be righteous ones.
009:075 Shakir And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.
009:075 Sherali And among them are those who made a covenant with ALLAH, saying, `If HE give us of HIS bounty, we would most surely give alms and be of the virtuous.'
009:075 Yusufali Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.
009:076
009:076 Khan Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat or voluntary charity)], and turned away, averse.
009:076 Maulana But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse.
009:076 Pickthal Yet when He gave them of His bounty, they hoarded it and turned away, averse;
009:076 Rashad But when He did shower them with His provisions, they became stingy, and turned away in aversion.
009:076 Sarwar But when His favors were bestowed on them, they became niggardly and in disregard broke their promise.
009:076 Shakir But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.
009:076 Sherali But when HE gave them out of HIS bounty, they became niggardly of it, and turned away in aversion.
009:076 Yusufali But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).
009:077
009:077 Khan So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies.
009:077 Maulana So He requited them with hypocrisy in their hearts till the day when they meet Him, because they broke their promise with Allah and because they lied.
009:077 Pickthal So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.
009:077 Rashad Consequently, He plagued them with hypocrisy in their hearts, till the day they meet Him. This is because they broke their promises to GOD, and because of their lying.
009:077 Sarwar God will, for their disregard of their promise and their telling lies, place hypocrisy in their hearts which will not leave them until they face the consequences of their deeds.
009:077 Shakir So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.
009:077 Sherali So HE requited them with hypocrisy which shall last in their hearts until the day when they shall meet HIM, because they broke their promise, and because they lied.
009:077 Yusufali So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).

009:078
009:078 Khan Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of the unseen.
009:078 Maulana Know they not that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?
009:078 Pickthal Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?
009:078 Rashad Do they not realize that GOD knows their secrets, and their conspiracies, and that GOD is the Knower of all secrets?
009:078 Sarwar Were they not aware that God knows all that they hide or whisper and that He has absolute knowledge of the unseen?.
009:078 Shakir Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?
009:078 Sherali Know they not that ALLAH knows their hidden thoughts as well as their secret counsels and that ALLAH knows full well all unseen things?
009:078 Yusufali Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?
009:079
009:079 Khan Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment.
009:079 Maulana Those who taunt the free givers of alms among the believers as well as those who cannot find anything (to give) but with their hard labour -- they scoff at them. Allah will pay them back their mockery; and for them is a painful chastisement.
009:079 Pickthal Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.
009:079 Rashad Those who criticize the generous believers for giving too much, and ridicule the poor believers for giving too little, GOD despises them. They have incurred a painful retribution.
009:079 Sarwar God mocks those (hypocrites) who blame and mock the rich or poor believers who donate to the welfare funds, and He has prepared a painful torment for them.
009:079 Shakir They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.
009:079 Sherali These hypocrites are those who find fault with such of the believers as give freely in charity and with such as find nothing to give save the earnings of their toil. So they deride them. ALLAH shall punish them for their derision, and for them is a grievous punishment.
009:079 Yusufali Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.
009:080
009:080 Khan Whether you (O Muhammad SAW) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad SAW). And Allah guides not those people who are Fasiqun (rebellious, disobedient to Allah).
009:080 Maulana Ask forgiveness for them or ask not forgiveness for them. Even if thou ask forgiveness for them seventy times, Allah will not forgive them. This is because they disbelieve in Allah and His Messenger. And Allah guides not the transgressing people.
009:080 Pickthal Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.
009:080 Rashad Whether you ask forgiveness for them, or do not ask forgiveness for them - even if you ask forgiveness for them seventy times - GOD will not forgive them. This is because they disbelieve in GOD and His messenger. GOD does not guide the wicked people.
009:080 Sarwar (Muhammad), whether you ask God to forgive them or not, He will never do so, even if you were to beg seventy times; they have disbelieved in God and His Messenger and God does not guide the evil-doers.
009:080 Shakir Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.
009:080 Sherali Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, ALLAH will never forgive them. That is because they disbelieved in ALLAH and HIS Messenger. And ALLAH guides not the perfidious people.
009:080 Yusufali Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.
009:081
009:081 Section 11: The Hypocrites
009:081 Khan Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!
009:081 Maulana Those who were left behind were glad on account of their sitting behind Allah’s Messenger, and they were averse to striving in Allah’s way with their property and their persons, and said: Go not forth in the heat. Say: The Fire of hell is fiercer in heat. If only they could understand!
009:081 Pickthal Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.
009:081 Rashad The sedentary rejoiced in their staying behind the messenger of GOD, and hated to strive with their money and their lives in the cause of GOD. They said, "Let us not mobilize in this heat!" Say, "The fire of Hell is much hotter," if they could only comprehend.
009:081 Sarwar Those who did not take part in the battle (of Tabuk), were glad about their staying home against the order of the Messenger of God. They did not want to fight for the cause of God with their property and in person and said, "Do not march (to the battle) on the hot days." (Muhammad), tell them, "The heat of hell fire is much more severe, if only you would understand."
009:081 Shakir Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving m Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it).
009:081 Sherali Those who contrived to be left behind rejoice in their sitting at home behind the Messenger of ALLAH, and were averse to striving with their wealth and their persons in the cause of ALLAH. And they said, `Go not forth in the heat.' Say, `The fire of Hell is more intense in heat.' If only they could understand.
009:081 Yusufali Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

009:082
009:082 Khan So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
009:082 Maulana Then let them laugh a little and weep much -- a recompense for what they earned.
009:082 Pickthal Then let them laugh a little: they will weep much, as the reward of what they used to earn.
009:082 Rashad Let them laugh a little, and cry a lot. This is the requital for the sins they have earned.
009:082 Sarwar They should laugh less and weep more as a recompense for what they have gained.
009:082 Shakir Therefore they shall laugh little and weep much as a recompense for what they earned.
009:082 Sherali They should laugh little and weep much as a reward for that which they used to earn.
009:082 Yusufali Let them laugh a little: much will they weep: a recompense for the (evil) that they do.
009:083
009:083 Khan If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."
009:083 Maulana So if Allah bring thee back to a party of them, then they ask thy permission to go forth, say: Never shall you go forth with me and never shall you fight an enemy with me. You chose to sit (at home) the first time; so sit (now) with those who remain behind.
009:083 Pickthal If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.
009:083 Rashad If GOD returns you to a situation where they ask your permission to mobilize with you, you shall say, "You will never again mobilize with me, nor will you ever fight with me against any enemy. For you have chosen to be with the sedentary in the first place. Therefore, you must stay with the sedentary."
009:083 Sarwar When God brings you back safely and a group of hypocrites ask you to make them exempt from taking part in the battle, tell them, "Never march with me and never fight with us against any of the enemies (of God). You chose to linger behind the first time, so this time stay behind with those who are of no help in the battle."
009:083 Shakir Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.
009:083 Sherali And if ALLAH bring thee back to a party of them, they ask of thee leave to go forth to fight, say then, `You shall never go forth with me, and shall never fight an enemy with me. You chose to sit at home the first time, so sit now with those who remain behind.'
009:083 Yusufali If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."
009:084
009:084 Khan And never (O Muhammad SAW) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger SAW).
009:084 Maulana And never offer prayer for any one of them who dies, nor stand by his grave. Surely they disbelieved in Allah and His Messenger and they died in transgression
009:084 Pickthal And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.
009:084 Rashad You shall not observe the funeral prayer for any of them when he dies, nor shall you stand at his grave. They have disbelieved in GOD and His messenger, and died in a state of wickedness.
009:084 Sarwar Should any of them die, never pray for him or stand on his grave. They have disbelieved in God and His Messenger and have died while committing evil.
009:084 Shakir And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.
009:084 Sherali And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in ALLAH and HIS Messenger and died while they were disobedient.
009:084 Yusufali Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.
009:085
009:085 Khan And let not their wealth or their children amaze you. Allah's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
009:085 Maulana And let not their wealth and their children excite thy admiration. Allah only intends to chastise them thereby in this world, and (that) their souls may depart while they are disbelievers.
009:085 Pickthal Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
009:085 Rashad Do not be impressed by their money or their children; GOD causes these to be sources of misery for them in this world, and their souls depart as disbelievers.
009:085 Sarwar Their wealth or children should not tempt you; God wants to punish them through these things in this life so that they will die as disbelievers.
009:085 Shakir And let not their property and their children excite your admlration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers
009:085 Sherali And let not their riches and their children excite thy wonder; ALLAH only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.
009:085 Yusufali Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.

009:086
009:086 Khan And when a Surah (chapter from the Qur'an) is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihad) and say, "Leave us (behind), we would be with those who sit (at home)."
009:086 Maulana And when a chapter is revealed, saying, Believe in Allah and strive hard along with his Messenger, the wealthy among them ask permission of thee and say: Leave us (behind), that we may be with those who sit (at home).
009:086 Pickthal And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).
009:086 Rashad When a sura is revealed, stating: "Believe in GOD, and strive with His messenger," even the strong among them say, "Let us stay behind!"
009:086 Sarwar When a chapter of the Quran is revealed telling them to believe in God and fight along with His Messenger for His cause against His enemies, the healthy and rich ones of them ask you to exempt them from taking part in the battle for the cause of God and to let them stay home with the people who are of no help in the battle.
009:086 Shakir And whenever a Chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.
009:086 Sherali And when a Surah is revealed, enjoining, `Believe in ALLAH and strive in HIS cause in company with HIS Messenger,' men of wealth an affluence among them ask leave of thee and say, `Leave us that we be with those who sit at home.
009:086 Yusufali When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."
009:087
009:087 Khan They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
009:087 Maulana They prefer to be with those who remain behind, and their hearts are sealed so they understand not.
009:087 Pickthal They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.
009:087 Rashad They chose to be with the sedentary. Consequently, their hearts were sealed, and thus, they cannot comprehend.
009:087 Sarwar They are happy to stay home with those who are of no help in the battle, thus, their hearts were sealed and they were left with no understanding.
009:087 Shakir They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.
009:087 Sherali They prefer to be with the womenfolk, who remain behind at home and their hearts are sealed so that they understand not.
009:087 Yusufali They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.
009:088
009:088 Khan But the Messenger (Muhammad SAW) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allah's Cause). Such are they for whom are the good things, and it is they who will be successful.
009:088 Maulana But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful.
009:088 Pickthal But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.
009:088 Rashad As for the messenger and those who believed with him, they eagerly strive with their money and their lives. These have deserved all the good things; they are the winners.
009:088 Sarwar But the Messenger of God and the believers with him fought for the cause of God with their possessions and in person and their reward will be all good things and everlasting happiness.
009:088 Shakir But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.
009:088 Sherali But the Messenger and those who believe in him strive in the cause of ALLAH with their wealth and their persons, and it is they who shall have good things, and it is they who shall prosper.
009:088 Yusufali But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.
009:089
009:089 Khan For them Allah has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.
009:089 Maulana Allah has prepared for them Gardens wherein flow rivers, to abide therein. That is the great achievement.
009:089 Pickthal Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.
009:089 Rashad GOD has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph.
009:089 Sarwar God has established gardens for them wherein streams flow and wherein they will live forever. This indeed is the greatest triumph.
009:089 Shakir Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.
009:089 Sherali ALLAH has prepared for them Gardens under which streams flow; therein shall they abide. That is the supreme triumph.
009:089 Yusufali Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.
009:090
009:090 Section 12: The Hypocrites
009:090 Khan And those who made excuses from the bedouins came (to you, O Prophet SAW) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.
009:090 Maulana And the defaulters from among the dwellers of the desert came that permission might be given to them, and they sat (at home) who lied to Allah and His Messenger. A painful chastisement will afflict those of them who disbelieve.
009:090 Pickthal And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.
009:090 Rashad The Arabs made up excuses, and came to you seeking permission to stay behind. This is indicative of their rejection of GOD and His messenger - they stay behind. Indeed, those who disbelieve among them have incurred a painful retribution.
009:090 Sarwar Some of the dwellers of the desert (who were not able to join the army) came to the Prophet seeking exemption from taking part in the battle. Those who called God and His Messengers liars also stayed home (with those who were truly exempt). The disbelievers will soon receive a painful punishment.
009:090 Shakir And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.
009:090 Sherali And those, who make excuses from among the desert Arabs, came with the request that exemption might be granted them. And those who lied to ALLAH and HIS Messenger stayed at home. A grievous punishment shall befall those of them who disbelieve.
009:090 Yusufali And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.

009:091	
009:091 Khan	There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers - see the footnote of V.9:120). And Allah is Oft-Forgiving, Most Merciful.
009:091 Maulana	No blame lies on the weak, nor on the sick, nor on those who can find nothing to spend if they are sincere to Allah and His Messenger. There is no way (to blame) against the doers of good. And Allah is Forgiving, Merciful --
009:091 Pickthal	Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.
009:091 Rashad	Not to be blamed are those who are weak, or ill, or do not find anything to offer, so long as they remain devoted to GOD and His messenger. The righteous among them shall not be blamed. GOD is Forgiver, Most Merciful.
009:091 Sarwar	People who are weak or sick and those who do not have the means to take part in the fighting are exempt from this duty if their intention remains sincere about God and His Messenger. Righteous people shall not be blamed. God is All-forgiving and All-merciful.
009:091 Shakir	It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;
009:091 Sherali	No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to ALLAH and HIS Messenger. There is no cause of reproach against those who do good deeds; and ALLAH is Most Forging, Merciful,
009:091 Yusufali	There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.
009:092	
009:092 Khan	Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).
009:092 Maulana	Nor on those to whom, when they came to thee that thou shouldst mount them, thou didst say: I cannot find that on which to mount you. They went back while their eyes overflowed with tears of grief that they could not find aught to spend.
009:092 Pickthal	Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.
009:092 Rashad	Also excused are those who come to you wishing to be included with you, but you tell them, "I do not have anything to carry you on." They then turn back with tears in their eyes, genuinely saddened that they could not afford to contribute.
009:092 Sarwar	Those who come to you, (Muhammad), asking to be taken to the battle, but you cannot find the necessary means for them, are exempt from the duty of fighting for the cause of God, even though they leave you with their eyes flooded with tears because of not being able to help the cause of God.
009:092 Shakir	Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.
009:092 Sherali	Nor against those to whom, when they came to thee that thou shouldst furnish them with mounts thou didst say, `I cannot find whereon I can mount you;' they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.
009:092 Yusufali	Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.
009:093	
009:093 Khan	The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).
009:093 Maulana	The way (to blame) is only against those who ask permission of thee, though they are rich. They have chosen to be with those who remained behind; and Allah has sealed their hearts, so they know not.
009:093 Pickthal	The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.
009:093 Rashad	The blame is on those who ask your permission to stay behind, even though they have no excuse. They have chosen to be with the sedentary. Consequently, GOD has sealed their hearts, and thus, they do not attain any knowledge.
009:093 Sarwar	The blameworthy ones are those who ask for exemption despite their ability and who preferred to stay at home with those who are truly exempt. God has placed a seal on their hearts but they do not know.
009:093 Shakir	The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.
009:093 Sherali	The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk who remain behind at home. And ALLAH has set a seal upon their hearts so that they know not.
009:093 Yusufali	The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).

009:094
009:094 Part 11.
009:094 Khan They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad SAW) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do."
009:094 Maulana They will make excuses to you when you return to them. Say: Make no excuse, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
009:094 Pickthal They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.
009:094 Rashad They apologize to you when you return to them (from battle). Say, "Do not apologize; we no longer trust you. GOD has informed us about you." GOD will see your works, and so will the messenger, then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done.
009:094 Sarwar They will apologize to you on your return. Tell them, "Do not ask for pardon. We will never believe you. God has already told us everything about you. God and His Messenger will soon make your deeds public, then you will return to Him who has absolute knowledge of the unseen and the seen and He will inform you of what you have done.
009:094 Shakir They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
009:094 Sherali They will make excuses to you when you return to them. Say, `Make no excuses; we shall not believe you. ALLAH has already informed us of the true facts about you. And ALLAH will observe your conduct, and also HIS Messenger; then will you be brought back to HIM Who knows the unseen and the seen, and HE will tell you all that you used to do.'
009:094 Yusufali They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."
009:095
009:095 Khan They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.
009:095 Maulana They will swear by Allah to you, when you return to them, so that you may leave them alone. So leave them alone. Surely they are unclean and their refuge is hell -- a recompense for what they earned.
009:095 Pickthal They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.
009:095 Rashad They will swear by GOD to you, when you return to them, that you may disregard them. Do disregard them. They are polluted, and their destiny is Hell, as a requital for the sins they have earned.
009:095 Sarwar When you return they will appeal to you in the Name of God to leave them alone. So leave them alone. They are filthy and their dwelling will be hell as a recompense for what they had gained.
009:095 Shakir They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.
009:095 Sherali They will swear to you by ALLAH, when you return to them, that you may leave them alone. So leave them alone. Surely, they are an abomination, and their abode is Hell - a fit recompense for that which they used to do.
009:095 Yusufali They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did.
009:096
009:096 Khan They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fasiqun (rebellious, disobedient to Allah).
009:096 Maulana They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allah is not pleased with the transgressing people.
009:096 Pickthal They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.
009:096 Rashad They swear to you, that you may pardon them. Even if you pardon them, GOD does not pardon such wicked people.
009:096 Sarwar They swear in the Name of God to please you. Even if you were to be pleased with them, God is not pleased with evil-doing people.
009:096 Shakir They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.
009:096 Sherali They will swear to you that you may be pleased with them. But even if you be pleased with them, ALLAH will not be pleased with the rebellious people.
009:096 Yusufali They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.
009:097
009:097 Khan The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.
009:097 Maulana The dwellers of the desert are hardest in disbelief and hypocrisy, and most disposed not to know the limits of what Allah has revealed to His Messenger. And Allah is Knowing, Wise.
009:097 Pickthal The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.
009:097 Rashad The Arabs are the worst in disbelief and hypocrisy, and the most likely to ignore the laws that GOD has revealed to His messenger. GOD is Omniscient, Most Wise.
009:097 Sarwar The desert dwelling Arabs are far worse than the others in their disbelief and hypocrisy and have more reason to be ignorant of the revelations that God revealed to His Messenger. God is All-knowing and All-wise.
009:097 Shakir The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.
009:097 Sherali The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances of the Revelation which ALLAH has sent down to HIS Messenger. And ALLAH is All-Knowing, Wise.
009:097 Yusufali The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.

009:098
009:098 Khan And of the bedouins there are some who look upon what they spend (in Allah's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allah is All-Hearer, All- Knower.
009:098 Maulana And of the dwellers of the desert are those who take what they spend to be a fine, and they wait for an evil turn of fortune for you. On them is the evil turn. And Allah is Hearing, Knowing.
009:098 Pickthal And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.
009:098 Rashad Some Arabs consider their spending (in the cause of God) to be a loss, and even wait in anticipation that a disaster may hit you. It is they who will incur the worst disaster. GOD is Hearer, Omniscient.
009:098 Sarwar Whatever some of the desert dwelling Arabs spend for the cause of God, they consider it a loss to themselves. They wish to see you in trouble. Trouble has struck them already. God is All-hearing and All-knowing.
009:098 Shakir And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.
009:098 Sherali And among the Arabs of the desert are those who regard that which they spend in the cause of ALLAH as a compulsory fine and they wait for calamities to befall you. On themselves shall fall an evil calamity. And ALLAH is All-Hearing, All-Knowing.
009:098 Yusufali Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).
009:099
009:099 Khan And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as approaches to Allah, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allah's Cause) are an approach for them. Allah will admit them to His Mercy. Certainly Allah is Oft- Forgiving, Most Merciful.
009:099 Maulana And of the desert Arabs are those who believe in Allah and the Last Day, and consider what they spend and the prayers of the Messenger, as bringing them nearer to Allah. Surely they bring them nearer (to Allah); Allah will bring them into His mercy. Surely Allah is Forgiving, Merciful.
009:099 Pickthal And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.
009:099 Rashad Other Arabs do believe in GOD and the Last Day, and consider their spending to be a means towards GOD, and a means of supporting the messenger. Indeed, it will bring them nearer; GOD will admit them into His mercy. GOD is Forgiver, Most Merciful.
009:099 Sarwar Some of the desert dwelling Arabs believe in God and the Day of Judgment. Whatever they spend for the cause of God they consider it as a means of getting nearer to God and have the prayers of the Messenger in their favor. This, certainly is a means to get nearer to God. God will admit them into His mercy. God is All-forgiving and All-merciful.
009:099 Shakir And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.
009:099 Sherali And among the Arabs of the desert are those who believe in ALLAH and the Last Day, and regard that which they spend as means of bringing them near to ALLAH and of receiving the prayers of the Prophet. Aye ! it is for them certainly a means of bringing them near to ALLAH. ALLAH will soon admit them to HIS mercy. Surely, ALLAH is Most Forgiving, Merciful.
009:099 Yusufali But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.
009:100
009:100 Section 13: The Hypocrites
009:100 Khan And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al- Madinah) and the Ansar (the citizens of Al- Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
009:100 Maulana And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness -- Allah is well pleased with them and they are well pleased with Him, and He has prepared for them Gardens wherein flow rivers, abiding therein for ever. That is the mighty achievement.
009:100 Pickthal And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.
009:100 Rashad As for the early vanguards who immigrated (Muhajerin), and the supporters who gave them refuge (Ansar) and those who followed them in righteousness, GOD is pleased with them, and they are pleased with Him. He has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph.
009:100 Sarwar God is well pleased with the foremost ones of those who left their homes for the cause of God, those who helped them after their arrival in Medina and those who nobly followed these two groups. He has prepared gardens for them wherein streams flow and wherein they will live forever. This, certainly is the supreme triumph.
009:100 Shakir And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flOw, to abide in them for ever; that is the mighty achievement.
009:100 Sherali And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, ALLAH is well-pleased with them and they are well-pleased with HIM, and HE has prepared for them Gardens underneath which streams flow. They will abide therein for ever. That is the supreme triumph.
009:100 Yusufali The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

009:101
009:101 Khan And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
009:101 Maulana And of those around you of the desert Arabs, there are hypocrites; and of the people of Madinah (also) -- they persist in hypocrisy. Thou knowest them not; We know them. We will chastise them twice, then they will be turned back to a grievous chastisement.
009:101 Pickthal And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.
009:101 Rashad Among the Arabs around you, there are hypocrites. Also, among the city dwellers, there are those who are accustomed to hypocrisy. You do not know them, but we know them. We will double the retribution for them, then they end up committed to a terrible retribution.
009:101 Sarwar Some of the desert dwelling Arabs around you are hypocrites as are some of the inhabitants of Medina. They are persisting in their hypocrisies. You do not know them but We know them well and will punish them twice over. Then they will be brought to the great torment (on the Day of Judgment).
009:101 Shakir And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement
009:101 Sherali And of the desert Arabs around you some are hypocrites; and of the people of Medina also. They persist in hypocrisy. Thou knowest them not; WE know them. WE will punish them twice; then they shall be given over to a great punishment.
009:101 Yusufali Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.
009:102
009:102 Khan And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.
009:102 Maulana And others have acknowledged their faults -- they mixed a good deed with another that was evil. It may be that Allah will turn to them (mercifully). Surely Allah is Forgiving, Merciful.
009:102 Pickthal And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.
009:102 Rashad There are others who have confessed their sins; they have mixed good deeds with bad deeds. GOD will redeem them, for GOD is Forgiver, Most Merciful.
009:102 Sarwar Some of them have already confessed their sins and have mixed virtuous deeds with sinful ones. Perhaps God will forgive them. God is All-forgiving and All-merciful.
009:102 Shakir And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.
009:102 Sherali And there are others who confessed their faults. They mixed good works with others that are evil. It may be that ALLAH will turn to them with compassion. Surely, ALLAH is Most Forgiving, Merciful.
009:102 Yusufali Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful.
009:103
009:103 Khan Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.
009:103 Maulana Take alms out of their property -- thou wouldst cleanse them and purify them thereby -- and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing.
009:103 Pickthal Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.
009:103 Rashad Take from their money a charity to purify them and sanctify them. And encourage them, for your encouragement reassures them. GOD is Hearer, Omniscient.
009:103 Sarwar Collect religious tax (zakat) from them to purify and cleanse them and pray for them; your prayers give them comfort. God is All-hearing and All-knowing.
009:103 Shakir Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.
009:103 Sherali Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer indeed is a source of tranquility for them. And ALLAH is All-Knowing.
009:103 Yusufali Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.
009:104
009:104 Khan Know they not that Allah accepts repentance from His slaves and takes the Sadaqat (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?
009:104 Maulana Know they not that Allah is He Who accepts repentance from His servants and takes the alms, and that Allah -- He is the Oft-returning (to mercy), the Merciful?
009:104 Pickthal Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.
009:104 Rashad Do they not realize that GOD accepts the repentance of His worshipers, and takes the charities, and that GOD is the Redeemer, Most Merciful?
009:104 Sarwar Do they not know that it is God who accepts the repentance of His servants and receives the welfare funds and that it is God who is All-forgiving and All-merciful?
009:104 Shakir Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?
009:104 Sherali Know they not that ALLAH is HE Who accepts repentance from HIS servants and take alms, and that ALLAH is HE Who is Oft-Returning with compassion, and is Merciful?
009:104 Yusufali Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?

009:105
009:105 Khan And say (O Muhammad SAW) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."
009:105 Maulana And say, Work; so Allah will see you work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
009:105 Pickthal And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
009:105 Rashad Say, "Work righteousness; GOD will see your work, and so will His messenger and the believers. Ultimately, you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
009:105 Sarwar (Muhammad), tell them, "Act as you wish. God, His Messenger and the believers will see your deeds. You will be brought before the One who has absolute knowledge of the unseen and the seen. He will let you know about all that you have done.
009:105 Shakir And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
009:105 Sherali And say, `Go on working and ALLAH will surely watch your conduct and also HIS Messenger and the believers. And you shall be brought back to HIM Who knows the unseen and the seen; the HE will inform you of what you did.'
009:105 Yusufali And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."
009:106
009:106 Khan And others await Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.
009:106 Maulana And others are made to await Allah's command, whether He chastise them or turn to them (mercifully). And Allah is Knowing, Wise.
009:106 Pickthal And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.
009:106 Rashad Others are waiting for GOD's decision; He may punish them, or He may redeem them. GOD is Omniscient, Most Wise.
009:106 Sarwar Besides those who have confessed their sins, there are others who have no good deeds for which they may receive any reward or sins for which they may be punished. Their fate will be in the hands of God." God is All-knowing and All-wise.
009:106 Shakir And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.
009:106 Sherali And there are others whose case has been postponed pending the decree of ALLAH. HE may punish them or HE may turn to them with compassion. And ALLAH is All-Knowing, Wise.
009:106 Yusufali There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.
009:107
009:107 Khan And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.
009:107 Maulana And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Messenger before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly liars.
009:107 Pickthal And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.
009:107 Rashad There are those who abuse the masjid by practicing idol worship, dividing the believers, and providing comfort to those who oppose GOD and His messenger. They solemnly swear: "Our intentions are honorable!" GOD bears witness that they are liars.
009:107 Sarwar The mosque which some of the hypocrites have established is only to harm people, to spread disbelief, to create discord among the believers, to wait for the one who fought against God and His Messenger, and to make others believe that it has been established with their good intentions. But God testifies that they are liars.
009:107 Shakir And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.
009:107 Sherali And among the Hypocrites are those who have built a mosque in order to injure Islam and help disbelief and to cause a division among the believers, and to prepare an ambush for him who warred against ALLAH and HIS Messenger before this. And they will surely swear; `We meant nothing but good;' But ALLAH bears witness that they are certainly liars.
009:107 Yusufali And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.
009:108
009:108 Khan Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].
009:108 Maulana Never stand in it. Certainly a Mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves.
009:108 Pickthal Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.
009:108 Rashad You shall never pray in such a masjid. A masjid that is established on the basis of righteousness from the first day is more worthy of your praying therein. In it, there are people who love to be purified. GOD loves those who purify themselves.
009:108 Sarwar (Muhammad), never stay in that mosque. The mosque which was established for a pious purpose and before all other mosques is more virtuous for your prayer. In this mosque, there are people who love to be purified. God loves those who purify themselves.
009:108 Shakir Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.
009:108 Sherali Never stand to pray therein. A Mosque founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, And ALLAH loves those who purify themselves.
009:108 Yusufali Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

009:109
009:109 Khan	Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (cruel, violent, proud, polytheist and wrong-doer).
009:109 Maulana	Is he, then, who lays his foundation on duty to Allah and (His) good pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the Fire of hell? And Allah guides not the unjust people.
009:109 Pickthal	Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.
009:109 Rashad	Is one who establishes his building on the basis of reverencing GOD and to gain His approval better, or one who establishes his building on the brink of a crumbling cliff, that falls down with him into the fire of Hell? GOD does not guide the transgressing people.
009:109 Sarwar	Which is better, the mosque that is founded for pious purposes and for achieving God's pleasure or that which is based on the brink of a crumbling bank and which may crumble into hell at any moment? God does not guide the unjust.
009:109 Shakir	Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.
009:109 Sherali	Is he, then, who founded his building on the fear of ALLAH and HIS pleasure better or he who has founded his building on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And ALLAH guides not the wrongdoing people.
009:109 Yusufali	Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.
009:110
009:110 Khan	The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allah is All- Knowing, All-Wise.
009:110 Maulana	The building which they have built will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allah is Knowing, Wise.
009:110 Pickthal	The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.
009:110 Rashad	Such a building that they have established remains a source of doubt in their hearts, until their hearts are stilled. GOD is Omniscient, Most Wise.
009:110 Sarwar	The building (mosque) which they have built always motivates mischief in their hearts until their hearts are cut into pieces. God is All-knowing and All-wise.
009:110 Shakir	The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.
009:110 Sherali	This building of theirs, which they have built, will ever continue to be a source of disquiet in their hearts, unless their hearts be cut into pieces. And ALLAH is All-Knowing, Wise.
009:110 Yusufali	The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.
009:111
009:111	Section 14: The Faithful
009:111 Khan	Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.
009:111 Maulana	Surely Allah has bought from the believers their persons and their property -- theirs (in return) is the Garden. They fight in Allah’s way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur’an. And who is more faithful to his promise than Allah? Rejoice therefore in your bargain which you have made. And that is the mighty achievement.
009:111 Pickthal	Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.
009:111 Rashad	GOD has bought from the believers their lives and their money in exchange for Paradise. Thus, they fight in the cause of GOD, willing to kill and get killed. Such is His truthful pledge in the Torah, the Gospel, and the Quran - and who fulfills His pledge better than GOD? You shall rejoice in making such an exchange. This is the greatest triumph.
009:111 Sarwar	God has purchased the souls and property of the believers in exchange for Paradise. They fight for the cause of God to destroy His enemies and to sacrifice themselves. This is a true promise which He has revealed in the Torah, the Gospel, and the Quran. No one is more true to His promise than God. Let this bargain be glad news for them. This is indeed the supreme triumph.
009:111 Shakir	Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.
009:111 Sherali	Surely, ALLAH has purchased of the believers their persons and their property in return for the heavenly Garden they shall have; they fight in the cause of ALLAH, and they slay and are slain - an unfailing promise that HE has made binding on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than ALLAH? Rejoice, then, in your bargain which you have made with HIM; and that is the mighty triumph.
009:111 Yusufali	Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

009:112
009:112 Khan (The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'ruf (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al- Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.
009:112 Maulana They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah -- and give good news to the believers.
009:112 Pickthal (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!
009:112 Rashad They are the repenters, the worshipers, the praisers, the meditators, the bowing and prostrating, the advocators of righteousness and forbidders of evil, and the keepers of GOD's laws. Give good news to such believers.
009:112 Sarwar (The believers) who repent for their sins, worship God, praise Him, travel through the land (for pious purposes), kneel down and prostrate themselves in obedience to God, make others do good and prevent them from sins and abide by the laws of God, will receive a great reward. Let this be glad news for the believer.
009:112 Shakir They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.
009:112 Sherali Those who turn to ALLAH in repentance, who worship HIM, who praise HIM, who go about in the land serving HIM, who bow down to HIM, who prostrate themselves in Prayer, who enjoin good and forbid evil, and who observe the limits set by ALLAH. And give glad tidings to those who believe.
009:112 Yusufali Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers.
009:113
009:113 Khan It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).
009:113 Maulana It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are companions of the flaming fire.
009:113 Pickthal It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.
009:113 Rashad Neither the prophet, nor those who believe shall ask forgiveness for the idol worshipers, even if they were their nearest of kin, once they realize that they are destined for Hell.
009:113 Sarwar After it was made clear that the pagans are to be the dwellers of hell, the Prophet and the believers should not have sought forgiveness from God for them even though they may have been relatives.
009:113 Shakir It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.
009:113 Sherali It does not behove the Prophet and those who believe that they should ask of ALLAH forgiveness for the idolaters, even though they may be their kinsmen, after it has become plain to them that they are the companions of Hell.
009:113 Yusufali It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.
009:114
009:114 Khan And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing.
009:114 Maulana And Abraham’s asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was tender-hearted, forbearing.
009:114 Pickthal The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.
009:114 Rashad The only reason Abraham asked forgiveness for his father was that he had promised him to do so. But as soon as he realized that he was an enemy of GOD, he disowned him. Abraham was extremely kind, clement.
009:114 Sarwar There was no other reason for Abraham to seek forgiveness from God for his father except the promise that he had made with him. When Abraham knew that his father was an enemy of God, he disowned his father. Abraham was very tender-hearted and forbearing.
009:114 Shakir And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.
009:114 Sherali And Abraham asking forgiveness for his father was only because of a promise he has made to him, but when it became clear to him that he was an enemy of ALLAH, he dissociated himself from him. Surely, Abraham was most tender-hearted and forbearing.
009:114 Yusufali And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

009:115
009:115 Khan And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything.
009:115 Maulana And it is not (attributable to) Allah that He should lead a people astray after He has guided them, so far so that He makes clear to them what they should guard against. Surely Allah is Knower of all things.
009:115 Pickthal It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.
009:115 Rashad GOD does not send any people astray, after He had guided them, without first pointing out for them what to expect. GOD is fully aware of all things.
009:115 Sarwar God does not misguide a nation after having given them guidance until the means of piety are made known to them. God knows all things.
009:115 Shakir It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.
009:115 Sherali And ALLAH would not cause a people to go astray after HE has guided them, until HE makes clear to them that which they ought to guard against. Surely, ALLAH knows all things well.
009:115 Yusufali And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.
009:116
009:116 Khan Verily, Allah! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any Wali (protector or guardian) nor any helper.
009:116 Maulana Surely Allah's is the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no friend nor helper.
009:116 Pickthal Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.
009:116 Rashad To GOD belongs the sovereignty of the heavens and the earth. He controls life and death. You have none beside GOD as a Lord and Master.
009:116 Sarwar To God belongs the Kingdom of the heavens and the earth. He grants life and causes death. God is your only Guardian and Helper.
009:116 Shakir Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.
009:116 Sherali Surely, it is ALLAH to Whom belongs the Kingdom of the heavens and the earth. HE gives life and causes death. And you have no friend nor helper besides ALLAH.
009:116 Yusufali Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.
009:117
009:117 Khan Allah has forgiven the Prophet (SAW), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad SAW) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.
009:117 Maulana Certainly Allah has turned in mercy to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely to them He is Compassionate, Merciful;
009:117 Pickthal Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.
009:117 Rashad GOD has redeemed the prophet, and the immigrants (Muhajireen) and the supporters who hosted them and gave them refuge (Ansar), who followed him during the difficult times. That is when the hearts of some of them almost wavered. But He has redeemed them, for He is Compassionate towards them, Most Merciful.
009:117 Sarwar God pardoned the Prophet, the Emigrants, the Helpers, and those who followed them, when the hearts of some of them almost deviated (from the truth) in their hour of difficulty. God forgave them because of His Compassion and Mercy.
009:117 Shakir Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.
009:117 Sherali ALLAH has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had almost swerved from duty. HE again turned to them with mercy. Surely, HE is to them Compassionate, Merciful.
009:117 Yusufali Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.
009:118
009:118 Khan And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.
009:118 Maulana And (He turned in mercy) to the three who were left behind; until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allah but in Him. Then He turned to them in mercy that they might turn (to Him). Surely Allah -- He is the Oft-returning to mercy, the Merciful.
009:118 Pickthal And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.
009:118 Rashad Also (redeemed were) the three who stayed behind. The spacious earth became so straitened for them, that they almost gave up all hope for themselves. Finally, they realized that there was no escape from GOD, except to Him. He then redeemed them that they may repent. GOD is the Redeemer, Most Merciful.
009:118 Sarwar God also forgave the three people who lagged behind. Grief made them feel as though there was no place in the whole vast earth to hide them or in their souls to conceal their sorrow. They began to believe that no one could save them from (the wrath of God) except He Himself. God pardoned them so that they would also repent for their sins. God is All-forgiving and All-merciful.
009:118 Shakir And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.
009:118 Sherali And HE has turned with mercy to the three who happened to be left behind until when the earth became too strait for them with all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from ALLAH save unto Himself, then HE turned to them with mercy that they might turn to HIM. Surely it is ALLAH who is Oft-Returning with compassion and is Merciful.
009:118 Yusufali (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

009:119
009:119 Section 15: What the Faithful should Do
009:119 Khan O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).
009:119 Maulana O you who believe, keep your duty to Allah and be with the truthful.
009:119 Pickthal O ye who believe! Be careful of your duty to Allah, and be with the truthful.
009:119 Rashad O you who believe, you shall reverence GOD, and be among the truthful.
009:119 Sarwar Believers, have fear of God and always be friends with the truthful ones.
009:119 Shakir O you who believe! be careful of (your duty to) Allah and be with the true ones.
009:119 Sherali O ye who believe ! fear ALLAH and be with the truthful.
009:119 Yusufali O ye who believe! Fear Allah and be with those who are true (in word and deed).
009:120
009:120 Khan It was not becoming of the people of Al- Madinah and the bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad SAW when fighting in Allah's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinun
009:120 Maulana It was not proper for the people of Madinah and those round about them of the desert Arabs to remain behind the Messenger of Allah, nor to prefer their own lives to his life. That is because there afflicts them neither thirst nor fatigue nor hunger in Allah’s way, nor tread they a path which enrages the disbelievers, nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of the doers of good.
009:120 Pickthal It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.
009:120 Rashad Neither the dwellers of the city, nor the Arabs around them, shall seek to stay behind the messenger of GOD (when he mobilizes for war). Nor shall they give priority to their own affairs over supporting him. This is because they do not suffer any thirst, or any effort, or hunger in the cause of GOD, or take a single step that enrages the disbelievers, or inflict any hardship upon the enemy, without having it written down for them as a credit. GOD never fails to recompense those who work righteousness.
009:120 Sarwar The inhabitants of the city of Medina and the desert Arabs dwelling around it were not supposed to disobey the Messenger of God or to give priority to their own lives above that of the Prophet. For if they had given priority to the life of the Messenger of God, they would not have experienced the hardships of thirst, fatigue, or hunger in their struggle for the cause of God, nor would their travelling have enraged the disbelievers and they would not have received any injury from enemies that God would not record for them as a virtuous deed. God does not ignore the reward of those who do good.
009:120 Shakir It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;
009:120 Sherali It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of ALLAH or that they should have preferred their own lives to his. That is because there afflicts them neither thirst nor fatigue nor hunger in the way of ALLAH, nor do they tread a track which enrages the disbelievers, nor do they gain an advantage over the enemy but there is written down for them a good work on account of it. Surely, ALLAH suffers not the reward of those who do good, to be lost.
009:120 Yusufali It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;-
009:121
009:121 Khan Nor do they spend anything (in Allah's Cause) - small or great - nor cross a valley, but is written to their credit, that Allah may recompense them with the best of what they used to do (i.e. Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).
009:121 Maulana Nor spend they any thing, small or great, nor do they traverse a valley but it is written down for them, that Allah may reward them for the best of what they did.
009:121 Pickthal Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.
009:121 Rashad Nor do they incur any expense, small or large, nor do they cross any valley, without having the credit written down for them. GOD will surely reward them generously for their works.
009:121 Sarwar Also, they would not have spent anything, great or small, for the cause of God or travel through a valley without God decreeing a reward for them far better than whatever they had done.
009:121 Shakir Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.
009:121 Sherali And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, among their good works, that ALLAH may give them the best reward for what they did.
009:121 Yusufali Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).

009:122	
009:122 Khan	And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).
009:122 Maulana	And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back to them, that they may be cautious?
009:122 Pickthal	And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.
009:122 Rashad	When the believers mobilize, not all of them shall do so. A few from each group shall mobilize by devoting their time to studying the religion. Thus, they can pass the knowledge on to their people when they return, that they may remain religiously informed.
009:122 Sarwar	Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God.
009:122 Shakir	And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?
009:122 Sherali	It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well-versed in religion, and that they may warn their people when they return to them, so that they may guard against evil.
009:122 Yusufali	Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).
009:123	
009:123	Section 16: The Prophet’s Great Anxiety
009:123 Khan	O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the Al-Muttaqun (the pious - see V.2:2).
009:123 Maulana	O you who believe, fight those of the disbelievers who are near to you and let them find firmness in you. And know that Allah is with those who keep their duty.
009:123 Pickthal	O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).
009:123 Rashad	O you who believe, you shall fight the disbelievers who attack you - let them find you stern - and know that GOD is with the righteous.
009:123 Sarwar	Believers, fight the unbelievers near you for the cause of God so that they realize your strength and know that God is with the pious ones.
009:123 Shakir	O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).
009:123 Sherali	O ye who believe ! fight such of the disbelievers as are near to you and let them find hardness in you; and know that ALLAH is with the righteous.
009:123 Yusufali	O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.
009:124	
009:124 Khan	And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
009:124 Maulana	And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? So as for those who believe, it strengthens them in faith and they rejoice.
009:124 Pickthal	And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).
009:124 Rashad	When a sura was revealed, some of them would say, "Did this sura strengthen the faith of anyone among you?" Indeed, it did strengthen the faith of those who believed, and they rejoice in any revelation.
009:124 Sarwar	When a chapter (of the Quran) is revealed, some people ask others, "Whose faith among you people has received strength from this (revelation)?" It (the revelation) certainly strengthens the faith of the believers and they consider it to be a glad news.
009:124 Shakir	And whenever a Chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.
009:124 Sherali	And whenever a Surah is sent down, there are some of them who say; `Which of you has this Surah increased in faith?' But as to those who believe, it increases their faith and they rejoice.
009:124 Yusufali	Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.
009:125	
009:125 Khan	But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.
009:125 Maulana	And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness, and they die while they are disbelievers.
009:125 Pickthal	But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.
009:125 Rashad	As for those who harbored doubts in their hearts, it actually added unholiness to their unholiness, and they died as disbelievers.
009:125 Sarwar	But to those whose hearts are sick, it adds more filth to their hearts and they die as disbelievers.
009:125 Shakir	And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.
009:125 Sherali	But as for those in whose hearts is a disease, it adds further uncleanness to their present uncleanness and they die while they are disbelievers.
009:125 Yusufali	But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.
009:126	
009:126 Khan	See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
009:126 Maulana	See they not that they are tried once or twice in every year, yet they repent not, nor do they mind.
009:126 Pickthal	See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.
009:126 Rashad	Do they not see that they suffer from exacting trials every year once or twice? Yet, they consistently fail to repent, and fail to take heed?
009:126 Sarwar	Do they not realize that God tests them once or twice a year but, nevertheless, they do not repent and give it proper thought?
009:126 Shakir	Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.
009:126 Sherali	Do they not see that they are tried every year once or twice? Yet they do not repent, nor do they take heed.
009:126 Yusufali	See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

009:127
009:127 Khan And whenever there comes down a Surah (chapter from the Qur'an), they look at one another (saying): "Does any one see you?" Then they turn away. Allah has turned their hearts (from the light) because they are a people that understand not.
009:127 Maulana And whenever a chapter is revealed, they look one at another: Does any one see you? Then they turn away. Allah has turned away their hearts because they are a people who understand not.
009:127 Pickthal And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.
009:127 Rashad Whenever a sura was revealed, some of them would look at each other as if to say: "Does anyone see you?" Then they left. Thus, GOD has diverted their hearts, for they are people who do not comprehend.
009:127 Sarwar When a chapter (of the Quran) is revealed, (it upsets them). They look at one another and their eyes silently ask this question, "Has any one noticed the disappointment on our faces?" Then they walk away. In fact, God has turned their hearts away (from the truth); they are a people who have no understanding.
009:127 Shakir And whenever a Chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.
009:127 Sherali And whenever a Surah is sent down, they look at one another, saying, `Does anyone see you?' Then they turn away. ALLAH has turned away their hearts because they are a people who would not understand.
009:127 Yusufali Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.
009:128
009:128 Khan Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.
009:128 Maulana Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful.
009:128 Pickthal There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.
009:128 Sarwar A Messenger from your own people has come to you. Your destruction and suffering is extremely grievous to him. He really cares about you and is very compassionate and merciful to the believers.
009:128 Shakir Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate,
009:128 Sherali Surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful.
009:128 Yusufali Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.
009:129
009:129 Khan But if they turn away, say (O Muhammad SAW): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."
009:129 Maulana But if they turn away, say: Allah is sufficient for me -- there is no god but He. On Him do I rely, and He is the Lord of the mighty Throne.
009:129 Pickthal Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.
009:129 Sarwar (Muhammad), if they turn away from you, say, "God is Sufficient (support) for me. There is no God but He. In Him do I trust and He is the Owner of the Great Throne."
009:129 Shakir But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.
009:129 Sherali But if they turn away, say, `ALLAH is sufficient for me. There is no god but HE. In HIM do I put my trust, and HE is the Lord of the Mighty Throne.'
009:129 Yusufali But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"
010:000
010:000 Translations of the Qur'an, Chapter 10: YUNUS (JONAH). Total Verses: 109. Revealed At: MAKKA
010:000 In the name of God, Most Gracious, Most Merciful
010:001
010:001 Section 1: Truth of Revelation
010:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Book (the Qur'an) Al-Hakim [showing lawful and unlawful things, explaining Allah's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islamic Monotheism, - worshipping none but Allah Alone - that will guide them to Paradise and save them from Hell].
010:001 Maulana I, Allah, am the Seer. These are the verses of the Book, full of wisdom.
010:001 Pickthal Alif. Lam. Ra. These are verses of the Wise Scripture.
010:001 Rashad A.L.R. These (letters) are the proofs of this book of wisdom.
010:001 Sarwar Alif. Lam. Ra. These are the verses of the Book of wisdom.
010:001 Shakir Alif Lam Ra. These are the verses of the wise Book.
010:001 Sherali Alif Lam Ra. These are the verses of the Book, full of wisdom.
010:001 Yusufali A.L.R. These are the ayats of the Book of Wisdom.

010:002
010:002 Khan Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Qur'an)!
010:002 Maulana Is it a wonder to the people what We have revealed to a man from among themselves: Warn the people and give good news to those who believe that for them is advancement in excellence with their Lord? The disbelievers say: This is surely a manifest enchanter.
010:002 Pickthal Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.
010:002 Rashad Is it too much of a wonder for the people that we inspired a man like them? He (was inspired to say), "You shall warn the people, and give good news to those who believe that they have attained a position of prominence at their Lord." The disbelievers said, "This is a clever magician!"
010:002 Sarwar Why should it seem strange to mankind that We sent revelations to a mortal among them, who would warn others and give to the believers the glad news of their high rank in the sight of God. The unbelievers have said, "He (Muhammad) is certainly a magician."
010:002 Shakir What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.
010:002 Sherali It is a matter of wonder for men that WE have sent down revelation to a man from among them, saying, `Warn mankind and give glad tidings to those who believe that they have a true rank of honour with their Lord?' The disbelievers say, `Surely, this is a manifest sorcerer.'
010:002 Yusufali Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"
010:003
010:003 Khan Surely, your Lord is Allah Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allah, your Lord; so worship Him (Alone). Then, will you not remember?
010:003 Maulana Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power regulating the Affair. There is no intercessor except after His permission. This is Allah, your Lord, therefore serve Him. Will you not mind?
010:003 Pickthal Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?
010:003 Rashad Your only Lord is GOD; the One who created the heavens and the earth in six days, then assumed all authority. He controls all matters. There is no intercessor, except in accordance with His will. Such is GOD your Lord. You shall worship Him. Would you not take heed?
010:003 Sarwar God is your Lord who has created the heavens and the earth in six days and established His Dominion over the Throne. He maintains order over the creation. No one can intercede for others without His permission. It is God who is your only Lord. Worship only Him. Will you then not think?
010:003 Shakir Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except aher His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?
010:003 Sherali Verily, your Lord is ALLAH WHO created the heavens and the earth in six periods, then HE settled HIMSELF firmly on the Throne; HE governs everything. There is no intercessors with HIM save after HIS permission. This is ALLAH, your Lord, so worship HIM. Will you not, then, mind?
010:003 Yusufali Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
010:004
010:004 Khan To Him is the return of all of you. The Promise of Allah is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allah - Islamic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
010:004 Maulana To Him is your return, of all (of you). It is the promise of Allah (made) in truth. Surely He produces the first creation, then He reproduces it, that He may reward with equity those who believe and do good. And as for those who disbelieve, for them is a drink of hot water and a painful chastisement because they disbelieved.
010:004 Pickthal Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.
010:004 Rashad To Him is your ultimate return, all of you. This is GOD's truthful promise. He initiates the creation, then repeats it, in order to reward those who believe and lead a righteous life, equitably. As for those who disbelieve, they incur hellish drinks, and a painful retribution for their disbelieving.
010:004 Sarwar People, you will all return to God. The promise of God is true; He creates all things and (after their death) brings them to life again so that He may justly reward the righteously striving believers. The disbelievers will drink boiling filthy water and suffer painful torment as a recompense for their disbelief.
010:004 Shakir To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first mstance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.
010:004 Sherali To HIM shall you all return. The promise of ALLAH is true. Surely, HE originates the creation; then HE reproduces it, that HE may reward those who believe and do good works, with equity; and as for those who disbelieve, they shall have boiling water to drink and a painful punishment, because they disbelieved.
010:004 Yusufali To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.

010:005
010:005 Khan It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
010:005 Maulana He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the signs manifest for a people who know.
010:005 Pickthal He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.
010:005 Rashad He is the One who rendered the sun radiant, and the moon a light, and He designed its phases that you may learn to count the years and to calculate. GOD did not create all this, except for a specific purpose. He explains the revelations for people who know.
010:005 Sarwar It is God who has made the sun radiant and the moon luminous and has appointed for the moon certain phases so that you may compute the number of years and other reckonings. God has created them for a genuine purpose. He explains the evidence (of His existence) to the people of knowledge.
010:005 Shakir He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who
010:005 Sherali HE it is WHO made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it proper stages, that you might know the count of years and the reckoning of time. ALLAH has not created this system but in accordance with the requirements of truth. HE details the signs for a people who possess knowledge.
010:005 Yusufali It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.
010:006
010:006 Khan Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allah, and fear Him much.
010:006 Maulana Surely in the variation of the night and the day, and that which Allah has created in the heavens and the earth, there are signs for a people who keep their duty.
010:006 Pickthal Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).
010:006 Rashad Surely, in the alternation of night and day, and what GOD created in the heavens and the earth, there are proofs for people who are righteous.
010:006 Sarwar The alternation of the day and night and all that God has created in the heavens and earth are evidence (of the existence of God) for the pious people.
010:006 Shakir Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).
010:006 Sherali Verily, in the alternation of night and day, and in all that ALLAH has created in the heavens and the earth there are signs for a God fearing people.
010:006 Yusufali Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.
010:007
010:007 Khan Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.),
010:007 Maulana Those who expect not the meeting with us, and are pleased with this world’s life and are satisfied with it, and those who are heedless of Our communications --
010:007 Pickthal Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,
010:007 Rashad Those who are not expecting to meet us, and are preoccupied with this worldly life, and are content with it, and refuse to heed our proofs;
010:007 Sarwar Those who do not have hope of receiving Our mercy in the life hereafter who are pleased and satisfied with the worldly life and who pay no attention to Our revelations
010:007 Shakir Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:
010:007 Sherali Those who hope not for the meeting with Us and are pleased and satisfied with the life of this world and those who are heedless of Our Signs -
010:007 Yusufali Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-
010:008
010:008 Khan Those, their abode will be the Fire, because of what they used to earn.
010:008 Maulana These, their abode is the Fire because of what they earned.
010:008 Pickthal Their home will be the Fire because of what they used to earn.
010:008 Rashad these have incurred Hell as their ultimate abode, as a consequence of their own works.
010:008 Sarwar will all have the Fire as their dwelling for that which they had done.
010:008 Shakir (As for) those, their abode is the fire because of what they earned.
010:008 Sherali It is these whose abode is Fire, because of what they earned.
010:008 Yusufali Their abode is the Fire, because of the (evil) they earned.
010:009
010:009 Khan Verily, those who believe [in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).
010:009 Maulana Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss.
010:009 Pickthal Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,
010:009 Rashad As for those who believe and lead a righteous life, their Lord guides them, by virtue of their belief. Rivers will flow beneath them in the gardens of bliss.
010:009 Sarwar The righteously striving believers receive, through their faith, guidance from their Lord to the bountiful gardens wherein streams flow.
010:009 Shakir Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flOw from beneath them rivers in gardens of bliss.
010:009 Sherali As for those who believe and do good works - their Lord shall guide them along the path of success because of their faith. Streams shall flow beneath them in the Gardens of bliss.
010:009 Yusufali Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

010:010	
010:010 Khan	Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)].
010:010 Maulana	Their cry therein will be, Glory to Thee, O Allah! and their greeting, Peace! And the last of their cry will be: Praise be to Allah, the Lord of the worlds!
010:010 Pickthal	Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!
010:010 Rashad	Their prayer therein is: "Be You glorified, our god," their greeting therein is, "Peace," and their ultimate prayer is: "Praise be to GOD, Lord of the universe."
010:010 Sarwar	Their prayer shall be, "Glory be to you Lord," and their greeting, "Peace be with you," and the only other words (of worldly speech) they will speak will be, "It is God, Lord of the Universe, who deserves all praise."
010:010 Shakir	Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.
010:010 Sherali	Their prayer therein shall be, `Glory be to Thee, O ALLAH ! and their greeting therein to each other shall be, `Peace ! And the end of their prayer shall be, `All praise be to ALLAH, the Lord of all the worlds.'
010:010 Yusufali	(This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"
010:011	
010:011	Section 2: Punishment of Rejection
010:011 Khan	And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.
010:011 Maulana	And if Allah were to hasten for men the (consequences of) evil, as they would hasten on the good, their doom would certainly have been decreed for them. But We leave those alone, who have no hope of meeting with Us, in their inordinacy, blindly wandering on.
010:011 Pickthal	If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.
010:011 Rashad	If GOD hastened the retribution incurred by the people, the way they demand provisions, they would have been annihilated long ago. However, we leave those who do not believe in meeting us in their transgressions, blundering.
010:011 Sarwar	Had God been as hasty to punish people as they were hasty to achieve good, their life would have already ended. We will leave those who have no hope of receiving Our mercy, in the life hereafter, to continue blindly in their transgression.
010:011 Shakir	And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.
010:011 Sherali	And if ALLAH were to hasten for men the ill consequences of their actions as they would seek to hasten on good, the end of their term of life would have been already brought upon them. But We leave those who look not for the meeting with Us to wonder distractedly in their transgression.
010:011 Yusufali	If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.
010:012	
010:012 Khan	And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the Musrifun that which they used to do.
010:012 Maulana	And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but, when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him. Thus is what they do, made fair-seeming to the extravagant.
010:012 Pickthal	And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.
010:012 Rashad	When adversity touches the human being, he implores us while lying down, or sitting, or standing up. But as soon as we relieve his adversity, he goes on as if he never implored us to relieve any hardship! The works of the transgressors are thus adorned in their eyes.
010:012 Sarwar	When the human being is affected by hardship, he starts to pray while lying on his side, sitting or standing, but when We relieve him from hardship, he starts to act as though he had never prayed to Us to save him from the misfortune. This is how transgressors' deeds are made attractive to them.
010:012 Shakir	And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.
010:012 Sherali	And when trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are made to seem fair in their eyes.
010:012 Yusufali	When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!

010:013
010:013 Khan And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).
010:013 Maulana And certainly We destroyed generations before you when they did wrong, and their messengers came to them with clear arguments, yet they would not believe. Thus do We recompense the guilty people.
010:013 Pickthal We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.
010:013 Rashad Many a generation we have annihilated before you when they transgressed. Their messengers went to them with clear proofs, but they refused to believe. We thus requite the guilty people.
010:013 Sarwar We destroyed certain generations who lived before you because of their injustice. Our Messengers came to them and showed them miracles, but they would not believe. Thus do We punish the criminals.
010:013 Shakir And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.
010:013 Sherali And We destroyed many generations before you when they did wrong; and there came to them Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.
010:013 Yusufali Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!
010:014
010:014 Khan Then We made you follow after them, generations after generations in the land, that We might see how you would work!
010:014 Maulana Then We made you rulers in the land after them, so that We might see how you act.
010:014 Pickthal Then We appointed you viceroys in the earth after them, that We might see how ye behave.
010:014 Rashad Then we made you inheritors of the earth after them, to see how you will do.
010:014 Sarwar We have made you their successors in the land so that We could see how you behaved.
010:014 Shakir Then We made you successors in the land after them so that We may see how you act.
010:014 Sherali Then, We made you their successors in the earth after them that We might see how you would act.
010:014 Yusufali Then We made you heirs in the land after them, to see how ye would behave!
010:015
010:015 Khan And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it."Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."
010:015 Maulana And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur'an other than this or change it. Say: It is not for me to change it of my accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day.
010:015 Pickthal And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.
010:015 Rashad When our revelations are recited to them, those who do not expect to meet us say, "Bring a Quran other than this, or change it!" Say, "I cannot possibly change it on my own. I simply follow what is revealed to me. I fear, if I disobey my Lord, the retribution of an awesome day."
010:015 Sarwar Whenever Our authoritative revelations are recited to those who do not wish to meet Us in the life hereafter, say, "Bring us another book besides this one or change it." (Muhammad), tell them, "I can not change it myself. I only follow what is revealed to me. I fear that for disobeying my Lord I shall be punished on the great (Day of Judgment).
010:015 Shakir And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.
010:015 Sherali And when Our clear Signs are recited unto them, those who hope not for the meeting with Us say, `Bring a Qur'an other than this or change it.' Say, `It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of an awful day.'
010:015 Yusufali But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."
010:016
010:016 Khan Say (O Muhammad SAW): "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"
010:016 Maulana Say: If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?
010:016 Pickthal Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?
010:016 Rashad Say, "Had GOD willed, I would not have recited it to you, nor would you have known anything about it. I have lived among you a whole life before this (and you have known me as a sane, truthful person). Do you not understand?"
010:016 Sarwar (Muhammad), tell them, "Had God wanted I would not have recited it (the Book) to you nor would I have told you anything about it. I lived among you for a whole life-time before it was revealed. Will you then not understand?.
010:016 Shakir Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?
010:016 Sherali Say, `If ALLAH had so willed, I should not have recited it to you, nor would I have made it known to you. I have indeed lived a whole lifetime before this. Will you not then understand?'
010:016 Yusufali Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

010:017
010:017 Khan So who does more wrong than he who forges a lie against Allah or denies His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimun (criminals, sinners, disbelievers and polytheists) will never be successful!
010:017 Maulana Who is then more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the guilty never succeed.
010:017 Pickthal Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.
010:017 Rashad Who is more evil than one who fabricates lies about GOD, or rejects His revelations. Certainly, the transgressors never succeed.
010:017 Sarwar Who is more unjust than one who invents falsehood against God or calls His revelations lies? The criminals will certainly have no happiness.
010:017 Shakir Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.
010:017 Sherali Who is more unjust than he who forges a lie against ALLAH or he who treats His Signs as lies? Surely, the guilty shall never prosper.
010:017 Yusufali Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.
010:018
010:018 Khan And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!
010:018 Maulana And they serve besides Allah that which can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)!
010:018 Pickthal They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!
010:018 Rashad They worship beside GOD idols that possess no power to harm them or benefit them, and they say, "These are our intercessors at GOD!" Say, "Are you informing GOD of something He does not know in the heavens or the earth?" Be He glorified. He is the Most High; far above needing partners.
010:018 Sarwar (Some people) worship things other than God which harm nor benefit them. They say, "These (idols) are our intercessors before God." (Muhammad), tell them, "Are you trying to tell God about something that He does not find in the heavens or earth? God is too Glorious to be considered equal to idols."
010:018 Shakir And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).
010:018 Sherali And they worship, instead of ALLAH, that which neither harms them nor profits them; and they say,`These are our intercessors with ALLAH. Say, `Do you presume to inform ALLAH what HE knows not in the heavens or in the earth? Glory be to HIM ! High be HE exalted above all that which they associate with HIM.
010:018 Yusufali They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe (to Him)!"
010:019
010:019 Khan Mankind were but one community (i.e. on one religion - Islamic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.
010:019 Maulana And (all) people are but a single nation, then they disagree. And had not a word already gone forth from thy Lord, the matter would have certainly been decided between them in respect of that wherein they disagree.
010:019 Pickthal Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.
010:019 Rashad The people used to be one congregation, then they disputed. If it were not for a predetermined word from your Lord, they would have been judged immediately regarding their disputes.
010:019 Sarwar All people (once) followed one belief. Then they began to follow different beliefs. Had not a word of your Lord (His decision to give every one time and free will) been decreed, God would already have settled their differences.
010:019 Shakir And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.
010:019 Sherali And mankind were but one community, then they differed among themselves; and had it not been for a word that had gone before from thy Lord, it would have already been decided between them concerning that in which they differed.
010:019 Yusufali Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.
010:020
010:020 Khan And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allah Alone, so wait you, verily I am with you among those who wait (for Allah's Judgement)."
010:020 Maulana And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; surely I too with you am of those who wait.
010:020 Pickthal And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.
010:020 Rashad They say, "How come no miracle came down to him from his Lord?" Say, "The future belongs to GOD; so wait, and I am waiting along with you."
010:020 Sarwar They (unbelievers) say, "Why has his Lord not given him some miracles to (support his claim of being His Messenger)?" Say "(The knowledge) of the unseen certainly belongs to God. Wait and I too shall be waiting with you.
010:020 Shakir And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.
010:020 Sherali And they say, `Why has not a Sign been sent down to him from his Lord? Say, `The knowledge of the unseen belongs only to ALLAH. So wait. I am with you among those who wait?'
010:020 Yusufali They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you."

010:021
010:021 Section 3: Merciful Dealing
010:021 Khan And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allah is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.
010:021 Maulana And when We make people taste of mercy after an affliction touches, lo! they devise plans against Our messages. Say: Allah is quicker to plan. Surely Our messengers write down what you plan.
010:021 Pickthal And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.
010:021 Rashad When we bestow mercy upon the people, after adversity had afflicted them, they immediately scheme against our revelations! Say, "GOD's scheming is far more effective. For our messengers are recording everything you scheme."
010:021 Sarwar When people are granted mercy after having suffered hardship, they begin to plot against Our revelations. Say, "God is the most swift in His plans." Our angelic messengers record all that you plot.
010:021 Shakir And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.
010:021 Sherali And when WE make people taste of mercy after adversity has touched them, behold ! they begin to devise plans against Our Signs. Say, `ALLAH is far swifter in planing.' Surely, Our Messengers write down all that you plan.
010:021 Yusufali When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!
010:022
010:022 Khan He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful."
010:022 Maulana He it is Who makes you travel by land and sea; until, when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they deem that they are encompassed about. Then they pray to Allah, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones.
010:022 Pickthal He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.
010:022 Rashad He is the One who moves you across the land and sea. You get onto the ships, and they sail smoothly in a nice breeze. Then, while rejoicing therein, violent wind blows, and the waves surround them from every side. This is when they implore GOD, sincerely devoting their prayers to Him alone: "If You only save us this time, we will be eternally appreciative."
010:022 Sarwar When you are rejoicing in a boat, a favorable breeze and a violent storm arises with waves surrounding you from all sides. Thinking that you will not survive, you start to pray sincerely to God. In prayer, you say, "If You rescue us from this we shall certainly be grateful".
010:022 Shakir He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.
010:022 Sherali HE it is Who enables you to journey through land and sea until when you are on board the ships and they sail with them with a fair breeze and they rejoice in it, there overtakes them (the ships) a violent wind and the waves come on them from every side and they think that they are encompassed, then they call upon ALLAH, in sincere submission to HIM, saying, `If thou deliver us from this, we will surely be of the thankful.'
010:022 Yusufali He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!”
010:023
010:023 Khan But when He delivered them, behold! They rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allah) is only against your ownselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.
010:023 Maulana But when He delivers them, lo! they are unjustly rebellious in the earth. O men, your rebellion is against yourselves -- a provision (only) of this world’s life. Then to Us is your return, so We shall inform you of what you did.
010:023 Pickthal Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.
010:023 Rashad But as soon as He saves them, they transgress on earth, and oppose the truth. O people, your transgression is only to the detriment of your own souls. You remain preoccupied with this worldly life, then to us is your ultimate return, then we inform you of everything you had done.
010:023 Sarwar When We saved you, you started to rebel unjustly in the land. People, your rebellion will only harm yourselves. You may enjoy the worldly life but to Us you will all return and We will let you know all that you had done.
010:023 Shakir But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.
010:023 Sherali But when HE delivered them, lo ! they begin to commit excesses in the earth wrongfully. O ye people, your excesses in seeking the enjoyment of the present life are only against your own selves. Then to US shall be your return; and WE will inform you of what you used to do.
010:023 Yusufali But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.

010:024	
010:024 Khan	Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
010:024 Maulana	The likeness of this world's life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect.
010:024 Pickthal	The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.
010:024 Rashad	The analogy of this worldly life is like this: we send down water from the sky to produce with it all kinds of plants from the earth, and to provide food for the people and the animals. Then, just as the earth is perfectly adorned, and its people think that they are in control thereof, our judgment comes by night or by day, leaving it completely barren, as if nothing existed the previous day. We thus explain the revelations for people who reflect.
010:024 Sarwar	The example of the worldly life is like the water sent down from the sky which becomes mixed with the earth's produce that people and cattle consume. When the land becomes fertile and pleasant, people think that they have control over it. At Our command during the night or day, the land becomes as barren as if it had no richness the day before. Thus, do We explain the evidence (of the truth) for the people who reflect.
010:024 Shakir	The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.
010:024 Sherali	The likeness of the present life is only as water which WE sent down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till when the earth takes on its ornament and looks beautiful and its owners think that they have full power over it, there comes to it by Our command by night or by day and WE render it like a mown down field, as if nothing existed there the day before. Thus do WE expound the Signs for a people who reflect.
010:024 Yusufali	The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.
010:025	
010:025 Khan	Allah calls to the home of peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
010:025 Maulana	And Allah invites to the abode of peace, and guides whom He pleases to the right path.
010:025 Pickthal	And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.
010:025 Rashad	GOD invites to the abode of peace, and guides whoever wills (to be guided) in a straight path.
010:025 Sarwar	God invites every one to the House of Peace and guides whomever He wants to the right path.
010:025 Shakir	And Allah invites to the abode of peace and guides whom He pleases into the right path.
010:025 Sherali	And ALLAH calls to the abode of peace, and guides whom HE pleases to the straight path.
010:025 Yusufali	But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.
010:026	
010:026 Khan	For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
010:026 Maulana	For those who do good is good (reward) and more (than this). Neither blackness nor ignominy will cover their faces. These are the owners of the Garden; therein they will abide.
010:026 Pickthal	For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.
010:026 Rashad	For the righteous, the reward will be multiplied manifold. Their faces will never experience any deprivation or shame. These are the dwellers of Paradise; they abide therein forever.
010:026 Sarwar	The righteous will receive good reward for their deeds and more. Their faces will suffer no disgrace or ignominy. They will be the dwellers of Paradise wherein they will live forever.
010:026 Shakir	For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.
010:026 Sherali	For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.
010:026 Yusufali	To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!

010:027
010:027 Khan And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.
010:027 Maulana And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them -- they will have none to protect them from Allah -- as if their faces had been covered with slices of the dense darkness of night. These are the companions of the Fire; therein they will abide.
010:027 Pickthal And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
010:027 Rashad As for those who earned sins, their requital is equivalent to their sin. Humiliation is their lot, and no one beside GOD can protect them. Their faces will seem overwhelmed by masses of dark night. They will be the dwellers of Hell; they abide therein forever.
010:027 Sarwar The recompense for the evil deeds will be equally evil (not more) and the faces of the evil-doers will suffer from disgrace. No one can protect them from the wrath of God. Their faces will become dark as if covered by the pitch-darkness of night. They will be the dwellers of hell wherein they will remain forever.
010:027 Shakir And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.
010:027 Sherali And as for those who do evil deeds, the punishment of an evil deed shall be the like thereof, and ignominy shall cover them. They shall have none to protect them from ALLAH. And they shall look as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide.
010:027 Yusufali But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!
010:028
010:028 Khan And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allah's so-called) partners shall say: "It was not us that you used to worship."
010:028 Maulana And on the day when We gather them all together, then We shall say to those who associated others (with Allah): Keep where you are, you and your associate-gods. Then We shall separate them one from another, and their associates will say: It was not us that you served.
010:028 Pickthal On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.
010:028 Rashad On the day when we summon them all, we will say to those who worshipped idols, "We have summoned you, together with your idols." We will have them confront each other, and their idols will say to them, "We had no idea that you idolized us.
010:028 Sarwar We will tell the pagans on the day when every one is resurrected, "Stand with your idols wherever you are." Then We will separate them (from their idols) and their idols will protest against them saying, "You did not worship us.
010:028 Shakir And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:
010:028 Sherali And remember the day when WE shall gather them all together, then shall WE say to those who associated gods with US, `Stand back in your places, you and your associated gods.' Then WE shall separate them widely from one another, and their associated gods will say, `Surely, it was not us that you worshiped;
010:028 Yusufali One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!
010:029
010:029 Khan "So sufficient is Allah for a witness between us and you, that We indeed knew nothing of your worship of us."
010:029 Maulana So Allah suffices as a witness between us and you that we were quite unaware of your serving (us).
010:029 Pickthal Allah sufficeth as a witness between us and you, that we were unaware of your worship.
010:029 Rashad "GOD suffices as a witness between us and you, that we were completely unaware of your worshipping us."
010:029 Sarwar God is Sufficient Witness for us that we were not aware of your worship".
010:029 Shakir Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).
010:029 Sherali `So ALLAH is now sufficient as a Witness between us and you. We were certainly unaware of your worship.'
010:029 Yusufali "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"
010:030
010:030 Khan There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allah, their rightful Lord (Maula), and their invented false deities will vanish from them.
010:030 Maulana There will every soul become acquainted with what it sent before, and they will be brought back to Allah, their true Patron, and that which they devised will escape from them.
010:030 Pickthal There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.
010:030 Rashad That is when each soul will examine everything it had done. They will be returned to GOD, their rightful Lord and Master, and the idols they had fabricated will disown them.
010:030 Sarwar There every soul will experience the result of all that it had done. They will be brought into the presence of God, their true Lord, and all that they falsely invented will vanish.
010:030 Shakir There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.
010:030 Sherali There shall every soul realize what it shall have sent on before. And they shall be brought back to ALLAH, their True Master, and all that they used to forge shall be lost to them.
010:030 Yusufali There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

010:031
010:031 Section 4: Uniqueness of Divine Gifts
010:031 Khan Say (O MuhammadSAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?"
010:031 Maulana Say: Who gives you sustenance from the heaven and the earth, or who controls the hearing and the sight, and who brings forth the living from the dead, and brings for the dead from the living? And who regulates the affair? They will say: Allah. Say then: Will you not then guard against evil?
010:031 Pickthal Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?
010:031 Rashad Say, "Who provides for you from the heaven and the earth? Who controls all the hearing and the eyesight? Who produces the living from the dead, and the dead from the living? Who is in control of all things?" They would say, "GOD." Say, "Why then do you not observe the commandments?"
010:031 Sarwar (Muhammad), ask them, "Who gives you sustenance from the heavens and earth, who truly possesses (your) hearing and seeing abilities, who brings the living out of the dead and the dead out of the living and who regulates (the whole Universe)? They will reply, "God." Ask them, "Why, then, do you not have fear of Him?"
010:031 Shakir Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?
010:031 Sherali Say, `Who provides sustenance for you from the heaven or the earth? Or who is it that has power over the ears and the eyes? And who brings forth the living from the dead and brings forth the dead from the living? And who regulates all affairs? They will say, `ALLAH.' Then say, `Will you not seek HIS protection?'
010:031 Yusufali Say: "Who is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety (to Him)?"
010:032
010:032 Khan Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
010:032 Maulana Such then is Allah, your true Lord. And what is there after the truth but error? How then are you turned away!
010:032 Pickthal Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!
010:032 Rashad Such is GOD, your rightful Lord. What is there after the truth, except falsehood? How could you disregard all this?
010:032 Sarwar Thus is God your true Lord. In the absence of truth there is nothing but falsehood. Then where are you turning?.
010:032 Shakir This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?
010:032 Sherali Such is ALLAH, your True Lord. So what is there other than the truth but error? How then are you being turned away from the truth?
010:032 Yusufali Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?
010:033
010:033 Khan Thus is the Word of your Lord justified against those who rebel (disobey Allah) that they will not believe (in the Oneness of Allah and in Muhammad SAW as the Messenger of Allah).
010:033 Maulana Thus does the word of thy Lord prove true against those who transgress that they believe not.
010:033 Pickthal Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.
010:033 Rashad This is what your Lord's decision does to those who choose to be wicked: they cannot believe.
010:033 Sarwar The decree of your Lord that the evil-doers will not have faith has already been issued.
010:033 Shakir Thus does the word of your Lord prove true against those who transgress that they do not believe.
010:033 Sherali Thus is the word of thy Lord proved true against those who rebel, that they believe not.
010:033 Yusufali Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.
010:034
010:034 Khan Say: "Is there of your (Allah's so-called) partners one that originates the creation and then repeats it?" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
010:034 Maulana Say: Is there anyone among your associate-gods who produces the first creation, then reproduces it? Say: Allah produces the first creation, then He reproduces it. How are you then turned away!
010:034 Pickthal Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!
010:034 Rashad Say, "Can any of your idols initiate creation, then repeat it?" Say, "GOD initiates the creation, then repeats it."
010:034 Sarwar (Muhammad), ask them,"Can any of your idols create something (cause it to die), and then bring it back to life again?" Say, "Only God can originate the creation and bring it to life again. Where have you strayed?".
010:034 Shakir Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?
010:034 Sherali Say, `Is there any of your associated-gods who originates creation and then reproduces it?' Say, `It is ALLAH alone Who originates creation and then reproduces it. Wither then are you turned away?'
010:034 Yusufali Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?"

010:035
010:035 Khan Say: "Is there of your (Allah's so-called) partners one that guides to the truth?" Say: "It is Allah Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
010:035 Maulana Say: Is there any of your associate-gods who guides to the Truth? Say: Allah guides to the Truth. Is He then Who guides to the Truth more worthy to be followed, or he who finds not the way unless he is guided? What is matter with you? How do you judge?
010:035 Pickthal Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?
010:035 Rashad Say, "Does any of your idols guide to the truth?" Say, "GOD guides to the truth. Is one who guides to the truth more worthy of being followed, or one who does not guide, and needs guidance for himself? What is wrong with your judgment?"
010:035 Sarwar (Muhammad), ask them, "Can any of your idols guide you to the Truth?" Say, "Only God guides to the Truth." Is the one who guides to the Truth a proper guide or one who himself cannot find guidance unless he is guided (by others)? What is wrong with you that you judge (so unjustly)?
010:035 Shakir Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?
010:035 Sherali Say, `Is there any of your associated-gods who guides to the truth?' Say, `It is ALLAH alone Who guides to the truth. Is then HE Who guides to the truth more worthy to be followed, or he who finds not the way himself unless he be guided? What, then, is the matter with you? How judge ye?'
010:035 Yusufali Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"
010:036
010:036 Khan And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All- Aware of what they do.
010:036 Maulana And most of them follow naught but conjecture. Surely conjecture will not avail aught against the Truth. Truly Allah is Knower of what they do.
010:036 Pickthal Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
010:036 Rashad Most of them follow nothing but conjecture, and conjecture is no substitute for the truth. GOD is fully aware of everything they do.
010:036 Sarwar Most of the unbelievers follow only conjecture which certainly cannot serve as a substitute for the Truth. God knows well what they do.
010:036 Shakir And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.
010:036 Sherali And most of them follow only conjecture. Surely, conjecture avails naught against the truth. Verily, ALLAH is well aware of what they do.
010:036 Yusufali But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.
010:037
010:037 Khan And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'Alamin (mankind, jinns,and all that exists).
010:037 Maulana And this Qur'an is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the Book, there is no doubt in it, from the Lord of the worlds.
010:037 Pickthal And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.
010:037 Rashad This Quran could not possibly be authored by other than GOD. It confirms all previous messages, and provides a fully detailed scripture. It is infallible, for it comes from the Lord of the universe.
010:037 Sarwar No one could have composed this Quran besides God. This confirms the existing Book (the Bible) and explains itself. There is no doubt that it is from the Lord of the Universe.
010:037 Shakir And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.
010:037 Sherali And this Qur'an is not such that could be produced by anyone other than ALLAH. On the contrary, it fulfills that revelation which is before it and is an exposition of the perfect Law. There is no doubt about it that it is from the Lord of all the worlds.
010:037 Yusufali This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.
010:038
010:038 Khan Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"
010:038 Maulana Or say they: He has forged it? Say: Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful.
010:038 Pickthal Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.
010:038 Rashad If they say, "He fabricated it," say, "Then produce one sura like these, and invite whomever you wish, other than GOD, if you are truthful."
010:038 Sarwar Do they say that Muhammad has invented it? (Muhammad), tell them, "If your claim is true, compose only one chapter like it and call on anyone besides God for help.
010:038 Shakir Or do they say: He has forged it? Say: Then bring a Chapter like this and invite whom you can besides Allah, if you are truthful.
010:038 Sherali Do they say, `He has forged it?' Say, `Bring then a Surah like unto it, and call for help on all you can, apart from ALLAH, if you are truthful.'
010:038 Yusufali Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"

010:039
010:039 Khan Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zalimun (polytheists and wrong-doers, etc.)!
010:039 Maulana Nay, they reject that, whose knowledge they cannot compass and whose final sequel has not yet come to them. Even thus did those before them reject; then see what was the end of the wrongdoers.
010:039 Pickthal Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
010:039 Rashad Indeed, they have rejected this without studying and examining it, and before understanding it. Thus did those before them disbelieve. Therefore, note the consequences for the transgressors.
010:039 Sarwar They call a lie something that is beyond the limit of their knowledge and whose interpretation has not yet been revealed. Some people who lived before them also called Our revelations lies. Consider how terrible was the end of the unjust people!
010:039 Shakir Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.
010:039 Sherali Nay, but they have rejected that, full knowledge of which they did not compass nor has the true significance thereof yet come to them. In like manner did those before them reject the truth. But see what was the end of the wrongdoers.
010:039 Yusufali Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
010:040
010:040 Khan And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsidun (evil-doers, liars, etc.).
010:040 Maulana And of them is he who believes in it, and of them is he who believes not in it. And thy Lord best knows the mischief-makers.
010:040 Pickthal And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.
010:040 Rashad Some of them believe (in this scripture), while others disbelieve in it. Your Lord is fully aware of the evildoers.
010:040 Sarwar Some of them believe in the Quran and others do not. Your Lord knows best the evil doers.
010:040 Shakir And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.
010:040 Sherali And of them there are some who believe therein, and of them are others who do not believe therein, and thy Lord knows the mischief-makers very well.
010:040 Yusufali Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
010:041
010:041 Section 5: The Reprobate and their Punishment
010:041 Khan And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
010:041 Maulana And if they reject thee, say: My work is for me and your work for you. You are clear of what I do and I am clear of what you do.
010:041 Pickthal And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.
010:041 Rashad If they reject you, then say, "I have my works, and you have your works. You are innocent of anything I do, and I am innocent of anything you do."
010:041 Sarwar If they call you a liar, tell them, "Let each one of us follow his own way. You will not be responsible for what I do and I will not be responsible for what you do".
010:041 Shakir And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.
010:041 Sherali And if they charge thee with lying, say, `For me is my work and for you is your work. You are not accountable for what I do and I am not accountable for what you do.'
010:041 Yusufali If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"
010:042
010:042 Khan And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?
010:042 Maulana And of them are some who listen to thee. But canst thou make the deaf to hear, though they will not understand?
010:042 Pickthal And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?
010:042 Rashad Some of them listen to you, but can you make the deaf hear, even though they cannot understand?
010:042 Sarwar Some of them will listen to you, but are you supposed to make the deaf hear even if they have no understanding?.
010:042 Shakir And there are those of them who hear you, but can you make the deaf to hear though they will not understand?
010:042 Sherali And among them are some who give ear to thee. But canst thou make the deaf hear, even though they understand not?
010:042 Yusufali Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear,- even though they are without understanding?
010:043
010:043 Khan And among them are some who look at you, but can you guide the blind, even though they see not?
010:043 Maulana And of them are some who look at thee. But canst thou show the way to the blind, though they will not see?
010:043 Pickthal And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?
010:043 Rashad Some of them look at you, but can you guide the blind, even though they do not see?
010:043 Sarwar Some of them will look at you, but are you supposed to guide the blind even if they have no vision?.
010:043 Shakir And there are those of them who look at you, but can you show the way to the blind though they will not see?
010:043 Sherali And among them are some who look towards thee. But canst thou guide the blind, even though they will not see.
010:043 Yusufali And among them are some who look at thee: but canst thou guide the blind,- even though they will not see?
010:044
010:044 Khan Truly! Allah wrongs not mankind in aught; but mankind wrong themselves.
010:044 Maulana Surely Allah wrongs not men in aught, but men wrong themselves.
010:044 Pickthal Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.
010:044 Rashad GOD never wrongs the people; it is the people who wrong their own souls.
010:044 Sarwar God does not do the least bit of injustice to anyone but people wrong themselves.
010:044 Shakir Surely Allah does not do any injustice to men, but men are unjust to themselves.
010:044 Sherali Certainly, ALLAH wrongs not men at all; it is they who wrong their own souls.
010:044 Yusufali Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.

010:045
010:045 Khan And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allah, and were not guided.
010:045 Maulana And on the day when He will gather them, as though they had not stayed but an hour of the day, they will recognize one another. They perish indeed who reject the meeting with Allah, and they follow not the right way.
010:045 Pickthal And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.
010:045 Rashad On the day when He summons all of them, they will feel as if they lasted in this world one hour of the day, during which they met. Losers indeed are those who disbelieved in meeting GOD; and chose to be misguided.
010:045 Sarwar On the day when they will be resurrected, their worldly life will seem to them only as an hour of a day and they all will recognize each other. Those who called the receiving of mercy from God a lie are certainly lost. They did not have the right guidance.
010:045 Shakir And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.
010:045 Sherali And on the day when HE will gather them together, it will appear to them as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with ALLAH and would not follow guidance.
010:045 Yusufali One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.
010:046
010:046 Khan Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allah is Witness over what they used to do.
010:046 Maulana And if We show thee something of that which We promise them, or cause thee to die, yet to Us is their return, and Allah is Witness to what they do.
010:046 Pickthal Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.
010:046 Rashad Whether we show you some (of the retribution) we promise them, or terminate your life before that, to us is their ultimate return. GOD witnesses everything they do.
010:046 Sarwar When if We show you them suffering Our retribution or you die before their suffering, (they will not be able to escape Our punishment) they will all return to Us. God bears witness to whatever they do.
010:046 Shakir And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.
010:046 Sherali And if WE show thee in thy lifetime the fulfillment of some of the things with which WE have threatened them, thou wilt know it; or if WE cause thee to die before that, then to US is their return, and thou wilt have knowledge of it in the next world; and ALLAH is Witness to all that they do.
010:046 Yusufali Whether We show thee (realised in thy life-time) some part of what We promise them,- or We take thy soul (to Our Mercy) (Before that),- in any case, to Us is their return: ultimately Allah is witness, to all that they do.
010:047
010:047 Khan And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
010:047 Maulana And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged.
010:047 Pickthal And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.
010:047 Rashad To each community, a messenger. After their messenger comes, they are judged equitably, without the least injustice.
010:047 Sarwar A Messenger is appointed for all people. When the Messenger for them came he judged among them fairly and they were not wronged.
010:047 Shakir And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.
010:047 Sherali And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.
010:047 Yusufali To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.
010:048
010:048 Khan And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"
010:048 Maulana And they say: When will this promise be fulfilled, if you are truthful?
010:048 Pickthal And they say: When will this promise be fulfilled, if ye are truthful?
010:048 Rashad They challenge: "When will this prophecy come to pass, if you are telling the truth?"
010:048 Sarwar They ask, "If you (believers) speak the truth, when will your promise (about the Day of Judgment) be fulfilled?"
010:048 Shakir And they say: When will this threat come about, if you are truthful?
010:048 Sherali And they say, `When will this promise be fulfilled, if you are truthful?'
010:048 Yusufali They say: "When will this promise come to pass,- if ye speak the truth?"
010:049
010:049 Khan Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allah may will. For every Ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)."
010:049 Maulana Say: I control not for myself any harm, or any benefit, except what Allah pleases. Every nation has a term. When their term comes, they cannot put it off an hour, nor can they bring it before (its time).
010:049 Pickthal Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).
010:049 Rashad Say, "I possess no power to harm myself, or benefit myself; only what GOD wills takes place." Each community has a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.
010:049 Sarwar (Muhammad), tell them, "I have no control over my suffering or benefits unless God wills. Every nation is destined to live for an appointed time. They can neither delay that time nor can they cause it to come sooner.
010:049 Shakir Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).
010:049 Sherali Say, `I have no power over any harm or benefit for myself save that which ALLAH wills. For every people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it.'
010:049 Yusufali Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

010:050
010:050 Khan Say: "Tell me, - if His torment should come to you by night or by day, - which portion thereof would the Mujrimun (disbelievers, polytheists, sinners, criminals) hasten on?"
010:050 Maulana Say: Do you see if His chastisement overtakes you by night or by day? What then is there of it that the guilty would hasten?
010:050 Pickthal Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?
010:050 Rashad Say, "Whether His retribution comes to you by night or by day, why are the transgressors in such a hurry?
010:050 Sarwar Ask them, "What benefit can criminals get from their demand that God must punish them immediately if His words are true?" Whether His punishment befalls them during the day or night (they will not be able to escape).
010:050 Shakir Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?
010:050 Sherali Say, `Tell me, if HIS punishment come upon you by night or by day, how will the guilty run away from it?
010:050 Yusufali Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?
010:051
010:051 Khan Is it then, that when it has actually befallen, that you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
010:051 Maulana And when it comes to pass, will you believe in it? What! now! and you hastened it on.
010:051 Pickthal Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?
010:051 Rashad "If it does happen, will you believe then? Why should you believe then? You used to challenge it to come?"
010:051 Sarwar Besides, if He was to send them the punishment which they want to quickly experience, would they then have faith?
010:051 Shakir And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.
010:051 Sherali `Is it then when it has overtaken you that you will believe in it? What ! you believe now ! And before this you used to demand its speedy coming?
010:051 Yusufali "Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!'
010:052
010:052 Khan Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"
010:052 Maulana Then will it be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.
010:052 Pickthal Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?
010:052 Rashad It will be said to the transgressors, "Taste the eternal retribution. Are you not requited precisely for what you have earned?"
010:052 Sarwar The unjust will be told, "Suffer the everlasting torment. Do you expect a recompense other than what you deserve?
010:052 Shakir Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.
010:052 Sherali Then it will be said to those who did wrong, `Taste ye the abiding punishment. You are not requited save for that which you earned.'
010:052 Yusufali "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"
010:053
010:053 Khan And they ask you (O Muhammad SAW) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"
010:053 Maulana And they ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you will not escape.
010:053 Pickthal And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.
010:053 Rashad They challenge you to prophesy: "Is this really what will happen?" Say, "Yes indeed, by my Lord, this is the truth, and you can never escape."
010:053 Sarwar They ask you, "Is that (punishment) true?" Tell them, "It certainly is. I swear by my Lord. You can not escape from (God's retribution)".
010:053 Shakir And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.
010:053 Sherali And they ask thee to tell them whether it is true? Say, `Yea, by my Lord ! it is most surely true; and you cannot frustrate it.'
010:053 Yusufali They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"
010:054
010:054 Section 6: Mercy takes Precedence of Punishment
010:054 Khan And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allah), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.
010:054 Maulana And if every soul that has done injustice had all that is in the earth, it would offer it for ransom. And they will manifest regret when they see the chastisement. And it will be decided between them with justice, and they will not be wronged.
010:054 Pickthal And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.
010:054 Rashad If any wicked soul possessed everything on earth, it would readily offer it as ransom. They will be ridden with remorse when they see the retribution. They will be judged equitably, without the least injustice.
010:054 Sarwar (On the Day of Judgment) to redeem oneself of one's injustice, one would gladly spend the wealth of the whole earth if it were possible. On seeing the torment one will try to hide his regret. They will all be judged fairly and no wrong will be done to them.
010:054 Shakir And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.
010:054 Sherali And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom itself therewith. And they will conceal their remorse, when they see the punishment. And judgment shall be passed between them with equity and they shall not be wronged.
010:054 Yusufali Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.
010:055
010:055 Khan No doubt, surely, all that is in the heavens and the earth belongs to Allah. No doubt, surely, Allah's Promise is true. But most of them know not.
010:055 Maulana Now surely whatever is in the heavens and the earth is Allah’s. Now surely Allah’s promise is true, but most of them know not.
010:055 Pickthal Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.
010:055 Rashad Absolutely, to GOD belongs everything in the heavens and the earth. Absolutely, GOD's promise is truth, but most of them do not know.
010:055 Sarwar All that is in the heavens and the earth certainly belongs to God and His promise is true, but many people do not know this.
010:055 Shakir Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.
010:055 Sherali Remember, to ALLAH surely belongs whatever is in the heavens and the earth. Remember, that ALLAH's promise is surely true. But most of them understand not.
010:055 Yusufali Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.

010:056
010:056 Khan It is He Who gives life, and causes death, and to Him you (all) shall return.
010:056 Maulana He gives life and causes death, and to Him you will be returned.
010:056 Pickthal He quickeneth and giveth death, and unto Him ye will be returned.
010:056 Rashad He controls life and death, and to Him you will be returned.
010:056 Sarwar It is God who gives life and causes things to die. To Him you will all return.
010:056 Shakir He gives life and causes death, and to Him you shall be brought back.
010:056 Sherali HE it is who gives life and causes death, and to HIM shall you all be brought back.
010:056 Yusufali It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.
010:057
010:057 Khan O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.
010:057 Maulana O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers.
010:057 Pickthal O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.
010:057 Rashad O people, enlightenment has come to you herein from your Lord, and healing for anything that troubles your hearts, and guidance, and mercy for the believers.
010:057 Sarwar People, good advice has come to you from your Lord a (spiritual) cure, a guide and a mercy for the believers.
010:057 Shakir O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.
010:057 Sherali O mankind ! there indeed has come to you an Exhortation from your Lord and a healing for whatever disease there is in the hearts, and a guidance and a mercy to the believers.
010:057 Yusufali O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.
010:058
010:058 Khan Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); -therein let them rejoice." That is better than what (the wealth) they amass.
010:058 Maulana Say: In the grace of Allah and in His mercy, in that they should rejoice. It is better than that which they hoard.
010:058 Pickthal Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.
010:058 Rashad Say, "With GOD's grace and with His mercy they shall rejoice." This is far better than any wealth they can accumulate.
010:058 Sarwar (Muhammad), tell them, "To be happy with the favors and mercy of God is better than whatever you accumulate".
010:058 Shakir Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.
010:058 Sherali Say, `All this is through the grace of ALLAH and through HIS mercy; therein, therefore, let them rejoice. That is better than what they hoard.'
010:058 Yusufali Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard.
010:059
010:059 Khan Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"
010:059 Maulana Say: See you what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or do you forge a lie against Allah?
010:059 Pickthal Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah?
010:059 Rashad Say, "Did you note how GOD sends down to you all kinds of provisions, then you render some of them unlawful, and some lawful?" Say, "Did GOD give you permission to do this? Or, do you fabricate lies and attribute them to GOD?"
010:059 Sarwar Ask them, "Have you considered that out of the sustenance which God has given you, you made some of it lawful and some unlawful? Did God permit you to do this or are you ascribing falsehood to Him?".
010:059 Shakir Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?
010:059 Sherali Say, `Have you ever considered that ALLAH has sent down provision for you, then you make some of it unlawful and some lawful? Say, `Has ALLAH permitted you that, or do you invent lies against ALLAH?'
010:059 Yusufali Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?”
010:060
010:060 Khan And what think those who invent lies against Allah, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allah is full of Bounty to mankind, but most of them are ungrateful.
010:060 Maulana And what think those who forge lies against Allah of the day of Resurrection? Surely Allah is Bountiful to men, but most of them give not thanks.
010:060 Pickthal And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
010:060 Rashad Does it ever occur to those who fabricate lies about GOD that they will have to face Him on the Day of Resurrection? Certainly, GOD showers the people with His grace, but most of them are unappreciative.
010:060 Sarwar What do those who ascribe falsehood to God think of the Day of Judgment? God is generous to the human being, yet many do not give thanks.
010:060 Shakir And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.
010:060 Sherali What think those who invent lies against ALLAH of the Day of Resurrection? Surely, ALLAH is Gracious towards mankind, but most of them are not thankful.
010:060 Yusufali And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

010:061
010:061 Section 7: Good News for the Faithful
010:061 Khan Whatever you (O Muhammad SAW) may be doing, and whatever portion you may be reciting from the Qur'an, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.
010:061 Maulana And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Qur'an, and you do no work, but We are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book.
010:061 Pickthal And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.
010:061 Rashad You do not get into any situation, nor do you recite any Quran, nor do you do anything, without us being witnesses thereof as you do it. Not even an atom's weight is out of your Lord's control, be it in the heavens or the earth. Nor is there anything smaller than an atom, or larger, that is not recorded in a profound record.
010:061 Sarwar (Muhammad), We bear witness to all your affairs; whatever you recite from the Quran and whatever you (people) do. Nothing in the heavens or the earth is hidden from your Lord, even that which is as small as an atom's weight or greater or smaller. All is recorded in the glorious Book.
010:061 Shakir And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.
010:061 Sherali And thou art not engaged in anything, and thou recitest not from HIM any portion of the Qur'an, and you do no work, but WE are Witness of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.
010:061 Yusufali In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.
010:062
010:062 Khan No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, -
010:062 Maulana Now surely the friends of Allah, they have no fear nor do they grieve --
010:062 Pickthal Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?
010:062 Rashad Absolutely, GOD's allies have nothing to fear, nor will they grieve.
010:062 Sarwar The friends of God will certainly have nothing to fear, nor will they be grieved.
010:062 Shakir Now surely the friends of Allah-- they shall have no fear nor shall they grieve.
010:062 Sherali Behold ! the friends of ALLAH shall certainly have no fear nor shall they grieve -
010:062 Yusufali Behold! verily on the friends of Allah there is no fear, nor shall they grieve;
010:063
010:063 Khan Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).
010:063 Maulana Those who believe and keep their duty.
010:063 Pickthal Those who believe and keep their duty (to Allah).
010:063 Rashad They are those who believe and lead a righteous life.
010:063 Sarwar Those who have faith and fear God
010:063 Shakir Those who believe and guarded (against evil):
010:063 Sherali Those who believe and were ever righteous -
010:063 Yusufali Those who believe and (constantly) guard against evil;-
010:064
010:064 Khan For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success.
010:064 Maulana For them is good news in this world's life and in the Hereafter. There is no changing the words of Allah. That is the mighty achievement.
010:064 Pickthal Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.
010:064 Rashad For them, joy and happiness in this world, as well as in the Hereafter. This is GOD's unchangeable law. Such is the greatest triumph.
010:064 Sarwar will receive glad news both in this life and in the life hereafter. The words of God do not change. This alone is the supreme triumph.
010:064 Shakir They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.
010:064 Sherali For them are glad tidings in the present life and also in the Hereafter - there is no changing the words of ALLAH - that indeed is the supreme achievement.
010:064 Yusufali For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.
010:065
010:065 Khan And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allah. He is the All-Hearer, the All-Knower.
010:065 Maulana And let not their speech grieve thee. Surely might belongs wholly to Allah. He is the Hearer, the Knower.
010:065 Pickthal And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.
010:065 Rashad Do not be saddened by their utterances. All power belongs to GOD. He is the Hearer, the Omniscient.
010:065 Sarwar (Muhammad), let not their words disappoint you; all dignity belongs to God. He is All-hearing and All-knowing.
010:065 Shakir And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.
010:065 Sherali And let not their words grieve thee. Surely, all power belongs to ALLAH. HE is the All-Hearing, the All-Knowing.
010:065 Yusufali Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth (all things).

010:066
010:066 Khan No doubt! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the (Allah's so- called) partners, they follow only a conjecture and they only invent lies.
010:066 Maulana Now, surely, whatever is in the heavens and whatever is in the earth is Allahs. And what do follow those who call on associates besides Allah? They follow naught but conjecture, and they only lie.
010:066 Pickthal Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.
010:066 Rashad Absolutely, to GOD belongs everyone in the heavens and everyone on earth. Those who set up idols beside GOD are really following nothing. They only think that they are following something. They only guess.
010:066 Sarwar Does not all that is in the heavens and the earth belong to God? (The unbelievers) who worship the idols instead of God follow only conjecture. What they preach are mere lies.
010:066 Shakir Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.
010:066 Sherali Behold ! whoever is in the heavens and whoever is in the earth is ALLAH's. Those who call on others than ALLAH do not really follow these associated-gods; they only follow conjecture, and they only make guesses.
010:066 Yusufali Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.
010:067
010:067 Khan He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).
010:067 Maulana He it is Who made for you the night that you might rest therein and the day giving light. Surely in this are signs for a people who hear.
010:067 Pickthal He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.
010:067 Rashad He is the One who rendered the night for your rest, and rendered the day lighted. These are proofs for people who can hear.
010:067 Sarwar It is God who has made the night for you to rest and has filled the day with light (as a means of visibility). In this there is evidence (of the existence of God) for the people who hear.
010:067 Shakir He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.
010:067 Sherali HE it is Who has made for you the night dark that you may rest therein, and the day full of light that you may pursue your occupations. Surely, therein are Signs for a people who listen to the divine Message.
010:067 Yusufali He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).
010:068
010:068 Khan They (Jews, Christians and pagans) say: "Allah has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not.
010:068 Maulana They say: Allah has taken a son (to Himself). Glory be to Him! He is the Self-sufficient. His is what is in the heavens and what is in the earth. You have no authority for this. Say you against Allah what you know not?
010:068 Pickthal They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?
010:068 Rashad They said, "GOD has begotten a son!" Be He glorified. He is the Most Rich. To Him belongs everything in the heavens and everything on earth. You have no proof to support such a blasphemy. Are you saying about GOD what you do not know?
010:068 Sarwar Some people have said that God has begotten a son. God is too Glorious to have a son! God is Self-sufficient and to Him belongs all that is in the heavens and the earth. In this, you (people) have no authority. Do you ascribe to God things of which you have no knowledge?
010:068 Shakir They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?
010:068 Sherali They say, `ALLAH has taken unto HIM a son,' Holy is HE ! HE is Self-Sufficient. To HIM belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. What ! do you say concerning ALLAH what you know not?
010:068 Yusufali They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?
010:069
010:069 Khan Say: "Verily, those who invent lie against Allah will never be successful" -
010:069 Maulana Say: Those who forge a lie against Allah will not succeed.
010:069 Pickthal Say: Verily those who invent a lie concerning Allah will not succeed.
010:069 Rashad Proclaim: "Those who fabricate lies about GOD will never succeed."
010:069 Sarwar (Muhammad), tell them, "Those who invent falsehood against God will have no happiness".
010:069 Shakir Say: Those who forge a lie against Allah shall not be successful.
010:069 Sherali Say, `Those who invent a lie against ALLAH shall not prosper.'
010:069 Yusufali Say: "Those who invent a lie against Allah will never prosper."
010:070
010:070 Khan A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allah, belie His Messengers, deny and challenge His Ayat (proofs, signs, verses, etc.)].
010:070 Maulana A little enjoyment in this world, then to Us is their return, then We shall make them taste severe chastisement because they disbelieved.
010:070 Pickthal This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.
010:070 Rashad They get their temporary share in this world, then to us is their ultimate return, then we commit them to severe retribution for their disbelieving.
010:070 Sarwar They may consider it a means of enjoyment in this life but (on the Day of Judgment) they will all return to Us. Then they will suffer for their disbelief the most severe punishment.
010:070 Shakir (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.
010:070 Sherali They will have some enjoyment in this world. Then to US is their return. Then WE shall make them taste a severe torment, because they continued to disbelieve.
010:070 Yusufali A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.

010:071
010:071 Section 8: Noah and Moses
010:071 Khan And recite to them the news of Nuh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
010:071 Maulana And recite to them the story of Noah, when he said to his people: O my people, if my staying (here) and my reminding (you) by the messages of Allah is hard on you, on Allah do I rely; so decide upon your course of action and (gather) your associates. Then let not your course of action be dubious to you, so have it executed against me and give me no respite.
010:071 Pickthal Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.
010:071 Rashad Recite for them the history of Noah. He said to his people, "O my people, if you find my position and my reminding you of GOD's revelations too much for you, then I put my trust in GOD. You should get together with your leaders, agree on a final decision among yourselves, then let me know it without delay.
010:071 Sarwar (Muhammad), tell them the story of Noah who told his people, "Even if my belief and my preaching of the revelation of God seem strange to you, I put my trust in Him. Unite yourselves and seek help from your idols. You should not regret what you want to do, but should execute your plans against me without delay
010:071 Shakir And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:
010:071 Sherali And recite unto them the story of Noah, when he said to his people, `O my people, if my station with God and my reminding you of your duty through the Signs of ALLAH offend you - and in ALLAH do I put my trust - muster then all your designs, and your associated-gods; then let not your course of action remain obscure to you in any respect; then carry out your designs against me and give me no respite,
010:071 Yusufali Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.
010:072
010:072 Khan "But if you turn away [from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allah], then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be one of the Muslims (those who submit to Allah's Will)."
010:072 Maulana But if you turn back, I ask for no reward from you. My reward is only with Allah, and I am commanded to be of those who submit.
010:072 Pickthal But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).
010:072 Rashad "If you turn away, then I have not asked you for any wage. My wage comes from GOD. I have been commanded to be a submitter."
010:072 Sarwar If you turn away from my preaching, it will not harm me; I shall receive my reward from God who has commanded me to become a Muslim."
010:072 Shakir But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.
010:072 Sherali `But if you turn back, then remember, I have not asked of you any reward. My reward is with ALLAH alone, and I have been commanded to be of those who are wholly resigned to Him.
010:072 Yusufali "But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)."
010:073
010:073 Khan They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayat (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
010:073 Maulana But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages. See, then, what was the end of those who were warned.
010:073 Pickthal But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.
010:073 Rashad They rejected him and, consequently, we saved him and those who joined him in the ark; we made them the inheritors. And we drowned those who rejected our revelations. Note the consequences; they have been warned.
010:073 Sarwar They rejected Noah. Then We saved him and his people in the Ark to make them the successors of the rest. The others, who had called Our revelations lies, were drowned. Consider the fate of those who (rejected) Our warnings!
010:073 Shakir But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the (people) warned.
010:073 Sherali But they rejected him, so WE saved him and those who were with him in the Ark. And WE made them inheritors of Our favours, while WE drowned those who rejected our Signs. See then, how evil was the end of those who had been warned.
010:073 Yusufali They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!
010:074
010:074 Khan Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allah and disobey Him).
010:074 Maulana Then, after him We sent messengers to their people. They came to them with clear arguments, but they would not believe what they had rejected before. Thus do We seal the hearts of those who exceed the limits.
010:074 Pickthal Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.
010:074 Rashad Then we sent after him messengers to their people, and they showed them clear proofs. But they were not to believe in what they had rejected in the past. We thus seal the hearts of the transgressors.
010:074 Sarwar After (Noah) We sent other Messengers to their people with clear authoritative evidence proving their prophetic claims). But how could the people believe what they had previously called lies? Thus do We seal the hearts of the transgressors.
010:074 Shakir Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.
010:074 Sherali The WE sent, after him, other Messengers to their respective peoples, and they brought them clear proofs. But they would not believe in them, because they had rejected them before. Thus do WE seal the hearts of the transgressors.
010:074 Yusufali Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

010:075
010:075 Khan Then after them We sent Musa (Moses) and Harun (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimun (disbelievers, sinners, polytheists, criminals, etc.) folk.
010:075 Maulana Then after them We sent Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant, and they were a guilty people.
010:075 Pickthal Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.
010:075 Rashad Then we sent after them Moses and Aaron to Pharaoh and his group, with our proofs. But they turned arrogant; and were transgressing people.
010:075 Sarwar Then We sent Moses and Aaron with Our miracles to the Pharaoh and his people. These people also proved to be arrogant. They were wicked people.
010:075 Shakir Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.
010:075 Sherali Then WE sent after them Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people.
010:075 Yusufali Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.
010:076
010:076 Khan So when came to them the truth from Us, they said: "This is indeed clear magic."
010:076 Maulana So when the truth came to them from Us, they said: This is surely clear enchantment!
010:076 Pickthal And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.
010:076 Rashad When the truth came to them from us, they said, "This is obviously magic!"
010:076 Sarwar When the Truth from Us came, they called it simply magic.
010:076 Shakir So when the truth came to them from Us they said: This is most surely clear enchantment!
010:076 Sherali And when there came to them the truth from US, they said, `This is surely a manifest enchantment.'
010:076 Yusufali When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"
010:077
010:077 Khan Musa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
010:077 Maulana Moses said: Say you (this) of the truth when it has come to you? Is it enchantment? And the enchanters never succeed.
010:077 Pickthal Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.
010:077 Rashad Moses said, "Is this how you describe the truth when it comes to you? Is this magic? How can any magicians prevail?"
010:077 Sarwar Moses asked, "Why do you call the Truth which has come to you magic? Magicians, certainly, will not have happiness".
010:077 Shakir Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.
010:077 Sherali Moses said, `Do you say this of the truth when it has come to you? Can this be enchantment? And the enchanters never prosper.
010:077 Yusufali Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."
010:078
010:078 Khan They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"
010:078 Maulana They said: Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.
010:078 Pickthal They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.
010:078 Rashad They said, "Did you come to divert us from what we found our parents doing, and to attain positions of prominence for yourselves? We will never join you as believers."
010:078 Sarwar They asked Moses, "Have you come to turn us away from the faith of our fathers and to make yourselves the rulers in the land? We shall never accept your faith."
010:078 Shakir They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.
010:078 Sherali They said, `Hast thou come to us that thou mayest turn us away from what we found our fathers following, and that you two may have greatness in the land? But we will not believe in either of you.'
010:078 Yusufali They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"
010:079
010:079 Khan And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."
010:079 Maulana And Pharaoh said: Bring to me every skilful enchanter.
010:079 Pickthal And Pharaoh said: Bring every cunning wizard unto me.
010:079 Rashad Pharaoh said, "Bring to me every experienced magician."
010:079 Sarwar The Pharaoh ordered every skillful magician to come into his presence.
010:079 Shakir And Firon said: Bring to me every skillful magician.
010:079 Sherali And Pharaoh said, `Bring to me every expert sorcerer.'
010:079 Yusufali Said Pharaoh: "Bring me every sorcerer well versed."
010:080
010:080 Khan And when the sorcerers came, Musa (Moses) said to them: "Cast down what you want to cast!"
010:080 Maulana So when the enchanters came. Moses said to them: Cast what you are going to cast.
010:080 Pickthal And when the wizards came, Moses said unto them: Cast your cast!
010:080 Rashad When the magicians came, Moses said to them, "Throw whatever you are going to throw."
010:080 Sarwar When all the magicians were brought to his court, Moses asked them to cast down what they wanted to.
010:080 Shakir And when the magicians came, Musa said to them: Cast down what you have to cast.
010:080 Sherali And when the sorcerers came, Moses said to them, cast ye what you would cast.'
010:080 Yusufali When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"

010:081
010:081 Khan Then when they had cast down, Musa (Moses) said: "What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsidun (the evil-doers, corrupts, etc.).
010:081 Maulana So when they had cast down, Moses said: What you have brought is deception. Surely Allah will make it naught. Surely Allah allows not the work of mischief-makers to thrive.
010:081 Pickthal And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.
010:081 Rashad When they threw, Moses said, "What you have produced is magic, and GOD will make it fail. GOD does not support the transgressors' work."
010:081 Sarwar When the magicians had thrown theirs, Moses said, "What you have performed is magic. God will certainly prove it to be false; He will not make the deeds of the corrupt people righteous.
010:081 Shakir So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.
010:081 Sherali And when they had cast, Moses said, `What you have brought is mere sorcery. Surely ALLAH will bring it to naught. Verily, ALLAH does not permit the work of mischief-makers to prosper.
010:081 Yusufali When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.
010:082
010:082 Khan "And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) may hate it."
010:082 Maulana And Allah will establish the truth by his words, though the guilty be averse.
010:082 Pickthal And Allah will vindicate the Truth by His words, however much the guilty be averse.
010:082 Rashad GOD establishes the truth with His words, despite the criminals.
010:082 Sarwar God will make the Truth stand supreme by His words, even though the wicked people dislike it."
010:082 Shakir And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).
010:082 Sherali `And ALLAH establishes the truth by HIS words, even though the guilty be averse to it.'
010:082 Yusufali "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!”
010:083
010:083 Section 9: End of Opposition to Moses
010:083 Khan But none believed in Musa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the Musrifun (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
010:083 Maulana But, on account of the fear of Pharaoh and their chiefs persecuting them, none believed in Moses except a few of his people. And Pharaoh was truly high-handed in the land; and surely he was extravagant.
010:083 Pickthal But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.
010:083 Rashad None believed with Moses except a few of his people, while fearing the tyranny of Pharaoh and his elders. Surely, Pharaoh was much too arrogant on earth, and a real tyrant.
010:083 Sarwar No one believed in Moses except some young people of his own tribe who were at the same time very afraid of the persecution of the Pharaoh and his people. The Pharaoh was certainly a tyrant and a transgressor.
010:083 Shakir But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.
010:083 Sherali And none obeyed Moses save some youths from among his people, because of the fear of pharaoh and their chiefs, lest he should persecute them. And surely Pharaoh was a tyrant in the land and surely he was of the transgressors.
010:083 Yusufali But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.
010:084
010:084 Khan And Musa (Moses) said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)."
010:084 Maulana And Moses said: O my people, if you believe in Allah, then rely on Him if you submit (to Him).
010:084 Pickthal And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!
010:084 Rashad Moses said, "O my people, if you have really believed in GOD, then put your trust in Him, if you are really submitters."
010:084 Sarwar Moses told his people, "If you have submitted yourselves to God and have faith in Him, put your trust in Him".
010:084 Shakir And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).
010:084 Sherali And Moses said, `O my people, if you have believed in ALLAH, then in HIM put your trust, if you have truly submitted to His Will.'
010:084 Yusufali Moses said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).”
010:085
010:085 Khan They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are Zalimun (polytheists and wrong-doing) (i.e. do not make them overpower us).
010:085 Maulana They said: On Allah we rely; our Lord, make us not a trial for the unjust people.
010:085 Pickthal They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;
010:085 Rashad They said, "We trust in GOD. Our Lord, save us from the persecution of these oppressive people.
010:085 Sarwar They said, "In God do we trust. Lord, do not subject us to the persecution of the unjust ones,.
010:085 Shakir So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:
010:085 Sherali And they said, `In ALLAH do we put our trust. Our Lord, make us not a trial for the wrongdoing people;
010:085 Yusufali They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;
010:086
010:086 Khan "And save us by Your Mercy from the disbelieving folk."
010:086 Maulana And deliver us by Thy mercy from the disbelieving people.
010:086 Pickthal And, of Thy mercy, save us from the folk that disbelieve.
010:086 Rashad "Deliver us, with Your mercy, from the disbelieving people."
010:086 Sarwar Lord, save us, through Your mercy, from the disbelieving people."
010:086 Shakir And do Thou deliver us by Thy mercy from the unbelieving people.
010:086 Sherali `And deliver us by Thy mercy from the tyranny of the disbelieving people.'
010:086 Yusufali "And deliver us by Thy Mercy from those who reject (Thee)."

010:087
010:087 Khan And We inspired Musa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqamat-as-Salat), and give glad tidings to the believers."
010:087 Maulana And We revealed to Moses and His brother: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer. And give good news to the believers.
010:087 Pickthal And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.
010:087 Rashad We inspired Moses and his brother. "Maintain your homes in Egypt for the time being, turn your homes into synagogues, and maintain the Contact Prayers (Salat). Give good news to the believers."
010:087 Sarwar We sent a revelation to Moses and his brother to build houses for their people in the Pharaoh's town and to build them facing one another. (We told him) that therein they should pray and that Moses should give the glad news (of God's mercy) to the faithful ones.
010:087 Shakir And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.
010:087 Sherali And WE revealed to Moses and his brother, saying, `Take for your people some houses in the town, and construct your houses so that they face each other and observe Prayer. And give glad tidings to the believers.'
010:087 Yusufali We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"
010:088
010:088 Khan And Musa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
010:088 Maulana And Moses said: Our Lord, surely Thou has given Pharaoh and his chiefs finery and riches in this worlds' life, our Lord, that they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so that they believe not till they see the painful chastisement.
010:088 Pickthal And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
010:088 Rashad Moses said, "Our Lord, you have given Pharaoh and his elders luxuries and wealth in this world. Our Lord, they only use them to repulse others from Your path. Our Lord, wipe out their wealth, and harden their hearts to prevent them from believing, until they see the painful retribution."
010:088 Sarwar Moses said, "Lord, You have given the Pharaoh and his people great riches and splendor in this life and this makes them stray from Your path. Lord, destroy their wealth and harden their hearts in disbelief so that they will suffer the most painful torment".
010:088 Shakir And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.
010:088 Sherali And Moses said, `Our Lord, Thou hast bestowed upon Pharaoh and his chiefs splendour and riches in the present life, with the result, our Lord, that they are leading men astray from Thy path. Our Lord ! destroy their riches and harden their hearts so that they believe not until they see the grievous punishment.'
010:088 Yusufali Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."
010:089
010:089 Khan Allah said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allah's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allah, and also to believe in the Reward of Allah: Paradise, etc.)."
010:089 Maulana He said: Your prayer is accepted; so continue in the right way and follow not the path of those who know not.
010:089 Pickthal He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.
010:089 Rashad He said, "Your prayer has been answered (O Moses and Aaron), so be steadfast, and do not follow the ways of those who do not know."
010:089 Sarwar The Lord replied, "Moses, the prayer of your brother and yourself has been heard. Both of you must be steadfast (in your faith) and must not follow the ignorant ones."
010:089 Shakir He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.
010:089 Sherali God said, `Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not.'
010:089 Yusufali Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."
010:090
010:090 Khan And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)."
010:090 Maulana And We brought the Children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit.
010:090 Pickthal And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).
010:090 Rashad We delivered the Children of Israel across the sea. Pharaoh and his troops pursued them, aggressively and sinfully. When drowning became a reality for him, he said, "I believe that there is no god except the One in whom the Children of Israel have believed; I am a submitter."
010:090 Sarwar We helped the children of Israel cross the sea safely. The Pharaoh and his army pursued the children of Israel with wickedness and hate until the Pharaoh was drowned. As he was drowning the Pharaoh said, "I declare that there is no God but the One in whom the children of Israel believe and I have submitted to the Word of God".
010:090 Shakir And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.
010:090 Sherali And WE brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, `I believe that there is no god but HE in Whom the Children of Israel believe, and I am of those who submit to Him.'
010:090 Yusufali We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

010:091
010:091 Khan Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil- doers, corrupts, etc.).
010:091 Maulana What! Now! And indeed before (this) thou didst disobey and thou wast of the mischief-makers!
010:091 Pickthal What! Now! When hitherto thou hast rebelled and been of the wrong-doers?
010:091 Rashad "Too late! For you have rebelled already, and chose to be a transgressor.
010:091 Sarwar (God replied), "Now you declare belief in Me! but before this you were a disobedient rebel.
010:091 Shakir What! now! and indeed you disobeyed before and you were of the mischief-makers.
010:091 Sherali What ! Now ! while thou wast disobedient before this and wast of the mischief-makers.
010:091 Yusufali (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!
010:092
010:092 Khan So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
010:092 Maulana But this day We shall save thee in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs.
010:092 Pickthal But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.
010:092 Rashad "Today, we will preserve your body, to set you up as a lesson for future generations." Unfortunately, many people are totally oblivious to our signs.
010:092 Sarwar We will save your body on this day so that you may become evidence (of Our existence) for the coming generations; many people are unaware of such evidence."
010:092 Shakir But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.
010:092 Sherali So this day WE will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs.
010:092 Yusufali "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"
010:093
010:093 Section 10: Those who heed Warning will benefit
010:093 Khan And indeed We settled the Children of Israel in an honourable dwelling place (Sham and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allah will judge between them on the Day of Resurrection in that in which they used to differ.
010:093 Maulana And certainly We lodged the Children of Israel in a goodly abode and provided them with good things. Then they differed not till the knowledge came to them. Surely thy Lord will judge between them on the day of Resurrection concerning that in which they differed.
010:093 Pickthal And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
010:093 Rashad We have endowed the Children of Israel with a position of honor, and blessed them with good provisions. Yet, they disputed when this knowledge came to them. Your Lord will judge them on the Day of Resurrection regarding everything they disputed.
010:093 Sarwar We settled the children of Israel in a blessed land and provided them with pure sustenance. They did not create differences among themselves until after the knowledge had come to them. God will judge their differences on the Day of Judgment.
010:093 Shakir And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.
010:093 Sherali And when WE assigned to the Children of Israel and excellent abode and WE provided them with good things, and they differed not until there came to them the knowledge. Surely, thy Lord will judge between them on the Day of Resurrection concerning that which they now differ.
010:093 Yusufali We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.
010:094
010:094 Khan So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurat (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurat (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).
010:094 Maulana But if thou art in doubt as to that which We have revealed to thee, ask those who read the Book before thee. Certainly the Truth has come to thee from thy Lord, so be not thou of the doubters.
010:094 Pickthal And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.
010:094 Rashad If you have any doubt regarding what is revealed to you from your Lord, then ask those who read the previous scripture. Indeed, the truth has come to you from your Lord. Do not be with the doubters.
010:094 Sarwar If you (people) have any doubt about what We have revealed to you (about the Day of Judgment and other matters of belief), ask those who read the Book that was revealed (to the Prophets who lived) before you. The truth has certainly come to you from your Lord. Thus, do not doubt it (in your heart),
010:094 Shakir But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.
010:094 Sherali And if thou art in doubt concerning that which WE have sent down to thee, ask those who have been reading the Book before thee. Indeed the truth has come to thee from thy Lord; be not, therefore, of those who doubt.
010:094 Yusufali If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.
010:095
010:095 Khan And be not one of those who belie the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for then you shall be one of the losers.
010:095 Maulana And be not of those who reject the messages of Allah, (for) then thou wilt be of the losers.
010:095 Pickthal And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.
010:095 Rashad Nor shall you join those who rejected GOD's revelations, lest you be with the losers.
010:095 Sarwar nor be of those who have called God's revelations lies lest you become lost.
010:095 Shakir And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.
010:095 Sherali And be not of those who reject the Signs of ALLAH, or thou shalt be of the losers.
010:095 Yusufali Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.

010:096
010:096 Khan Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
010:096 Maulana Surely those against whom the word of thy Lord has proved true will not believe,
010:096 Pickthal Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,
010:096 Rashad Surely, those condemned by a decree from your Lord cannot believe.
010:096 Sarwar (Even though all kinds of miracles will be shown to them) those about whom the word of your Lord has been ordained, will not have faith
010:096 Shakir Surely those against whom the word of your Lord has proved true will not believe,
010:096 Sherali Surely, those against whom the decree of punishment of thy Lord has taken effect will not believe.
010:096 Yusufali Those against whom the word of thy Lord hath been verified would not believe-
010:097
010:097 Khan Even if every sign should come to them, - until they see the painful torment.
010:097 Maulana Though every sign should come to them, till they see the painful chastisement.
010:097 Pickthal Though every token come unto them, till they see the painful doom.
010:097 Rashad No matter what kind of proof you show them, (they cannot believe), until they see the painful retribution.
010:097 Sarwar until they face the most painful torment.
010:097 Shakir Though every sign should come to them, until they witness the painful chastisement.
010:097 Sherali Even if there come to them every Sign till they see the grievous punishment.
010:097 Yusufali Even if every Sign was brought unto them,- until they see (for themselves) the penalty grievous.
010:098
010:098 Khan Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yunus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
010:098 Maulana And why was there not a town which believed, so that their belief should have profited them, but the people of Jonah? When they believed, We removed from them the chastisement of disgrace in this world’s life, and We gave them provision for a while.
010:098 Pickthal If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.
010:098 Rashad Any community that believes will surely be rewarded for believing. For example, the people of Jonah: when they believed, we relieved the humiliating retribution they had been suffering in this world, and we made them prosperous.
010:098 Sarwar Why did no one except the people of Jonah believe (in their punishment before their death) so that they could have benefitted from their faith? When the people of Jonah believed, We saved them from a disgraceful torment in this life and provided them with the means of enjoyment for an appointed time.
010:098 Shakir And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.
010:098 Sherali Why was there no town, which believed so that their belief should have profited them, save the people of Jonah? When they believed, We removed from them the punishment of disgrace in the present life, and WE gave them provision for a while.
010:098 Yusufali Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.
010:099
010:099 Khan And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers.
010:099 Maulana And if thy Lord had pleased, all those who are in the earth would have believed, all of them. Wilt thou then force men till they are believers?
010:099 Pickthal And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?
010:099 Rashad Had your Lord willed, all the people on earth would have believed. Do you want to force the people to become believers?
010:099 Sarwar Had your Lord wished, the whole of mankind would have believed in Him. (Muhammad), do you force people to have faith?.
010:099 Shakir And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?
010:099 Sherali And if thy Lord had enforced HIS Will, surely, all who are in the earth would have believed together. Wilt thou, then, force men to become believers?
010:099 Yusufali If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!
010:100
010:100 Khan It is not for any person to believe, except by the Leave of Allah, and He will put the wrath on those who are heedless.
010:100 Maulana And it is not for any soul to believe except by Allah’s permission. And he casts uncleanness on those who will not understand.
010:100 Pickthal It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.
010:100 Rashad No soul can believe except in accordance with GOD's will. For He places a curse upon those who refuse to understand.
010:100 Sarwar No one can have faith without the permission of God. God will cast down filth on those who have no understanding.
010:100 Shakir And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.
010:100 Sherali And no soul can believe except by the permission of ALLAH. And HE causes HIS wrath to descend on those who would not use their judgment.
010:100 Yusufali No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.
010:101
010:101 Khan Say: "Behold all that is in the heavens and the earth," but neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
010:101 Maulana Say: Behold what is in the heavens and the earth! And signs and warners avail not a people who believe not.
010:101 Pickthal Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.
010:101 Rashad Say, "Look at all the signs in the heavens and the earth." All the proofs and all the warnings can never help people who decided to disbelieve.
010:101 Sarwar (Muhammad), tell them to consider that which is in the heavens and the earth. Evidence and warnings are of no avail to the disbelieving people.
010:101 Shakir Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.
010:101 Sherali Say, `Ponder over what is happening in the heavens and the earth.' But the Signs and warning avail not a people who will not believe.
010:101 Yusufali Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

010:102	
010:102 Khan	Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."
010:102 Maulana	What do they wait for then, but the like of the days of those who passed away before them? Say: Wait then: I, too, am with you of those who wait.
010:102 Pickthal	What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.
010:102 Rashad	Can they expect other than the fate of their counterparts in the past? Say, "Just wait, and, along with you, I am also waiting."
010:102 Sarwar	What can they expect other than the kind of (punishment that befell the disbelieving people) who had gone before them? (Muhammad), tell them, "Wait and I too will be waiting with you."
010:102 Shakir	What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.
010:102 Sherali	What, then, do they wait for, save the like of the days of punishment suffered by those who passed away before them? Say, `Wait, then, I am with you among those who wait.'
010:102 Yusufali	Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."
010:103	
010:103 Khan	Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.
010:103 Maulana	Then We deliver Our messengers and those who believe -- even so (now); it is binding on Us to deliver the believers.
010:103 Pickthal	Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.
010:103 Rashad	We ultimately save our messengers and those who believe. It is our immutable law that we save the believers.
010:103 Sarwar	We saved Our Messengers and those who believed; We must save the believers.
010:103 Shakir	Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.
010:103 Sherali	Then shall WE save Our Messengers and those who believe. Thus have WE made it incumbent on US to save the believers.
010:103 Yusufali	In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!
010:104	
010:104	Section 11: Divine Judgment
010:104 Khan	Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship, besides Allah. But I worship Allah Who causes you to die, I am commanded to be one of the believers.
010:104 Maulana	Say: O people, if you are in doubt as to my religion, (know that) I serve not those whom you serve besides Allah, but I serve Allah, Who causes you to die; and I am commanded to be of the believers,
010:104 Pickthal	Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.
010:104 Rashad	Say, "O people, if you have any doubt regarding my religion, I do not worship what you worship beside GOD. I worship GOD alone; the One who will terminate your lives. I am commanded to be a believer."
010:104 Sarwar	(Muhammad), say, "People , if you have doubt about my religion, know that I, certainly, do not worship the idols which you worship instead of God, but I worship God who causes you to die. I am commanded to believe (in His existence),
010:104 Shakir	Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.
010:104 Sherali	Say, `O ye men, if you are in doubt concerning my religion, then know that I worship not those whom you worship instead of ALLAH, but I worship ALLAH alone who causes you to die and I have been commanded to be of the believers;
010:104 Yusufali	Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,
010:105	
010:105 Khan	"And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikun (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah).
010:105 Maulana	And that thou set thy purpose towards the Religion uprightly; and be not of the polytheists.
010:105 Pickthal	And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).
010:105 Rashad	I was commanded: "Keep yourself devoted to the religion of monotheism; you shall not practice idol worship.
010:105 Sarwar	to have firm belief in the up-right religion and not to be an idolater
010:105 Shakir	And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.
010:105 Sherali	`And I have also been commanded to convey to you God's command: `Set thy face toward religion as one ever inclined to ALLAH, and be not of those who ascribe partners to Him.
010:105 Yusufali	"And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;
010:106	
010:106 Khan	"And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)."
010:106 Maulana	And call not besides Allah on that which can neither benefit thee nor harm thee; for if thou dost, thou shalt then be of the unjust.
010:106 Pickthal	And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.
010:106 Rashad	"You shall not worship beside GOD what possesses no power to benefit you or harm you. If you do, you will be a transgressor."
010:106 Sarwar	nor to seek help from anyone other than God (who can neither benefit nor harm me), lest I become of the unjust.
010:106 Shakir	And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.
010:106 Sherali	`And call not, besides ALLAH, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.'
010:106 Yusufali	"'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.'"

010:107
010:107 Khan And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.
010:107 Maulana And if Allah afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is the Forgiving, the Merciful.
010:107 Pickthal If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.
010:107 Rashad If GOD touches you with a hardship, none can relieve it except He. And when He blesses you, no force can prevent His grace. He bestows it upon whomever He chooses from among His servants. He is the Forgiver, Most Merciful.
010:107 Sarwar (Muhammad), if God afflicts you with hardship, no one besides Him can save you. If God grants you a favor, no one can prevent you from receiving His favors. God bestows His favors upon whichever of His servants He wants. God is All-forgiving and All-merciful.
010:107 Shakir And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.
010:107 Sherali And if ALLAH afflicts thee with harm, there is none who can remove it but HE; and if HE intends good for thee, there is none who can repel HIS grace. HE causes it to reach whomsoever of His servants HE wills. And HE is the Most Forgiving, Merciful.
010:107 Yusufali If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.
010:108
010:108 Khan Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad SAW), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."
010:108 Maulana Say: O people, the Truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you.
010:108 Pickthal Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.
010:108 Rashad Proclaim: "O people, the truth has come to you herein from your Lord. Whoever is guided is guided for his own good. And whoever goes astray, goes astray to his own detriment. I am not a guardian over you."
010:108 Sarwar (Muhammad), say, "People, truth has certainly come to you from your Lord. One who seeks guidance does so for his own good and One who goes astray will find himself lost. I am not your keeper".
010:108 Shakir Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.
010:108 Sherali Say, `O men, now has the truth come to you from your Lord. So whoever follow the guidance, follows it only for the good of his own soul, and whoever errs, errs only against it. And I am not a keeper over you.'
010:108 Yusufali Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."
010:109
010:109 Khan And (O Muhammad SAW), follow the inspiration sent unto you, and be patient till Allah gives judgement. And He is the Best of judges.
010:109 Maulana And follow what is revealed to thee and be patient till Allah give judgment, and He is the Best of the judges.
010:109 Pickthal And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.
010:109 Rashad Follow what is revealed to you, and be patient until GOD issues His judgment; He is the best judge.
010:109 Sarwar (Muhammad), follow what is revealed to you and have patience until God issues His Judgment; He is the best Judge.
010:109 Shakir And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.
010:109 Sherali And follow that which is revealed to thee and be steadfast until ALLAH gives HIS judgment. And ALLAH is the Best of judges.
010:109 Yusufali Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.
011:000
011:000 Translations of the Qur'an, Chapter 11: HUD (HUD). Total Verses: 123. Revealed At: MAKKA
011:000 In the name of God, Most Gracious, Most Merciful
011:001
011:001 Section 1: A Warning
011:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things).
011:001 Maulana I, Allah, am the Seer. A Book, whose verses are characterized by wisdom, then they are made plain, from One Wise, Aware:
011:001 Pickthal Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,
011:001 Rashad A.L.R. This is a scripture whose verses have been perfected, then elucidated. It comes from a Most Wise, Most Cognizant.
011:001 Sarwar Alif. Lam. Ra . This is a Book from One who is All-wise and All-aware. Its verses are well composed and distinctly arranged (from one another)
011:001 Shakir Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:
011:001 Sherali Alif Lam Ra. This is a Book, whose verses have been made firm and free from imperfection and then they have been expounded in detail. It is from One Wise, and All-Aware.
011:001 Yusufali A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise and Well-acquainted (with all things):
011:002
011:002 Khan (Saying) worship none but Allah. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings.
011:002 Maulana That you should serve none but Allah. Surely I am to you from Him a warner and a giver of good news.
011:002 Pickthal (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.
011:002 Rashad Proclaiming: "You shall not worship except GOD. I come to you from Him as a warner, as well as a bearer of good news.
011:002 Sarwar (It teaches), "People, do not worship anyone besides God. I, (Muhammad), am His Messenger sent to warn you and to give you the glad news.
011:002 Shakir That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,
011:002 Sherali It teaches that you should worship none but ALLAH - I am to you a Warner; and a bearer of glad tidings from Him --
011:002 Yusufali (It teacheth) that ye should worship none but Allah. (Say): "Verily I am (sent) unto you from Him to warn and to bring glad tidings:

011:003
011:003 Khan And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
011:003 Maulana And ask forgiveness of your Lord, then turn to Him. He will provide you with a goodly provision to an appointed term, and will bestow His grace on every one endowed with grace. And if you turn away, I fear for you the chastisement of a great day.
011:003 Pickthal And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an awful Day.
011:003 Rashad "You shall seek your Lord's forgiveness, then repent to Him. He will then bless you generously for a predetermined period, and bestow His grace upon those who deserve it. If you turn away, then I fear for you the retribution of an awesome day."
011:003 Sarwar "Seek forgiveness from your Lord and turn to Him in repentance for your sins. He will provide you good sustenance for an appointed time and will reward everyone according to his merits. I am afraid that you will suffer torment on the great Day (of Judgment) if you turn away (from God).
011:003 Shakir And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.
011:003 Sherali And that you seek forgiveness of your Lord, and then turn to HIM. HE will provide for you a goodly provision until an appointed term. And HE will grant HIS grace to everyone possessed of merit. And if you turn away, then surely I fear for you the punishment of a dreadful day.
011:003 Yusufali "(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:
011:004
011:004 Khan To Allah is your return, and He is Able to do all things."
011:004 Maulana To Allah is your return, and He is Possessor of power over all things.
011:004 Pickthal Unto Allah is your return, and He is Able to do all things.
011:004 Rashad To GOD is your ultimate return, and He is Omnipotent.
011:004 Sarwar To God you will all return. God has power over all things."
011:004 Shakir To Allah is your return, and He has power over all things.
011:004 Sherali To ALLAH is your return; and HE has full power over all things.
011:004 Yusufali 'To Allah is your return, and He hath power over all things.'"
011:005
011:005 Khan No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.
011:005 Maulana Now surely they cover up their breasts to conceal (their enmity) from Him. Now surely, when they put their garments as a covering, He knows what they hide and what they make public. Surely He is Knower of what is in the breasts.
011:005 Pickthal Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).
011:005 Rashad Indeed, they hide their innermost thoughts, as if to keep Him from knowing them. In fact, as they cover themselves with their clothes, He knows all their secrets and declarations. He knows the innermost thoughts.
011:005 Sarwar (The unbelievers) cover their breasts to try to hide their disbelief from God. But He knows very well whatever they conceal or reveal even when they cover themselves with their garments. God certainly knows the inner-most (secrets) of the hearts.
011:005 Shakir Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.
011:005 Sherali Now surely, they fold up their breast that they may hide their evil thoughts from HIM. Aye, even when they cover themselves up with their garments, HE knows what they hide and what they reveal. Surely, HE knows full well what is in their breast.
011:005 Yusufali Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.
011:006
011:006 Part 12.
011:006 Khan And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). all is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah).
011:006 Maulana And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting-place and its depository. All is in a clear record.
011:006 Pickthal And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear Record.
011:006 Rashad There is not a creature on earth whose provision is not guaranteed by GOD. And He knows its course and its final destiny. All are recorded in a profound record.
011:006 Sarwar There is no living creature on earth that does not receive sustenance from God. He knows its dwelling and resting place. Everything is recorded in the glorious Book.
011:006 Shakir And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.
011:006 Sherali And there is no creature that moves on the earth but it is for ALLAH to provide it with sustenance. And HE knows its place of temporary sojourn and its permanent dwelling. All this is recorded in a clear Book.
011:006 Yusufali There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

011:007
011:007 Khan And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."
011:007 Maulana And He it is Who created the heavens and the earth in six periods; and His Throne of Power is ever on water that He might manifest (the good qualities in) you whoever of you is best in deeds. And if thou sayest, You shall surely be raised up after death, those who disbelieve say: This is nothing but clear deceit.
011:007 Pickthal And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.
011:007 Rashad He is the One who created the heavens and the earth in six days - and His (earthly) domain was completely covered with water - in order to test you, to distinguish those among you who work righteousness. Yet, when you say, "You will be resurrected after death," those who disbelieve would say, "This is clearly witchcraft."
011:007 Sarwar God created the heavens and the earth in six days. His Throne existed on water so that He could test you and find out those among you who do good deeds. (Muhammad), if you were to tell them that after death they would be brought back to life again, the unbelievers would say, "This is nothing but obvious magic."
011:007 Shakir And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.
011:007 Sherali And HE it is who created the heavens and the earth in six periods, - and HIS throne rest on water - that HE might try you which of you is best in conduct. And if you sayest, `You shall surely be raised after death,' those who disbelieve will certainly say, `This is naught but clear deception.'
011:007 Yusufali He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!”
011:008
011:008 Khan And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (fall in) that at which they used to mock!
011:008 Maulana And if We delay for them the chastisement for a stated period, they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be averted from them, and that which they scoffed at will beset them.
011:008 Pickthal And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.
011:008 Rashad And if we delay the retribution they have incurred - for we reserve it for a specific community - they say, "What is keeping Him?" In fact, once it comes to them, nothing can stop it, and their mocking will come back to haunt them.
011:008 Sarwar If We delay in afflicting them with Our punishment for an appointed time, they ask, "What is preventing it (the punishment) from taking place?" On the day when it (punishment) befalls them, no one will be able to escape from it and that which they have mocked will surround them from all sides.
011:008 Shakir And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.
011:008 Sherali And if WE put off their punishment until a reckoned time, they would certainly say, `What withholds it?' Now, surely, on the day it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.
011:008 Yusufali If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!
011:009
011:009 Section 2: Truth of Revelation
011:009 Khan And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.
011:009 Maulana And if We make man taste mercy from Us, then withdraw it from him, he is surely despairing, ungrateful.
011:009 Pickthal And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.
011:009 Rashad Whenever we bless the human being with mercy from us, then remove it, he turns despondent, unappreciative.
011:009 Sarwar We grant a favor to the human being and then take it away from him. He becomes despairing and ungrateful.
011:009 Shakir And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.
011:009 Sherali And if WE make man taste of mercy from US, and then take it away from him, verily he is despairing, ungrateful.
011:009 Yusufali If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy.
011:010
011:010 Khan But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allah).
011:010 Maulana And if We make him taste a favor after distress has afflicted him, he says: The evils are gone away from me. Certainly he is exultant, boastful,
011:010 Pickthal And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;
011:010 Rashad Whenever we bless him, after adversity had afflicted him, he says, "All adversity has gone away from me;" he becomes excited, proud.
011:010 Sarwar If after his hardship, We grant him a blessing, he grows proud and rejoicing and says, "All my hardships have gone".
011:010 Shakir And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;
011:010 Sherali And if after an adversity has touched him, WE let him taste prosperity, he will assuredly say, `Gone are the ills from me.' Lo ! he is exultant, boastful,
011:010 Yusufali But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:” Behold! he falls into exultation and pride.
011:011
011:011 Khan Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).
011:011 Maulana Except those who are patient and do good. For them is forgiveness and a great reward.
011:011 Pickthal Save those who persevere and do good works. Theirs will be forgiveness and a great reward.
011:011 Rashad As for those who steadfastly persevere, and lead a righteous life, they deserve forgiveness and a generous recompense.
011:011 Sarwar But those who exercise patience and do good works do not behave as such. They will receive forgiveness and a great reward (from the Lord).
011:011 Shakir Except those who are patient and do good, they shall have forgiveness and a great reward.
011:011 Sherali Save those who are steadfast and do good works. It is they who have forgiveness and a great reward.
011:011 Yusufali Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

011:012
011:012 Khan So perchance you (Muhammad SAW) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian, etc.) over all things.
011:012 Maulana Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will be straitened by it, because they say: Why has not a treasure been sent down for him or an angel come with him? Thou art only a Wagner. And Allah is in charge of all things.
011:012 Pickthal A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.
011:012 Rashad You may wish to disregard some of that which is revealed to you, and you may be annoyed by it. Also, they may say, "How come no treasure comes down to him, or an angel?" You are only a warner; GOD controls all things.
011:012 Sarwar Perhaps you, (Muhammad), may by chance leave (untold) a part of that which is revealed to you and feel grieved because they say, "Why has some treasure not been sent to him or an angel sent down with him?" Say, "I have come only to warn you." God is the Guardian of all things.
011:012 Shakir Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.
011:012 Sherali Perchance the disbelievers vainly hope that thou mayest be persuaded to abandon part of that which has been revealed to thee; and thy bosom may become straitened thereby, because they say, `Wherefore has not a treasure been sent down to him or an angel come with him? Verily, thou art only a Warner, and ALLAH is Guardian over all things.
011:012 Yusufali Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!
011:013
011:013 Khan Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"
011:013 Maulana Or, say they: He has forged it. Say: Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful.
011:013 Pickthal Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!
011:013 Rashad If they say, "He fabricated (the Quran)," tell them, "Then produce ten suras like these, fabricated, and invite whomever you can, other than GOD, if you are truthful."
011:013 Sarwar Do they, (the unbelievers), say that (Muhammad) has falsely ascribed (the Quran) to God? Ask them, "Compose ten chapters like (those of the Quran) and call on whomever you can for help besides God if you are true in your claim.
011:013 Shakir Or, do they say: He has forged it. Say: Then bring ten forged Chapters like it and call upon whom you can besides Allah, if you are truthful.
011:013 Sherali Do they say, `He has forged it?' Say, `Then bring ten Surahs like it forged, and call on whom you can apart from ALLAH, if you are truthful.'
011:013 Yusufali Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!
011:014
011:014 Khan If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?
011:014 Maulana But if they answer you not, then know that it is revealed by Allah’s knowledge, and that there is no God but He. Will you then submit?
011:014 Pickthal And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of) those who surrender?
011:014 Rashad If they fail to meet your challenge, then know that this is revealed with GOD's knowledge, and that there is no god except He. Will you then submit?
011:014 Sarwar If they will not respond to you, know that God has sent it with His knowledge and that He is the only God. Will you then become Muslims?"
011:014 Shakir But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?
011:014 Sherali And if they do not accept your challenge, then know that it has been revealed comprising that which is only within ALLAH's knowledge and there is no god but HE. Will you then submit.
011:014 Yusufali "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! will ye even then submit (to Islam)?”
011:015
011:015 Khan Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
011:015 Maulana Whoever desires this world’s life and its finery -- We repay them their deeds therein, and they are not made to suffer loss in it.
011:015 Pickthal Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.
011:015 Rashad Those who pursue this worldly life and its material vanities, we will pay them for their works in this life, without the least reduction.
011:015 Sarwar Those who choose the worldly life and its pleasures will be given proper recompense for their deeds in this life and will not suffer any loss.
011:015 Shakir Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to. suffer loss in respect of them.
011:015 Sherali Whoso desires the present life and its adornment, WE will fully repay them for their works in this life and they shall not be wronged therein.
011:015 Yusufali Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution.
011:016
011:016 Khan They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.
011:016 Maulana These are they for whom there is nothing but Fire in the Hereafter. And what they work therein is fruitless and their deeds are vain.
011:016 Pickthal Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.
011:016 Rashad It is they who gave up their share in the Hereafter, and, consequently, Hell is their lot. All their works are in vain; everything they have done is nullified.
011:016 Sarwar Such people will receive nothing in the next life except Hell fire. Their deeds will be made devoid of all virtue and their efforts will be in vain.
011:016 Shakir These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.
011:016 Sherali Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this life shall come to naught, and vain shall be that which they used to do.
011:016 Yusufali They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!

011:017
011:017 Khan Can they (Muslims) who rely on a clear proof (the Qur'an) from their Lord, and whom a witness [Prophet Muhammad SAW through Jibrael (Gabriel] from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Musa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad SAW and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.
011:017 Maulana Is he then (like these) who has with him clear proof from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the parties disbelieves in it, the Fire is his promised place. So be not in doubt about it. Surely it is the truth from thy Lord, but most men believe not.
011:017 Pickthal Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.
011:017 Rashad As for those who are given solid proof from their Lord, reported by a witness from Him, and before it, the book of Moses has set a precedent and a mercy, they will surely believe. As for those who disbelieve among the various groups, Hell is awaiting them. Do not harbor any doubt; this is the truth from your Lord, but most people disbelieve.
011:017 Sarwar Should they be compared with those whose Lord has given them a guidance which is testified by a witness from among their own people and by the Book of Moses, a guide and a mercy. Such people do believe in this guidance (in the Quran). Those who disbelieve (in the Quran) will have hell as their dwelling place. Thus, (Muhammad), have no doubt about it (the Quran). It is certainly the truth from your Lord, yet many people do not have faith.
011:017 Shakir Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.
011:017 Sherali Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from HIM shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an impostor? Those who are the true followers of Moses believe therein, and whoever of the opposing parties disbelieve in it, the Fire shall be his promised place. So be not thou, O reader, in doubt about it. Surely, it is the truth from thy Lord; but most men believe not.
011:017 Yusufali Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!
011:018
011:018 Khan And who does more wrong than he who invents a lie against Allah. Such wi,l be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allah is on the Zalimun (polytheists, wrong-doers, oppressors, etc.).
011:018 Maulana And who is more unjust than he who forges a lie against Allah? These will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now surely the curse of Allah is on the wrongdoers,
011:018 Pickthal Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,
011:018 Rashad Who are more evil than those who fabricate lies about GOD? They will be presented before their Lord, and the witnesses will say, "These are the ones who lied about their Lord. GOD's condemnation has befallen the transgressors."
011:018 Sarwar Who are more unjust than those who ascribe falsehood to God? When such people are brought into the presence of their Lord, the witness will say, "These are the ones who told lies about their Lord. Certainly God will condemn the unjust
011:018 Shakir And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.
011:018 Sherali And who is more unjust than he who forges a lie against ALLAH? Such shall be presented before their Lord, and the witness will all say, `These are they who lied against their Lord.' Now, surely, the curse of ALLAH is on the wrongdoers,
011:018 Yusufali Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-
011:019
011:019 Khan Those who hinder (others) from the Path of Allah (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.
011:019 Maulana Who hinder (men) from the path of Allah and desire to make it crooked. And they are disbelievers in the Hereafter.
011:019 Pickthal Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.
011:019 Rashad They repel from the way of GOD and seek to make it crooked, and they are disbelievers in the Hereafter.
011:019 Sarwar who prevent others from the way of God, seek to make it appear crooked, and who have no faith in the life hereafter.
011:019 Shakir Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.
011:019 Sherali Who turn men away from the path of ALLAH and seek to make it crooked. And these it is who disbelieve in the Hereafter.
011:019 Yusufali "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!”
011:020
011:020 Khan By no means will they escape (from Allah's Torment) on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversin, inspite of the fact that they had the sense of hearing and sight).
011:020 Maulana These will not escape in the earth, nor have they guardians besides Allah. The chastisement will be doubled for them. They could not bear to hear, and they did not see.
011:020 Pickthal Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.
011:020 Rashad These will never escape, nor will they find any lords or masters to help them against GOD. Retribution will be doubled for them. They have failed to hear, and they have failed to see.
011:020 Sarwar Such people will never weaken God's (power) on earth nor will they find any guardian besides God. Their punishment will be doubled and they will not be able to hear or see.
011:020 Shakir These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.
011:020 Sherali Such can never frustrate God's plan in the land nor have they any friends besides ALLAH. Punishment will be doubled for them. They can neither hear, nor can they see.
011:020 Yusufali They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!

011:021	
011:021 Khan	They are those who have lost their ownselves, and their invented false deities will vanish from them.
011:021 Maulana	These are they who have lost their souls, and that which they forged is gone from them.
011:021 Pickthal	Such are they who have lost their souls, and that which they used to invent hath failed them.
011:021 Rashad	These are the ones who lose their souls, and the idols they had fabricated will disown them.
011:021 Sarwar	They have lost their souls and their false deities will turn away from them.
011:021 Shakir	These are they who have lost their souls, and what they forged is gone from them.
011:021 Sherali	It is these who have ruined their souls, and that which they fabricated shall fail them.
011:021 Yusufali	They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!
011:022	
011:022 Khan	Certainly, they are those who will be the greatest losers in the Hereafter.
011:022 Maulana	Truly in the Hereafter they are the greatest losers.
011:022 Pickthal	Assuredly in the Hereafter they will be the greatest losers.
011:022 Rashad	There is no doubt that, in the Hereafter, they will be the worst losers.
011:022 Sarwar	In the life to come they will certainly lose a great deal.
011:022 Shakir	Truly in the hereafter they are the greatest losers.
011:022 Sherali	Undoubtedly, it is they who shall be the greatest losers in the Hereafter.
011:022 Yusufali	Without a doubt, these are the very ones who will lose most in the Hereafter!
011:023	
011:023 Khan	Verily, those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever.
011:023 Maulana	Surely those who believe and do good and humble themselves before their Lord, these are the owners of the Garden; therein they will abide.
011:023 Pickthal	Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.
011:023 Rashad	As for those who believe and lead a righteous life, and devote themselves to their Lord, they are the dwellers of Paradise; they abide therein forever.
011:023 Sarwar	The righteously striving believers who are humble before their Lord, will be the dwellers of Paradise wherein they will live forever.
011:023 Shakir	Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.
011:023 Sherali	Verily, those who believe and do good works, and humble themselves before their Lord - these are the dwellers of Heaven; therein shall they abide forever.
011:023 Yusufali	But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!
011:024	
011:024 Khan	The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?
011:024 Maulana	The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal in condition? Will you not then mind?
011:024 Pickthal	The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?
011:024 Rashad	The example of these two groups is like the blind and deaf, compared to the seer and hearer. Are they equal? Would you not take heed?
011:024 Sarwar	Can the two groups, the blind and the deaf, be considered equal to those who have vision and hearing? Will you then not take heed?
011:024 Shakir	The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?
011:024 Sherali	The case of two parties is like that of the blind and deaf, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?
011:024 Yusufali	These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?
011:025	
011:025	Section 3: History of Noah
011:025 Khan	And indeed We sent Nuh (Noah) to his people (and he said): "I have come to you as a plain warner."
011:025 Maulana	And certainly We sent Noah to his people: Surely I am a plain Wagner to you,
011:025 Pickthal	And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.
011:025 Rashad	We sent Noah to his people, saying, "I come to you as a clear warner.
011:025 Sarwar	We sent Noah to his people to give them the clear warning
011:025 Shakir	And certainly We sent Nuh to his people: Surely I am a plain warner for you:
011:025 Sherali	And WE sent Noah to his people, and he said, `Truly, I am a plain Warner to you,
011:025 Yusufali	We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:
011:026	
011:026 Khan	"That you worship none but Allah, surely, I fear for you the torment of a painful Day."
011:026 Maulana	To serve none but Allah. Verily I fear for you the chastisement of a painful day.
011:026 Pickthal	That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.
011:026 Rashad	"You shall not worship except GOD. I fear for you the retribution of a painful day."
011:026 Sarwar	that they should not worship anyone besides God. (Noah warned them), "I am afraid that you will suffer the most painful torment".
011:026 Shakir	That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.
011:026 Sherali	That you worship none but ALLAH. Indeed, I fear for you the punishment of a grievous day.'
011:026 Yusufali	"That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day.”

011:027
011:027 Khan The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."
011:027 Maulana But the chiefs of his people who disbelieved said: We see thee not but a mortal like us, and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us; nay, we deem you liars.
011:027 Pickthal The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.
011:027 Rashad The leaders who disbelieved among his people said, "We see that you are no more than a human being like us, and we see that the first people to follow you are the worst among us. We see that you do not possess any advantage over us. Indeed, we think you are liars."
011:027 Sarwar The disbelievers among his people said, "We do not believe that you are any better than the rest of us; we see that only the worthless hasty ones, the lowliest among us follow you. Thus, we do not think that you are superior to us, rather you are all liars."
011:027 Shakir But the chiefs of those who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars.
011:027 Sherali The chiefs of his people, who disbelieved, replied, `We see thee nothing but a mortal like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us; nay, we believe you to be liars.'
011:027 Yusufali But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we thing ye are liars!"
011:028
011:028 Khan He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it?
011:028 Maulana He said: O my people, see you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you. Can we compel you to (accept) it while you are averse to it?
011:028 Pickthal He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?
011:028 Rashad He said, "O my people, what if I have a solid proof from my Lord? What if He has blessed me out of His mercy, though you cannot see it? Are we going to force you to believe therein?
011:028 Sarwar Noah replied, "My people do you think - that if my Lord has sent me a miracle and granted me mercy but your ignorance has obscured them from your sight - we can force you to believe when you do not want to?.
011:028 Shakir He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?
011:028 Sherali He said, `O my people, tell me if I stand on a clear proof from my Lord and HE has bestowed upon me from Himself a great mercy which has remained obscure to you, how will it fare with you? Shall we force it upon you, while you are averse thereto?
011:028 Yusufali He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?
011:029
011:029 Khan "And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
011:029 Maulana And, O my people, I ask you not for wealth (in return) for it. My reward is only with Allah, and I am not going to drive away those who believe. Surely they will meet their Lord, but I see you a people who are ignorant.
011:029 Pickthal And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.
011:029 Rashad "O my people, I do not ask you for any money; my wage comes only from GOD. I am not dismissing those who believed; they will meet their Lord (and He alone will judge them). I see that you are ignorant people.
011:029 Sarwar My people I do not ask any payment for what I preach to you. No one except God has to give me any reward. I do not drive away those who have faith (in my teaching); they will all receive mercy from their Lord. I know that you are ignorant people.
011:029 Shakir And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:
011:029 Sherali `And O my people, I do not ask of you any wealth in return for it. My reward is only with ALLAH. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I see that you are an ignorant people;
011:029 Yusufali "And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!
011:030
011:030 Khan "And O my people! Who will help me against Allah, if I drove them away? Will you not then give a thought?
011:030 Maulana And, O my people, who will help me against Allah, if I drive them away? Will you not then mind?
011:030 Pickthal And, O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?
011:030 Rashad "O my people, who can support me against GOD, if I dismiss them? Would you not take heed?
011:030 Sarwar My people, who would protect me against God if I were to drive these people away? Will you then not take heed?
011:030 Shakir And, O my people! who will help me against Allah if I drive them away? Will you not then mind?
011:030 Sherali `And O my people, who would help me against ALLAH, If I were to drive them away? Will you not then take heed?
011:030 Yusufali "And O my people! who would help me against Allah if I drove them away? Will ye not then take heed?

011:031
011:031 Khan "And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaib (unseen);"nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zalimun (wrong-doers, oppressors, etc.)."
011:031 Maulana And I say not to you that I have the treasures of Allah; and I know not the unseen; nor do I say that I am an angel. Nor do I say about those whom your eyes scorn that Allah will not grant them (any) good -- Allah knows best what is in their souls -- for then indeed I should be of the wrongdoers.
011:031 Pickthal I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good - Allah knoweth best what is in their hearts - Lo! then indeed I should be of the wrong-doers.
011:031 Rashad "I do not claim that I possess the treasures of GOD, nor do I know the future, nor do I claim to be an angel. Nor do I say to those despised by your eyes that GOD will not bestow any blessings upon them. GOD knows best what is in their innermost thoughts. (If I did this,) I would be a transgressor."
011:031 Sarwar I do not say that God's treasures belong to me, that I know the unseen, or that I am an angel. Nor do I say about those whom you disdain that God will not give them any reward. God knows best what is in their hearts, for then I would be unjust."
011:031 Shakir And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good-- Allah knows best what is in their souls-- for then most surely I should be of the unjust.
011:031 Sherali `And I do not say to you, I possess the treasures of ALLAH nor do I know the unseen,' nor do I say, `I am an angel.' Nor do I say concerning those whom your eyes despise, `ALLAH will not bestow any good on them' - ALLAH knows best what is in their minds. Surely, in that case I should be of the unjust.'
011:031 Yusufali "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer."
011:032
011:032 Khan They said: "O Nuh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."
011:032 Maulana They say: O Noah, indeed thou hast disputed with us and prolonged dispute with us, so bring upon us that which thou threatenest us with, if thou are truthful.
011:032 Pickthal They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful.
011:032 Rashad They said, "O Noah, you have argued with us, and kept on arguing. We challenge you to bring the doom you threaten us with, if you are truthful."
011:032 Sarwar They said, "Noah, you have argued with us a great deal. Bring down on us whatever torment with which you have been threatening us if what you say is true".
011:032 Shakir They said: O Nuh! indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones.
011:032 Sherali They said, `O Noah, thou hast indeed disputed with us and disputed long and often; bring us now what thou threatenest us with, if thou art of the truthful.'
011:032 Yusufali They said: "O Noah! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"
011:033
011:033 Khan He said: "Only Allah will bring it (the punishment) on you, if He will, and then you will escape not.
011:033 Maulana He said: Only Allah will bring it on you, if He please, and you will not escape:
011:033 Pickthal He said: Only Allah will bring it upon you if He will, and ye can by no means escape.
011:033 Rashad He said, "GOD is the One who brings it to you, if He so wills, then you cannot escape.
011:033 Sarwar (Noah) replied, "God will bring torment down on you whenever He wants and you will not be able to make His (plans) fail.
011:033 Shakir He said: Allah only will bring it to you if He please, and you will not escape:
011:033 Sherali He said, `ALLAH alone will bring it to you, if HE please, and you cannot frustrate HIS purpose;
011:033 Yusufali He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!
011:034
011:034 Khan "And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord! and to Him you shall return."
011:034 Maulana And my advice will not profit you, if I intend to give you good advice, if Allah intends to destroy you. He is your Lord; and to Him you will be brought back.
011:034 Pickthal My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.
011:034 Rashad "Even if I advised you, my advice cannot benefit you if it is GOD's will to send you astray. He is your Lord, and to Him you will be returned."
011:034 Sarwar My advice will be of no benefit to you if God wants to let you go astray. He is your Lord and to Him you will all return."
011:034 Shakir And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your Lord, and to Him shall you be returned.
011:034 Sherali `And my advice will profit you not even if I seek to give you sincere advice if ALLAH intends to destroy you. HE is your Lord and to HIM shall you be made to return.'
011:034 Yusufali "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"
011:035
011:035 Khan Or they (the pagans of Makkah) say: "He (Muhammad SAW) has fabricated it (the Qur'an)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."
011:035 Maulana Or say they: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of that of which you are guilty.
011:035 Pickthal Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.
011:035 Rashad If they say, "He made up this story," then say, "If I made it up, then I am responsible for my crime, and I am innocent of any crime you commit."
011:035 Sarwar Do they say that Muhammad has falsely ascribed (the Quran) to God? (Muhammad), tell them "Had I falsely ascribed it to God, I shall be responsible for my own sins. I am certainly not responsible for whatever sins you commit!
011:035 Shakir Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.
011:035 Sherali Do they say, `He has forged it?' Say, `If I have forged it, on be my guilt and I am clear of all the crimes you commit.'
011:035 Yusufali Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!

011:036
011:036 Section 4: History of Noah
011:036 Khan And it was inspired to Nuh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
011:036 Maulana And it was revealed to Noah: None of thy people will believe except those who have already believed, so grieve not at what they do:
011:036 Pickthal And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.
011:036 Rashad Noah was inspired: "No more of your people are going to believe, beyond those who already believe. Do not be saddened by their actions.
011:036 Sarwar It was revealed to Noah that besides those who had already accepted his faith, no one from his people would ever believe him. He was told not to be disappointed about what his people had done,
011:036 Shakir And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:
011:036 Sherali And it was revealed to Noah: `None of thy people will believe except those who have already believed; grieve not, therefore, at what they have been doing.
011:036 Yusufali It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.
011:037
011:037 Khan "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."
011:037 Maulana And make the ark under Our eyes and Our revelation, and speak not to Me on behalf of those who are unjust. Surely they will be drowned.
011:037 Pickthal Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.
011:037 Rashad "Build the ark under our watchful eyes, and with our inspiration, and do not implore Me on behalf of those who have transgressed; they are destined to drown."
011:037 Sarwar but to build the Ark under the supervision and guidance of his Lord. He was also told not to address any words to Him concerning the unjust for they were all to be drowned.
011:037 Shakir And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.
011:037 Sherali And build thou the Ark under Our eyes and as commanded by Our revelation. And address ME not concerning the wrongdoers. They are surely going to be drowned.
011:037 Yusufali "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."
011:038
011:038 Khan And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking.
011:038 Maulana And he began to make the ark. And whenever the chiefs of his people passed by him, they laughed at him. He said: If you laugh at us, surely we, too, laugh at you as you laugh (at us).
011:038 Pickthal And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;
011:038 Rashad While he was building the ark, whenever some of his people passed by him they laughed at him. He said, "You may be laughing at us, but we are laughing at you, just as you are laughing.
011:038 Sarwar (Noah) started to build the Ark but whenever some of his people passed by, they would mock him. He in return would reply, "Mock us, but just as you mock us, we, too, will mock you.
011:038 Shakir And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).
011:038 Sherali And he started making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, `If now you mock at us, the time is coming when we shall mock at you even just as you mock now.
011:038 Yusufali Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!
011:039
011:039 Khan "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."
011:039 Maulana So you shall know who it is on whom will come a chastisement which will disgrace him, and on whom a lasting chastisement will fall.
011:039 Pickthal And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.
011:039 Rashad "You will surely find out who will suffer a shameful retribution, and incur an everlasting punishment."
011:039 Sarwar You will soon learn who will face a humiliating punishment and will be encompassed by an everlasting torment."
011:039 Shakir So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.
011:039 Sherali Then you shall know who it is on whom will come a punishment that will disgrace him; and on whom will fall a lasting punishment.'
011:039 Yusufali "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"
011:040
011:040 Khan (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few."
011:040 Maulana At length when Our command came and water gushed forth from the valley, We said: Carry in it two of all things, a pair, and thine own family -- except those against whom the word has already gone forth -- and those who believe. And there believed not with him but a few.
011:040 Pickthal (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.
011:040 Rashad When our judgment came, and the atmosphere boiled over, we said, "Carry on it a pair of each kind, together with your family, except those who are condemned. Carry with you those who have believed," and only a few have believed with him.
011:040 Sarwar When at last Our decree was fulfilled, water gushed forth from the Oven (in Noah's house). We told him to carry in the Ark a pair (male and female) from every species, his family - except those who were destined to perish - and the believers. No one believed in him, except a few.
011:040 Shakir Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.
011:040 Sherali Till -- when our command came and the fountains of the earth gushed forth - WE said, `Embark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.' And there had not believe in him except a few.
011:040 Yusufali At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

011:041
011:041 Khan And he [Nuh (Noah)] said: "Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."
011:041 Maulana And he said: Embark in it, in the name of Allah be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful.
011:041 Pickthal And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.
011:041 Rashad He said, "Come on board. In the name of GOD shall be its sailing, and its mooring. My Lord is Forgiver, Most Merciful."
011:041 Sarwar (Noah) said, "Embark in it. It will sail in the name of God, in His Name it will sail and in His Name it will cast anchor. My Lord is All-forgiving and All-merciful".
011:041 Shakir And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.
011:041 Sherali And he said, `Embark therein. In the name of ALLAH, be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.'
011:041 Yusufali So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"
011:042
011:042 Khan So it (the ship) sailed with them amidst the waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."
011:042 Maulana And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers.
011:042 Pickthal And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.
011:042 Rashad As it sailed with them in waves like hills, Noah called his son, who was isolated: "O my son, come ride with us; do not be with the disbelievers."
011:042 Sarwar When the Ark sailed on with them amid the mountainous waves, Noah called out to his son who kept away from them, "My son, embark with us. Do not stay with the unbelievers."
011:042 Shakir And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.
011:042 Sherali And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart, `O my son, embark with us and be not with the disbelievers.'
011:042 Yusufali So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"
011:043
011:043 Khan The son replied: "I will betake myself to a mountain, it will save me from the water." Nuh (Noah) said: "This day there is no saviour from the Decree of Allah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.
011:043 Maulana He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to-day from Allah's command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

011:043 Pickthal He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.
011:043 Rashad He said, "I will take refuge on top of a hill, to protect me from the water." He said, "Nothing can protect anyone today from GOD's judgment; only those worthy of His mercy (will be saved)." The waves separated them, and he was among those who drowned.
011:043 Sarwar His son replied, "I shall climb up a mountain and this will save me from the flood." Noah said, "No one can escape on this day from God's command except those on whom He has mercy." The waves separated Noah from his son who was then drowned with the rest (of the unbelievers).
011:043 Shakir He said: I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned.
011:043 Sherali He replied, `I shall soon betake myself for refuge to a mountain which will shelter me from the water.' Noah said, `There is no shelter for anyone this day from the decree of ALLAH, except for him to whom HE shows mercy.' And the waves came in between the two; so he was among the drowned.
011:043 Yusufali The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them, and the son was among those overwhelmed in the Flood.
011:044
011:044 Khan And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on Mount Judi, and it was said: "Away with the people who are Zalimun (polytheists and wrong-doing)!"
011:044 Maulana And it was said: O earth, swallow thy water, and O cloud, clear away. And the water was made to abate, and the affair was decided, and it rested on the Judi, and it was said: Away with the iniquitous people!
011:044 Pickthal And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!
011:044 Rashad It was proclaimed: "O earth, swallow your water," and "O sky, cease." The water then subsided; the judgment was fulfilled. The ark finally rested on the hills of Judea. It was then proclaimed: "The transgressors have perished."
011:044 Sarwar Then the earth was told to swallow-up its water and the sky was ordered to stop raining. The water abated and God's command had been fulfilled. The Ark came to rest on Mount Judi. A voice said, "The unjust people are far away from the mercy of God."
011:044 Shakir And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.
011:044 Sherali And it was said, `O earth, swallow thy water, and O sky, cease raining.' And the water was made to subside and the matter was decided. And the Ark came to rest on Al-Judi. And it was said, `Cursed be the wrongdoing people.'
011:044 Yusufali Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

011:045	
011:045 Khan	And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
011:045 Maulana	And Noah cried to his Lord and said: My Lord, surely my son is of my family, and thy promise is true, and Thou art the Justest of the judges.
011:045 Pickthal	And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges.
011:045 Rashad	Noah implored his Lord: "My Lord, my son is a member of my family, and Your promise is the truth. You are the wisest of the wise."
011:045 Sarwar	Noah prayed to his Lord saying, "Lord, my son is a member of my family. Your promise is always true and you are the best Judge".
011:045 Shakir	And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.
011:045 Sherali	And Noah cried unto his Lord and said, `My Lord, verily, my son is of my family, and surely Thy promise is true, and Thou art the Most Just of judges.'
011:045 Yusufali	And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"
011:046	
011:046 Khan	He said: "O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants."
011:046 Maulana	He said: O Noah, he is not of thy family; he is (an embodiment of) unrighteous conduct. So ask not of Me that of which thou has no knowledge. I admonish thee lest thou be of the ignorant.
011:046 Pickthal	He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.
011:046 Rashad	He said, "O Noah, he is not of your family. It is unrighteous to ask Me for something you do not know. I enlighten you, lest you be like the ignorant."
011:046 Sarwar	His Lord replied, "He is not one of your family. He is a man of unrighteous deeds. Do not ask me about that which you have no knowledge. I advise you not to become an ignorant person."
011:046 Shakir	He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant
011:046 Sherali	ALLAH said, `O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct. So do not ask of ME that, of which thou hast no knowledge, I admonish thee lest thou be one of the ignorant.'
011:046 Yusufali	He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"
011:047	
011:047 Khan	Nuh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers."
011:047 Maulana	He said: My Lord, I seek refuge in Thee from asking of Thee that of which I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be of the losers.
011:047 Pickthal	He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.
011:047 Rashad	He said, "My Lord, I seek refuge in You, lest I implore You again for something I do not know. Unless You forgive me, and have mercy on me, I will be with the losers."
011:047 Sarwar	Noah said, "Lord, I ask You to prevent me from asking You ignorant questions and beg you for pardon and mercy or else I shall certainly be lost".
011:047 Shakir	He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.
011:047 Sherali	Noah said, `My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.'
011:047 Yusufali	Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"
011:048	
011:048 Khan	It was said: "O Nuh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
011:048 Maulana	It was said: O Noah, descend with people from Us and blessings on thee and on nations (springing) from those with thee. And there are nations whom We afford provisions, then a painful punishment from Us afflicts them.
011:048 Pickthal	It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.
011:048 Rashad	It was proclaimed: "O Noah, disembark, with peace and blessings upon you, and upon nations who will descend from your companions. As for the other nations descending from you, we will bless them for awhile, then commit them to painful retribution."
011:048 Sarwar	Noah was told, "Get down from the Ark. Your Lord's peace and blessings are upon you and your followers. Your Lord will grant favors to other nations and then afflict them with a painful torment."
011:048 Shakir	It was said: O Nuh! descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.
011:048 Sherali	It was said, `O Noah, descend then with peace from US and blessings upon thee and upon peoples to be born of those with thee. And there will be other peoples whom WE shall grant provision for a time, then shall a grievous punishment overtake them from US.'
011:048 Yusufali	The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us."

011:049
011:049 Khan This is of the news of the unseen which We reveal unto you (O Muhammad SAW), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqun (pious - see V.2:2)
011:049 Maulana These are the announcements relating to the unseen which We reveal to thee; thou didst not know them -- (neither) thou nor thy people -- before this. So be patient. Surely, the (good) end is for the dutiful.
011:049 Pickthal This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil).
011:049 Rashad This is news from the past that we reveal to you. You had no knowledge about them - neither you, nor your people - before this. Therefore, be patient. The ultimate victory belongs to the righteous.
011:049 Sarwar That which We have revealed to you (Muhammad) is news of the unseen. This was not known to you and to your people. Have patience. The pious will triumph in the end.
011:049 Shakir These are announcements relating to the unseen which We reveal to you, you did not know them-- (neither) you nor your people-- before this; therefore be patient; surely the end is for those who guard (against evil).
011:049 Sherali This is of the tidings of the unseen which WE reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the good end is for the God-fearing.
011:049 Yusufali Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.
011:050
011:050 Section 5: History of Hud
011:050 Khan And to 'Ad (people We sent) their brother Hud. He said, "O my people! Worship Allah! You have no other Ilah (God) but Him. Certainly, you do nothing but invent (lies)!
011:050 Maulana And to ‘Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god save Him. You are only fabricators.
011:050 Pickthal And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other Allah save Him. Lo! ye do but invent.
011:050 Rashad To `Aad we sent their brother Hood. He said, "O my people, worship GOD; you have no other god besides Him. You are inventing.
011:050 Sarwar To the tribe of Ad We sent their brother Hud who told them, "Worship God; He is your only Lord. The idols that you worship are plainly false.
011:050 Shakir And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies).
011:050 Sherali And to Ad, WE sent their brother, Hud. He said, `O my people worship ALLAH alone. You have no God save Him. In associating other gods with Him you but forge lies;
011:050 Yusufali To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!
011:051
011:051 Khan "O my people I ask of you no reward for it (the Message). My reward is only from Him, Who created me. Will you not then understand?
011:051 Maulana O my people, I ask of you no reward for it. My regard is only with Him Who created me. Do you not then understand?
011:051 Pickthal O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense?
011:051 Rashad O my people, I do not ask you for any wage. My wage comes only from the One who initiated me. Do you not understand?
011:051 Sarwar My people, I do not ask any reward for what I have preached to you. No one can give me my reward except my Creator. Will you then not take heed?
011:051 Shakir O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?
011:051 Sherali `O my people, I do not ask of you any reward therefor. My reward is only with HIM Who created me. Will you not then understand?
011:051 Yusufali "O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?
011:052
011:052 Khan "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah)."
011:052 Maulana And, O my people, ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and turn not back, guilty.
011:052 Pickthal And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!
011:052 Rashad "O my people, seek forgiveness from your Lord, then repent to Him. He will then shower you with provisions from the sky, and augment your strength. Do not turn back into transgressors."
011:052 Sarwar "My people, seek forgiveness from your Lord and turn to Him in repentance. He will send you abundant rain from the sky and will increase your power. Do not sinfully turn away from Him."
011:052 Shakir And, O my people! ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.
011:052 Sherali `And O my people, ask forgiveness of your Lord, then turn to HIM, HE will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away from HIM, being sinners.'
011:052 Yusufali "And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!”
011:053
011:053 Khan They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
011:053 Maulana They said: O Hud, thou has brought us no clear argument, and we are not going to desert our gods for thy word, and we are not believers in thee.
011:053 Pickthal They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee.
011:053 Rashad They said, "O Hood, you did not show us any proof, and we are not abandoning our gods on account of what you say. We will never be believers with you.
011:053 Sarwar They said, "Hud, you have not shown us any miracles. We shall not give up our idols because of what you say and we shall not have any faith in you.
011:053 Shakir They said: O Hud! you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:
011:053 Sherali They said, `O Hud, thou hast not brought us any clear proof, and we are not going to forsake our gods merely because of thy saying, nor are we going to believe in thee;
011:053 Yusufali They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!

011:054
011:054 Khan "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, -
011:054 Maulana We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allah to witness, and do you, too, bear witness that I am innocent of what you associate (with Allah)
011:054 Pickthal We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)
011:054 Rashad "We believe that some of our gods have afflicted you with a curse." He said, "I bear witness before GOD, and you bear witness as well, that I disown the idols you have set up -
011:054 Sarwar We believe that some of our gods have afflicted you with evil." Hud said, "God is my witness and so are you that I have no association
011:054 Shakir We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).
011:054 Sherali `We can only say that some of our gods have smitten thee with evil.' He replied, `Surely, I call ALLAH to witness, and do ye also bear witness that I am clear of the sin of your associating
011:054 Yusufali "We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,
011:055
011:055 Khan With Him (Allah). So plot against me, all of you, and give me no respite.
011:055 Maulana Besides Him. So scheme against me all together, then give me no respite.
011:055 Pickthal Beside Him. So (try to) circumvent me, all of you, give me no respite.
011:055 Rashad "beside Him. So, give me your collective decision, without delay.
011:055 Sarwar with the idols that you worship besides God. So plan against me without delay.
011:055 Shakir Besides Him, therefore scheme against me all together; then give me no respite:
011:055 Sherali `Other gods with HIM. So devise plans against me, all of you, and give me no respite;
011:055 Yusufali "Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite.
011:056
011:056 Khan "I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).
011:056 Maulana Surely I put my trust in Allah, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path.
011:056 Pickthal Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.
011:056 Rashad "I have put my trust in GOD, my Lord and your Lord. There is not a creature that He does not control. My Lord is on the right path.
011:056 Sarwar I trust God who is my Lord as well as yours. It is God who controls the destiny of all living creatures. It is my Lord who knows the right path.
011:056 Shakir Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.
011:056 Sherali `I have indeed put my trust in ALLAH, my Lord and your Lord. There is no creature that moves on the earth but HE holds it by the forelock. Surely, my Lord is on the straight path to help those who put their trust in HIM;
011:056 Yusufali "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.
011:057
011:057 Khan "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
011:057 Maulana But if you turn away, then indeed I have delivered to you that with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my Lord is the Preserver of all things.
011:057 Pickthal And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.
011:057 Rashad "If you turn away, I have delivered to you what I was sent with. My Lord will substitute other people in your place; you cannot harm Him in the least. My Lord is in control of all things."
011:057 Sarwar If you turn away from Him (since I have already preached to you the message that I carry), He will replace you with another nation. You cannot harm Him the least. My Lord is the Protector of all things."
011:057 Shakir But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.
011:057 Sherali `If, then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people to take your place, and you cannot harm HIM at all. Surely, my Lord is Guardian over all things.'
011:057 Yusufali "If ye turn away,- I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."
011:058
011:058 Khan And when Our Commandment came, We saved Hud and those who believed with him by a Mercy from Us, and We saved them from a severe torment.
011:058 Maulana And when Our commandment came to pass, We delivered Hud and those who believed with him with mercy from Us; and We delivered them from a hard chastisement.
011:058 Pickthal And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.
011:058 Rashad When our judgment came, we saved Hood and those who believed with him, by mercy from us. We saved them from a terrible retribution.
011:058 Sarwar When Our decree (of destroying them) was fulfilled, We mercifully saved Hud and his believing followers. We saved them from the intense torment.
011:058 Shakir And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.
011:058 Sherali And when our command came, WE saved Hud and those who believed with him, by OUR special mercy. And WE save them from a severe torment.
011:058 Yusufali So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty.

011:059
011:059 Khan Such were 'Ad (people). They rejected the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders).
011:059 Maulana And such were ‘Ad. They denied the messages of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).
011:059 Pickthal And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.
011:059 Rashad Such was `Aad - they disregarded the revelations of their Lord, disobeyed His messengers, and followed the ways of every stubborn tyrant.
011:059 Sarwar It was the tribe of `Ad who denied the miracles of their Lord, disobeyed His Messenger and followed the orders of every transgressing tyrant.
011:059 Shakir And this was Ad; they denied the communications of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).
011:059 Sherali And such was `Ad. They denied the Signs of their Lord and disobeyed HIS Messengers and followed the bidding of every haughty enemy of truth.
011:059 Yusufali Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor.
011:060
011:060 Khan And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hud.
011:060 Maulana And they were overtaken by a curse in this world and on the day of Resurrection. Now surely ‘Ad disbelieved in their Lord. Now surely, away with ‘Ad, the people of Hud!
011:060 Pickthal And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud!
011:060 Rashad Consequently, they incurred condemnation in this world, and on the Day of Resurrection. Indeed, `Aad rejected their Lord. Indeed, `Aad, the people of Hood, have perished.
011:060 Sarwar They were condemned in this life and will be condemned in the life hereafter. The tribe of Ad had certainly rejected their Lord. God kept the tribe of Ad, the people of Hud, away from His mercy.
011:060 Shakir And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.
011:060 Sherali And they were pursued by a curse in this world, and on the Day of Resurrection. Behold ! the `Ad were ungrateful to their Lord. Behold ! destruction is decreed for `Ad, the people of Hud.
011:060 Yusufali And they were pursued by a Curse in this life,- and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!
011:061
011:061 Section 6: History of Salih
011:061 Khan And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah, you have no other Ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
011:061 Maulana And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering.
011:061 Pickthal And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive.
011:061 Rashad To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. He initiated you from the earth, then settled you in it. You shall seek His forgiveness, then repent to Him. My Lord is always near, responsive."
011:061 Sarwar To Thamud We sent their brother Salih who told them, "My people, worship God; He is your only Lord. It is He who has created you from the earth and has settled you therein. Seek forgiveness from Him and turn to Him in repentance. My Lord is certainly close to everyone and He hears all prayers."
011:061 Shakir And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.
011:061 Sherali And to the tribe of Thamud, WE sent their brother Salih. He said, `O my people, worship ALLAH; you have no god other than HIM. HE raised you up from the earth and settled you therein. So ask forgiveness of HIM, then turn to HIM wholly. Verily, my Lord is nigh, and answers prayers.'
011:061 Yusufali To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."
011:062
011:062 Khan They said: "O Salih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allah) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."
011:062 Maulana They said: O Salih, thou wast among us a centre of (our) hopes before this. Dost thou forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which thou callest us.
011:062 Pickthal They said: O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.
011:062 Rashad They said, "O Saaleh, you used to be popular among us before this. Are you enjoining us from worshipping what our parents are worshipping? We are full of doubt concerning everything you have told us."
011:062 Sarwar They said, "Salih, we had great hope in you before this. Do you forbid us to worship that which our fathers had worshipped? We are doubtful and uncertain about what you have told us to worship."
011:062 Shakir They said: O Salih! surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.
011:062 Sherali They said, `O Salih, thou wast among us one whom we placed our hopes. Dost thou forbid us to worship what our fathers worshiped? And we are surely in disquieting doubt concerning that to which thou callest us.'
011:062 Yusufali They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us."

011:063
011:063 Khan He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss.
011:063 Maulana He said: O my people, see you if I have clear proof from my Lord and He has granted me mercy from Himself -- who will then help me against Allah, if I disobey Him? So you would add to me naught but perdition.
011:063 Pickthal He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.
011:063 Rashad He said, "O my people, what if I have solid proof from my Lord, and mercy from Him? Who would support me against GOD, if I disobeyed Him? You can only augment my loss.
011:063 Sarwar He said, "My people, think. I have received authoritative evidence and mercy from my Lord, so who will protect me from God if I disobey Him? You certainly want to destroy me.
011:063 Shakir He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself-- who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:
011:063 Sherali He said, `O my people, tell me, If I base my claim on a clear proof from my Lord and HE has granted me a special mercy from Himself, who then will help me against ALLAH, if I disobey HIM? So you will only add to my destruction;
011:063 Yusufali He said: "O my people! do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but perdition?
011:064
011:064 Khan "And O my people! This she-camel of Allah is a sign to you, leave her to feed on Allah's earth, and touch her not with evil, lest a near torment will seize you."
011:064 Maulana And, O my people, this is Allah’s she-camel, a sign for you, so leave her to pasture on Allah’s earth and touch her not with evil, lest a near chastisement overtake you.
011:064 Pickthal O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.
011:064 Rashad "O my people, this is GOD's camel to serve as a proof for you. You shall let her eat from GOD's earth, and do not touch her with any harm, lest you incur an immediate retribution."
011:064 Sarwar My people, this is the she-camel of God, a miracle (to support the truth which has been brought) to you. Leave her to graze in the land of God. Do not harm her with your evil deeds lest torment will suddenly strike you."
011:064 Shakir And, O my people! this will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.
011:064 Sherali `And O my people, this is the she-camel of ALLAH, a Sign for you, so leave her free that she may feed in ALLAH's earth, and touch her not with harm lest a near punishment seize you.'
011:064 Yusufali "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!”
011:065
011:065 Khan But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."
011:065 Maulana But they hamstrung her, so he said: Enjoy yourselves in your houses for three days. That is a promise not to be belied.
011:065 Pickthal But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.
011:065 Rashad They slaughtered her. He then said, "You have only three days to live. This is a prophecy that is inevitable."
011:065 Sarwar When they slew the she-camel, Salih told them, "You have only three days to enjoy living in your homes (before you will be struck by the torment). This is an inevitable prophecy."
011:065 Shakir But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.
011:065 Sherali But they hamstrung her; then he said, `Enjoy yourselves in your houses for three days. This is a promise which will not be belied.
011:065 Yusufali But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!”
011:066
011:066 Khan So when Our Commandment came, We saved Salih (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All- Mighty.
011:066 Maulana So when Our commandment came to pass, We saved Salih and those who believed with him by mercy from Us from the disgrace of that day. Surely thy Lord -- He is the Strong, the Mighty.
011:066 Pickthal So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.
011:066 Rashad When our judgment came, we saved Saaleh and those who believed with him by mercy from us, from the humiliation of that day. Your Lord is the Most Powerful, the Almighty.
011:066 Sarwar When Our decree came to pass. We mercifully saved Salih and his faithful followers from that day's ignominy. Your Lord is certainly Mighty and Majestic.
011:066 Shakir So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.
011:066 Sherali And when Our command came to pass, WE saved Salih and those who believed with him by Our special mercy from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.
011:066 Yusufali When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will.
011:067
011:067 Khan And As-Saihah (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes, -
011:067 Maulana And the cry overtook those who did wrong, so they were motionless bodies in their abodes,
011:067 Pickthal And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,
011:067 Rashad Those who transgressed were annihilated by the disaster, leaving them in their homes, dead.
011:067 Sarwar A blast struck the unjust and they were found lying motionless on their faces
011:067 Shakir And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,
011:067 Sherali And punishment overtook those who done wrong, and they lay prostrate in their houses,
011:067 Yusufali The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,-

011:068
011:068 Khan As if they had never lived there. No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud!
011:068 Maulana As though they had never dwelt therein. Now surely Thamud disbelieved in their Lord. So away with Thamud!
011:068 Pickthal As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!
011:068 Rashad It was as if they never lived there. Indeed, Thamoud have rejected their Lord. Absolutely, Thamoud have incurred their annihilation.
011:068 Sarwar as though they had never existed. The people of Thamud denied the existence of their Lord. How distant from the mercy of God had the people of Thamud gone!
011:068 Shakir As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, away with Samood.
011:068 Sherali As though they had never dwelt therein. Remember ! The Thamud believed not in their Lord. So away with the tribe of Thamud.
011:068 Yusufali As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud!
011:069
011:069 Section 7: Abraham and Lot
011:069 Khan And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings.They said: Salam (greetings or peace!) He answered, Salam (greetings or peace!) and he hastened to entertain them with a roasted calf.
011:069 Maulana And certainly Our messengers came to Abraham with good news. They said: Peace! Peace! said he. And he made no delay in bringing a roasted calf.
011:069 Pickthal And Our messengers cam unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.
011:069 Rashad When our messengers went to Abraham with good news, they said, "Peace." He said, "Peace," and soon brought a roasted calf.
011:069 Sarwar Our Messengers came to Abraham with glad news. They said, "Peace be with you." He replied similarly. After a short time he presented them with a roasted calf
011:069 Shakir And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.
011:069 Sherali And surely, Our Messengers came to Abraham with glad tidings. They said, `We bid you peace.' He answered, `Peace be on you,' and he was not long in bringing a roasted calf.
011:069 Yusufali There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.
011:070
011:070 Khan But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)."
011:070 Maulana But when he saw that their hands reached not to it, he mistrusted them and conceived fear of them. They said: Fear not; we have been sent to Lot’s people.
011:070 Pickthal And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk of Lot.
011:070 Rashad When he saw that their hands did not touch it, he became suspicious and fearful of them. They said, "Do not be afraid, we are being dispatched to the people of Lot."
011:070 Sarwar but when he saw that their hands did not reach out for it, he could not know who they were and became afraid of them. They said, "Do not be afraid; we are God's angelic Messengers sent to the people of Lot."
011:070 Shakir But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. . They said: Fear not, surely we are sent to Lut's people.
011:070 Sherali But when he saw their hands not reaching thereto, he considered this strange on their part and conceived fear of them. They said, `Fear not, we have been sent to the people of Lot.'
011:070 Yusufali But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut.”
011:071
011:071 Khan And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot). But We gave her glad tidings of Ishaque (Isaac), and after him, of Ya'qub (Jacob).
011:071 Maulana And his wife was standing (by), so she wondered. Then We gave her the good news of Isaac, and beyond Isaac, of Jacob.
011:071 Pickthal And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.
011:071 Rashad His wife was standing, and she laughed when we gave her the good news about Isaac, and after Isaac, Jacob.
011:071 Sarwar His wife who was standing nearby, smiled and so We gave her the glad news that she would give birth to Isaac who would have a son, Jacob.
011:071 Shakir And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub.
011:071 Sherali And his wife was standing by and she too was frightened, whereupon to assure her we gave her glad tidings of birth of Isaac, and, after Isaac, of Jacob.
011:071 Yusufali And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.
011:072
011:072 Khan She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!"
011:072 Maulana She said: O wonder! Shall I bear a son when I am an extremely old woman, and this my husband an extremely old man? This is a wonderful thing indeed!
011:072 Pickthal She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!
011:072 Rashad She said, "Woe to me, how could I bear a child at my age, and here is my husband, an old man? This is really strange!"
011:072 Sarwar She said, "Woe is me! How can I have a baby when I am barren and my husband is very old? This is certainly strange".
011:072 Shakir She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.
011:072 Sherali She said, `Oh, woe is me ! Shall I bear a child when I am an extremely old women and this my husband also is a very old man? This is indeed a strange thing !'
011:072 Yusufali She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!”

011:073	
011:073 Khan	They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious."
011:073 Maulana	They said: Wonderest thou at Allah’s commandment? The mercy of Allah and His blessings on you, O people of the house! Surely He is Praised, Glorious.
011:073 Pickthal	They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!
011:073 Rashad	They said, "Do you find it strange for GOD? GOD has bestowed His mercy and blessings upon you, O inhabitants of the shrine. He is Praiseworthy, Glorious."
011:073 Sarwar	They replied, "Would you be surprised at God's decree? People of the house, may God's mercy and blessings be with you. God is Appreciative and Glorious."
011:073 Shakir	They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.
011:073 Sherali	They said, `Dost thou marvel at ALLAH's decree? The mercy of ALLAH and HIS blessings are upon you, O people of the house. Surely, HE is Praiseworthy, Glorious.'
011:073 Yusufali	They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!”
011:074	
011:074 Khan	Then when the fear had gone away from (the mind of) Ibrahim (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).
011:074 Maulana	So when fear departed from Abraham and good news came to him, he began to plead with Us for Lot’s people.
011:074 Pickthal	And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.
011:074 Rashad	When Abraham's fear subsided, and the good news was delivered to him, he proceeded to argue with us on behalf of Lot's people.
011:074 Sarwar	When Abraham had controlled his fear and received the glad news, he started to plead with Us for the people of Lot;
011:074 Shakir	So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.
011:074 Sherali	And when fear departed from Abraham and the glad tidings came to him, he began to plead with US for the people of Lot.
011:074 Yusufali	When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people.
011:075	
011:075 Khan	Verily, Ibrahim (Abraham) was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again).
011:075 Maulana	Surely Abraham was forbearing, tender-hearted, oft-returning (to Allah).
011:075 Pickthal	Lo! Abraham was mild, imploring, penitent.
011:075 Rashad	Indeed, Abraham was clement, extremely kind, and obedient.
011:075 Sarwar	Abraham was certainly a forbearing, compassionate, and tender-hearted person.
011:075 Shakir	Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):
011:075 Sherali	Indeed, Abraham was clement, tender-hearted, and oft-returning to US.
011:075 Yusufali	For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.
011:076	
011:076 Khan	"O Ibrahim (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."
011:076 Maulana	O Abraham, cease from this. Surely the decree of thy Lord has gone forth and there must come to them a chastisement that cannot be averted.
011:076 Pickthal	(It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.
011:076 Rashad	"O Abraham, refrain from this. Your Lord's judgment has been issued; they have incurred unavoidable retribution."
011:076 Sarwar	We said, "Abraham, avoid asking Us such questions. Your Lord's decree has already been issued and an inevitable torment will strike these people."
011:076 Shakir	O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.
011:076 Sherali	`O Abraham, desist from this. Surely, the decree of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.
011:076 Yusufali	O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!
011:077	
011:077 Khan	And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."
011:077 Maulana	And when our messengers came to Lot, he was grieved for them, and he was unable to protect them, and said: This is a distressful day!
011:077 Pickthal	And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.
011:077 Rashad	When our messengers went to Lot, they were mistreated, and he was embarrassed by their presence. He said, "This is a difficult day."
011:077 Sarwar	When Our Messengers came to Lot ,he became sorrowful and felt totally helpless. He said, "This is indeed a distressful day".
011:077 Shakir	And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.
011:077 Sherali	And when Our Messengers came to Lot, he was grieved on their account and felt helpless for them and he said, `This is a distressful day.'
011:077 Yusufali	When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day.”

011:078
011:078 Khan And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?"
011:078 Maulana And his people came to him, (as if) driven on towards him, and they were used to the doing of evil deeds before. He said: O my people, these are my daughters -- they are purer for you; so guard against (the punishment of) Allah and disgrace me not about my guests. Is there not among you any right-minded man?
011:078 Pickthal And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?
011:078 Rashad His people came rushing; they had grown accustomed to their sinful acts. He said, "O my people, it would be purer for you, if you take my daughters instead. You shall reverence GOD; do not embarrass me with my guests. Have you not one reasonable man among you?"
011:078 Sarwar His people, who had constantly indulged in evil deeds, came running to him. He said, "My people, here are my pure daughters. Have fear of God and do not humiliate me before my guests. Is there no person of understanding among you?"
011:078 Shakir And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters-- they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?
011:078 Sherali And his people came to him, running towards him, trembling with rage, and before this too they used to do evils. He said, `O my people, these are my daughters; they are purer for you. So fear ALLAH and do not disgrace me in the presence of my guest. Is there not among you one right-minded man?
011:078 Yusufali And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?”
011:079
011:079 Khan They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!"
011:079 Maulana They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire.
011:079 Pickthal They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.
011:079 Rashad They said, "You know well that we have no need for your daughters; you know exactly what we want."
011:079 Sarwar They said, "You certainly know that we have no right to your daughters and you know what we want".
011:079 Shakir They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.
011:079 Sherali They answered, `Thou surely knowest that we have no claim against thy daughters, and thou surely knowest what we desire.
011:079 Yusufali They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!”
011:080
011:080 Khan He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."
011:080 Maulana He said: Would that I had the power to repel you! -- rather I shall have recourse to a strong support.
011:080 Pickthal He said: Would that I had strength to resist you or had some strong support (among you)!
011:080 Rashad He said, "I wish I were strong enough, or had a powerful ally!"
011:080 Sarwar He said, "Would that I had the power (to overcome you) or could seek strong protection."
011:080 Shakir He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.
011:080 Sherali He said, `Would that I had power to deal with you, or that I could betake myself to a mighty support for shelter.
011:080 Yusufali He said: "Would that I had power to suppress you or that I could betake myself to some powerful support.”
011:081
011:081 Khan They (Messengers) said: "O Lout (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"
011:081 Maulana They said: O Lot, we are the messengers of thy Lord. They shall not reach thee. So travel with thy people for a part of the night -- and let none of you turn back -- except thy wife. Surely whatsoever befalls them shall befall her. Surely their appointed time is the morning. Is not the morning nigh?
011:081 Pickthal (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?
011:081 Rashad (The angels) said, "O Lot, we are your Lord's messengers, and these people cannot touch you. You shall leave with your family during the night, and let not anyone of you look back, except your wife; she is condemned along with those who are condemned. Their appointed time is the morning. Is not the morning soon enough?"
011:081 Sarwar Our Messengers said, "Lot, we are the Messengers of your Lord. They will never harm you. Leave the town with your family in the darkness of night and do not let any of you turn back. As for your wife, she will suffer what they (unbelievers) will suffer. Their appointed time will come at dawn. Surely dawn is not far away!
011:081 Shakir They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?
011:081 Sherali The messengers said, `O Lot, we are the messengers of thy Lord. They shall by no means reach thee so depart with thy family while yet a part of the night remain and let none of you look back, but thy wife. Surely, what is going to befall them shall befall her also. Verily, there appointed time is the morning. It not morning nigh?'
011:081 Yusufali (The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?”
011:082
011:082 Khan So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up;
011:082 Maulana So when Our decree came to pass, We turned them upside down, and rained on them stones, as decreed, one after another,
011:082 Pickthal So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,
011:082 Rashad When our judgment came, we turned it upside down, and we showered it with hard, devastating rocks.
011:082 Sarwar When Our decree came to pass, We turned the town upside-down and showered unto it lumps of baked clay,
011:082 Shakir So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.
011:082 Sherali So when Our decree came to pass, WE turned that town upside down and WE rain upon it stones of clay, layer upon layer,
011:082 Yusufali When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,-

011:083
011:083 Khan Marked from your Lord, and they are not ever far from the Zalimun (polytheists, evil-doers, etc.).
011:083 Maulana Marked (for punishment) with thy Lord. And it is not far off from the wrongdoers.
011:083 Pickthal Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.
011:083 Rashad Such rocks were designated by your Lord to strike the transgressors.
011:083 Sarwar marked by your Lord. Such a punishment is not far away from the unjust people.
011:083 Shakir Marked (for punishment) with your Lord and it is not far off from the unjust.
011:083 Sherali Marked for them in the decree of thy Lord. And such punishment is not far from the wrongdoers of the present age.
011:083 Yusufali Marked as from thy Lord: Nor are they ever far from those who do wrong!
011:084
011:084 Section 8: History of Shu'aib
011:084 Khan And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilah (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.
011:084 Maulana And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allah, you have no other god save Him. And give not short measure and weight. I see you in prosperity, and I fear for you the chastisement of an all-encompassing day:
011:084 Pickthal And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.
011:084 Rashad To Midyan we sent their brother Shu`aib. He said, "O my people, worship GOD; you have no other god beside Him. Do not cheat when you measure or weigh. I see that you are prosperous, and I fear for you the retribution of an overwhelming day.
011:084 Sarwar To the people of Midian We sent their brother Shu'ayb who told them, "My people, worship God; He is your only Lord. Do not be dishonest in your weighing and measuring. I can see you are safe and prosperous, but I am afraid for you of the overwhelming torment of the (appointed) day.
011:084 Shakir And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.
011:084 Sherali And to Midian WE sent their brother Shu'aib. He said, `O my people, worship ALLAH. You have no god other than HIM. And give not short measure and short weight. I see you in a state of prosperity and I fear for you the punishment of a destructive day;
011:084 Yusufali To the Madyan People (We sent) Shu'aib, one of their own brethren: he said: "O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.
011:085
011:085 Khan "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
011:085 Maulana And, O my people, give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief:
011:085 Pickthal O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.
011:085 Rashad "O my people, you shall give full measure and full weight, equitably. Do not cheat the people out of their rights, and do not roam the earth corruptingly.
011:085 Sarwar My people, be just in your weighing and measuring. Do not defraud people or spread evil in the land.
011:085 Shakir And, O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:
011:085 Sherali And O my people, give full measure and full weight with equity and defraud not people of their things and commit not iniquity in the land, causing disorder;
011:085 Yusufali "And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.
011:086
011:086 Khan "That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian.
011:086 Maulana What remains with Allah is better for you, if you are believers. And I am not a keeper over you.
011:086 Pickthal That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.
011:086 Rashad "Whatever GOD provides for you, no matter how small, is far better for you, if you are really believers. I am not a guardian over you."
011:086 Sarwar If you are true believers then know that the profit which God has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds."
011:086 Shakir What remains with Allah is better for you if you are believers, and I am not a keeper over you.
011:086 Sherali That which is left with you by ALLAH is better for you, if you are believers. And I am not appointed a keeper over you.'
011:086 Yusufali "That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!"
011:087
011:087 Khan They said: "O Shu'aib! Does your Salat (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
011:087 Maulana They said: O Shu'aib, does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth thou art the forbearing, the right-directing one!
011:087 Pickthal They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.
011:087 Rashad They said, "O Shu`aib, does your religion dictate upon you that we must abandon our parents' religion, or running our businesses in any manner we choose? Surely, you are known for being clement, wise."
011:087 Sarwar They asked him, "Shu'ayb, do your prayers tell you that we must give up the worship of what our fathers had worshipped and that we must not deal with our properties as we like? We still believe that you are a person of forbearance and understanding."
011:087 Shakir They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.
011:087 Sherali They replied, `O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshiped, or that we cease to do with our property what we please? Surely, thou dost consider thyself very intelligent and right-minded.'
011:087 Yusufali They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right-minded!"

011:088
011:088 Khan He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.
011:088 Maulana He said: O my people, see you if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself. And I desire not to act in opposition to you, in that which I forbid you. I desire nothing but reform, so far as I am able. And with none but Allah is the direction of my affair to a right issue. In Him I trust and to Him I turn.
011:088 Pickthal He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).
011:088 Rashad He said, "O my people, what if I have solid proof from my Lord; what if He has provided me with a great blessing? It is not my wish to commit what I enjoin you from. I only wish to correct as many wrongs as I can. My guidance depends totally on GOD; I have put my trust in Him. To Him I have totally submitted.
011:088 Sarwar He said, "My people, do you not realize that I have received authoritative evidence from my Lord and have been granted a noble gift from Him? I do not want to oppose or ignore what I have prohibited you not to do. I only intend to reform you as much as I can. My success is in the hands of God. I trust Him and turn to Him in repentance.
011:088 Shakir He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn:
011:088 Sherali He said, `O my people, tell me if I stand on a clear evidence from my Lord, and HE has provided for me from HIMSELF with a handsome provision, what answer will you give HIM? And I do not desire to do against you the very thing which I ask you not to do. I only desire to set things right as far as I can. I have no power to accomplish anything save through ALLAH. In HIM do I put my trust and to HIM do I turn.
011:088 Yusufali He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look.
011:089
011:089 Khan "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh (Noah) or of Hud or of Salih (Saleh), and the people of Lout (Lot) are not far off from you!
011:089 Maulana And, O my people, let not opposition to me make you guilty so that there may befall you the like of that which befell the people of Noah, or the people of Hud, or the people of Salih. Nor are the people of Lot far off from you.
011:089 Pickthal And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you.
011:089 Rashad "And, O my people, do not be provoked by your opposition to me into incurring the same disasters as the people of Noah, or the people of Hood, or the people of Saaleh; and the people of Lot are not too far from you.
011:089 Sarwar My people, do not let your opposition to me lead you to commit sins or make you suffer what the people of Noah, Hud, and Salih suffered. Remember that the people of Lot were destroyed not very long ago.
011:089 Shakir And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you;
011:089 Sherali `And O my people, let not your hostility towards me lead you to this that there should befall you the like of that which befell the people of Noah or the people of Hud or the people of Salih; and the people of Lot are not far from you;
011:089 Yusufali "And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!
011:090
011:090 Khan "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
011:090 Maulana And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving-kind.
011:090 Pickthal Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.
011:090 Rashad "You shall implore your Lord for forgiveness, then repent to Him. My Lord is Most Merciful, Kind."
011:090 Sarwar Seek forgiveness from your Lord and turn to Him in repentance. My Lord is certainly All-merciful and Loving."
011:090 Shakir And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.
011:090 Sherali `And seek forgiveness of your Lord; then turn wholly to HIM. Verily, my Lord is Merciful, Most Loving.'
011:090 Yusufali "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness."
011:091
011:091 Khan They said: "O Shu'aib! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
011:091 Maulana They said: O Shu'aib, we understand not much of what thou sayest and surely we see thee to be weak among us. And were it not for thy family, we would surely stone thee, and thou art not mighty against us.
011:091 Pickthal They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.
011:091 Rashad They said, "O Shu`aib, we do not comprehend many of the things you are telling us, and we see that you are powerless among us. If it were not for your tribe, we would have stoned you. You have no value for us."
011:091 Sarwar They said, "Shu'ayb, we do not understand much of what you say, but we know that you are weak among us. Had it not been for our respect of your tribe, we would have stoned you to death; you are not very dear to us".
011:091 Shakir They said: O Shu'aib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.
011:091 Sherali They replied, `O Shu'aib, we do not understand much of what thou sayest, and surely we see that thou art weak among us. And were it not for thy tribe, we would surely stone thee. And thou holdest no strong position among us.'
011:091 Yusufali They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"

011:092
011:092 Khan He said: "O my people! Is then my family of more weight with you than Allah? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
011:092 Maulana He said: O my people, is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your backs! Surely my Lord encompasses what you do.
011:092 Pickthal He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.
011:092 Rashad He said, "O my people, does my tribe command a greater respect than GOD? Is this why you have been heedless of Him? My Lord is fully aware of everything you do.
011:092 Sarwar He asked them, "My people, is my tribe more respectable to you than God whom you have completely ignored? My Lord certainly has full control over your deeds.
011:092 Shakir He said: O my people! is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:
011:092 Sherali He replied, `O my people, is my tribe mightier with you than ALLAH? And you have cast HIM behind your backs as a thing neglected. Surely, my Lord encompasses all that you do;
011:092 Yusufali He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!
011:093
011:093 Khan "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
011:093 Maulana And, O my people, act according to your ability, I too am acting. You will come to know soon who it is on whom will light the punishment that will disgrace him, and who it is that is a liar. And watch, surely I too am watching with you.
011:093 Pickthal And, O my people! Act according to your power, lo! I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.
011:093 Rashad "O my people, go on doing what you wish, and so will I. You will certainly find out which of us will incur shameful retribution; you will find out who the liar is. Just wait in anticipation, and I will wait in anticipation along with you."
011:093 Sarwar My people, do as you wish and I will do (as I believe). You will soon know who will suffer a humiliating torment and who was the one telling lies. Wait and I too will be waiting with you."
011:093 Shakir And, O my people! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.
011:093 Sherali `And O my people, act according to your power. I, too, am acting. You will soon know on whom descends a punishment that will disgrace him, and who it is that is a liar. And wait; I too wait with you.'
011:093 Yusufali "And O my people! Do whatever ye can: I will do (my part): Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"
011:094
011:094 Khan And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saihah (torment - awful cry, etc.) seized the wrong-doers, and they lay (dead) prostrate in their homes.
011:094 Maulana And when Our decree came to pass, We delivered Shu'aib and those who believed with him by mercy from Us. And the cry overtook those who were iniquitous, so they were motionless bodies in their abodes,
011:094 Pickthal And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,
011:094 Rashad When our judgment came, we saved Shu`aib and those who believed with him, by mercy from us. As for the evil ones, they were struck by a disaster that left them dead in their homes.
011:094 Sarwar When Our decree came to pass, We mercifully saved Shu'ayb and his faithful followers. A blast struck the unjust and left them in their homes, lying motionless on their faces,
011:094 Shakir And when Our decree came to pass We delivered Shu'aib, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,
011:094 Sherali And when OUR decree came to pass WE saved Shu'aib, and those who had believed with him by OUR special mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,
011:094 Yusufali When Our decree issued, We saved Shu'aib and those who believed with him, by (special) mercy from Ourselves: But the (mighty) blast did seize the wrong-doers, and they lay prostrate in their homes by the morning,-
011:095
011:095 Khan As if they had never lived there! So away with Madyan (Midian)! As away with Thamud! (All these nations were destroyed).
011:095 Maulana As though they had never dwelt in them. So away with Midian, just as Thamud perished!
011:095 Pickthal As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar!
011:095 Rashad It was as though they never existed. Thus, Midyan perished, just like Thamoud had perished before that.
011:095 Sarwar as though they had never existed. How far from (the mercy of God) had the people of Midian gone, just as those of Thamud?
011:095 Shakir As though they had never dwelt in them; now surely perdition overtook Madyan as had perished Samood.
011:095 Sherali As though they had never dwelt therein. So perished Midian even as Thamud had perished.
011:095 Yusufali As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud!
011:096
011:096 Section 9: The Iniquitous and the Righteous
011:096 Khan And indeed We sent Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority;
011:096 Maulana And certainly We sent Moses with Our signs and a clear authority,
011:096 Pickthal And verily We sent Moses with Our revelations and a clear warrant
011:096 Rashad We sent Moses with our signs and a profound authority.
011:096 Sarwar We sent Moses to the Pharaoh and his nobles with Our miracles and a clear authority.
011:096 Shakir And certainly We sent Musa with Our communications and a clear authority,
011:096 Sherali And, surely, WE sent Moses with Our Signs and manifest authority,
011:096 Yusufali And we sent Moses, with Our Clear (Signs) and an authority manifest,

011:097
011:097 Khan To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
011:097 Maulana To Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh’s bidding was not right-directing.
011:097 Pickthal Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.
011:097 Rashad To Pharaoh and his elders. But they followed the command of Pharaoh, and Pharaoh's command was not wise.
011:097 Sarwar They followed the order of the Pharaoh but Pharaoh's orders were evil.
011:097 Shakir To Firon and his chiefs, but they followed the bidding of Firon, and Firon's bidding was not right-directing.
011:097 Sherali To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.
011:097 Yusufali Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).
011:098
011:098 Khan He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.
011:098 Maulana He will leave his people on the day of Resurrection, and bring them down to the Fire. And evil the place to which they are brought!
011:098 Pickthal He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.
011:098 Rashad He will lead his people on the Day of Resurrection, all the way to Hell; what a miserable abode to live in!
011:098 Sarwar On the Day of Judgment he will lead his people down into the hell fire. His leadership is evil and terrible is the place to which he leads!
011:098 Shakir He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.
011:098 Sherali He will go before his people on the Day of Resurrection and will lead them into the Fire. And evil indeed will be the watering-place arrived at.
011:098 Yusufali He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): But woeful indeed will be the place to which they are led!
011:099
011:099 Khan They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. How bad is the curse (in this world) pursued by another curse (in the Hereafter).
011:099 Maulana And they are overtaken by a curse in this (world), and on the day of Resurrection. Evil the gift which shall be given!
011:099 Pickthal A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).
011:099 Rashad They have incurred condemnation in this life, as well as on the Day of Resurrection; what a miserable path to follow!
011:099 Sarwar They are condemned in this world and in the life to come. Evil is the gift and the recipient!
011:099 Shakir And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.
011:099 Sherali And they are pursued by a curse in this life and on the Day of Resurrection. Evil is the gift which will be given them.
011:099 Yusufali And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!
011:100
011:100 Khan These are some of the news of the (population of) towns which We relate unto you (O Muhammad SAW); of them, some are standing, and some have been (already) reaped.
011:100 Maulana This is an account of the towns which we relate to thee. Of them are some that stand and (others) mown down.
011:100 Pickthal That is (something) of the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.
011:100 Rashad This is news from the past communities that we narrate to you. Some are still standing, and some have vanished.
011:100 Sarwar Such were the stories of the nations of the past which We tell to you, (Muhammad). Some of them were destroyed and some of them have survived.
011:100 Shakir This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.
011:100 Sherali That is part of the tidings of the ruin cities, WE relate it to thee. Of them some are standing and some have been mowed down like the harvest.
011:100 Yusufali These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time).
011:101
011:101 Khan We wronged them not, but they wronged themselves. So their aliha (gods), other than Allah, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.
011:101 Maulana And We wronged them not but they wronged themselves. And their gods whom they called upon besides Allah availed them naught when the decree of thy Lord came to pass. And they added to them naught but ruin.
011:101 Pickthal We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.
011:101 Rashad We never wronged them; they wronged their own souls. Their gods, whom they invoked beside GOD, could not help them in the least when the judgment of your Lord came. In fact, they only ensured their doom.
011:101 Sarwar We were not unjust to them but they were unjust to themselves. The idols which they worshipped instead of God were of no help to them when Our decree came to pass. The idols only brought about their destruction.
011:101 Shakir And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.
011:101 Sherali And WE did not wrong them, but they wronged themselves, and their gods on whom they called instead of ALLAH were of no avail to them at all when the decree of punishment of thy Lord came to pass; and they added to them naught but perdition.
011:101 Yusufali It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition!
011:102
011:102 Khan Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.
011:102 Maulana And such is the punishment of thy Lord, when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe.
011:102 Pickthal Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong.
011:102 Rashad Such was the retribution enforced by your Lord when the communities transgressed. Indeed, His retribution is painful, devastating.
011:102 Sarwar Thus was the punishment of your Lord when He punished the unjust people of the towns. The punishment of your Lord is certainly severe.
011:102 Shakir And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.
011:102 Sherali Such is the seizure of thy Lord when HE seizes the cities while they are doing wrong. Surely, HIS seizure is grievous and severe.
011:102 Yusufali Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

011:103
011:103 Khan Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.
011:103 Maulana Surely there is a sign in this for him who fears the chastisement of the Hereafter. That is a day on which people will be gathered together, and that is a day to be witnessed.
011:103 Pickthal Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.
011:103 Rashad This should be a lesson for those who fear the retribution of the Hereafter. That is a day when all the people will be summoned - a day to be witnessed.
011:103 Sarwar In this there is, certainly, a lesson for those who fear the torment of the next life in which all people will be gathered together
011:103 Shakir Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.
011:103 Sherali In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day on which all mankind shall be gathered together and that is the day which shall be witnessed by all.
011:103 Yusufali In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.
011:104
011:104 Khan And We delay it only for a term (already) fixed.
011:104 Maulana And We delay it not but for an appointed term.
011:104 Pickthal And We defer it only to a term already reckoned.
011:104 Rashad We have appointed a specific time for it to take place.
011:104 Sarwar during a single day. We have deferred this day for an appointed time.
011:104 Shakir And We do not delay it but to an appointed term.
011:104 Sherali And WE delay it not save for a computed term.
011:104 Yusufali Nor shall We delay it but for a term appointed.
011:105
011:105 Khan On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed.
011:105 Maulana On the day when it comes, no soul will speak except by His permission; so (some) of them will be unhappy and (others) happy.
011:105 Pickthal On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.
011:105 Rashad The day it comes to pass, no soul will utter a single word, except in accordance with His will. Some will be miserable, and some will be happy.
011:105 Sarwar On the Day of Judgment no one will speak without the permission of God. Some will be condemned and others blessed.
011:105 Shakir On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.
011:105 Sherali On the day it comes, no soul shall speak except by HIS permission; then some of them will be unfortunate and other fortunate.
011:105 Yusufali The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.
011:106
011:106 Khan As for those who are wretched, they will be in the Fire, sighing in a high and low tone.
011:106 Maulana Then as for those who are unhappy, they will be in the Fire; for them therein will be sighing and groaning --
011:106 Pickthal As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,
011:106 Rashad As for the miserable ones, they will be in Hell, wherein they sigh and wail.
011:106 Sarwar The condemned ones will live in hell fire, sighing and groaning
011:106 Shakir So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:
011:106 Sherali As to the unfortunate, they shall be in the Fire, wherein there will be for them sighing and sobbing,
011:106 Yusufali Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:
011:107
011:107 Khan They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.
011:107 Maulana Abiding therein so long as the heavens and the earth endure, except as thy Lord please. Surely thy Lord is Doer of what He intends.
011:107 Pickthal Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.
011:107 Rashad Eternally they abide therein, for as long as the heavens and the earth endure, in accordance with the will of your Lord. Your Lord is doer of whatever He wills.
011:107 Sarwar for as long as the heavens and the earth exist, unless your Lord decides otherwise. Your Lord will certainly accomplish whatever He wants.
011:107 Shakir Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.
011:107 Sherali Abiding therein, so long as the heavens and the earth endure, except as thy Lord may will. Surely, thy Lord does what HE pleases.
011:107 Yusufali They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.
011:108
011:108 Khan And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.
011:108 Maulana And as for those who are made happy, they will be in the Garden abiding therein so long as the heavens and the earth endure, except as thy Lord please -- a gift never to be cut off.
011:108 Pickthal And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.
011:108 Rashad As for the fortunate ones, they will be in Paradise. Eternally they abide therein, for as long as the heavens and the earth endure, in accordance with the will of your Lord - an everlasting reward.
011:108 Sarwar The blessed ones will live in Paradise as long as the heavens and the earth exist, unless your Lord decides to grant endless rewards to whomever He wants.
011:108 Shakir And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.
011:108 Sherali But as for the fortunate, they shall be in Heaven, abiding therein as long as the heavens and the earth endure save as thy Lord may wish - a gift that shall not be cut off.
011:108 Yusufali And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

011:109
011:109 Khan So be not in doubt (O Muhammad SAW) as to what these (pagans and polytheists) men worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.
011:109 Maulana So be not thou in doubt as to that which these worship. They worship only as their fathers worshipped before. And surely We shall pay them in full their due undiminished.
011:109 Pickthal So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.
011:109 Rashad Do not have any doubt regarding what these people worship; they worship exactly as they found their parents worshipping. We will requite them their due share fully, without reduction.
011:109 Sarwar Have no doubt that these people worship (idols). They worship what their fathers had worshipped before them. We will give them the exact recompense that they deserve.
011:109 Shakir Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.
011:109 Sherali So be thou not in doubt, O reader, concerning that which these people worship. They only worship as their fathers worshiped before, and WE shall surely pay them in full their portion undiminished.
011:109 Yusufali Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.
011:110
011:110 Section 10: Believers Comforted
011:110 Khan Indeed, We gave the Book to Musa (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).
011:110 Maulana And We certainly gave the Book to Moses, but differences arose therein. And had not a word gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting doubt about it.
011:110 Pickthal And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.
011:110 Rashad We have given Moses the scripture, but it was disputed, and if it were not for a predetermined word decreed by your Lord, they would have been judged immediately. They are full of doubt about this, suspicious.
011:110 Sarwar We gave the Book to Moses but people had different views about it. Had the Word of your Lord not been already ordained, He would have settled their differences (there and then). They are still in doubt about this.
011:110 Shakir And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.
011:110 Sherali And WE certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely the matter would have been decided between them long before, and now these people are in a disquieting doubt concerning it.
011:110 Yusufali We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.
011:111
011:111 Khan And verily, to each of them your Lord will repay their works in full. Surely, He is All- Aware of what they do.
011:111 Maulana And thy Lord will surely pay back to all their deeds in full. He indeed is Aware of what they do.
011:111 Pickthal And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.
011:111 Rashad Your Lord will surely recompense everyone for their works. He is fully Cognizant of everything they do.
011:111 Sarwar God will certainly recompense everyone according to their deeds; He knows well all that you do.
011:111 Shakir And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.
011:111 Sherali Thy Lord will certainly repay them in full, according to their works. HE is surely Well-Aware of all that they do.
011:111 Yusufali And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do.
011:112
011:112 Khan So stand (ask Allah to make) you (Muhammad SAW) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits). Verily, He is All-Seer of what you do.
011:112 Maulana Continue then in the right way as thou art commanded, as also (should) those who turn (to Allah) with thee. And be not inordinate, (O men). Surely He is Seer of what you do.
011:112 Pickthal So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.
011:112 Rashad Therefore, continue on the path you have been enjoined to follow, together with those who repented with you, and do not transgress. He is Seer of everything you do.
011:112 Sarwar (Muhammad), be steadfast (in your faith) just as you have been commanded. Those who have turned to God in repentance with you, should also be steadfast in their faith. Do not indulge in rebellion. God is certainly aware of what you do.
011:112 Shakir Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.
011:112 Sherali So stand thou upright, as thou hast been commanded, and also those who have turned to ALLAH with thee; and exceed ye not the bounds, for surely, HE sees what you do.
011:112 Yusufali Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.
011:113
011:113 Khan And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.
011:113 Maulana And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allah, then you would not be helped.
011:113 Pickthal And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.
011:113 Rashad Do not lean towards those who have transgressed, lest you incur Hell, and find no allies to help you against GOD, then end up losers.
011:113 Sarwar Do not be inclined towards the unjust ones lest you will be afflicted by the hell fire. Besides God, no one can be your protector nor will anyone be able to help you.
011:113 Shakir And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.
011:113 Sherali And incline not toward those who do wrong, lest the Fire touch you; and you will have no friend other than ALLAH, nor shall you be helped.
011:113 Yusufali And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

011:114
011:114 Khan And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).
011:114 Maulana And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful.
011:114 Pickthal Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful.
011:114 Rashad You shall observe the Contact Prayers (Salat) at both ends of the day, and during the night. The righteous works wipe out the evil works. This is a reminder for those who would take heed.
011:114 Sarwar Say your prayers in the morning, the last portion of the day, and at the beginning of the night. Good deeds do away with the bad deeds. This is a reminder for those who take heed.
011:114 Shakir And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.
011:114 Sherali And observe Prayer at the two ends of the day, and in some hours of the night. Surely, good works drive away evil ones. This is a reminder for those who would remember.
011:114 Yusufali And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):
011:115
011:115 Khan And be patient; verily, Allah loses not the reward of the good-doers.
011:115 Maulana And be patient, for surely Allah wastes not the reward of the doers of good.
011:115 Pickthal And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.
011:115 Rashad You shall steadfastly persevere, for GOD never fails to recompense the righteous.
011:115 Sarwar Exercise patience; God does not ignore the reward of those who do good.
011:115 Shakir And be patient, for surely Allah does not waste the reward of the good-doers.
011:115 Sherali And be thou steadfast; surely, ALLAH suffers not the reward of the righteous to perish.
011:115 Yusufali And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.
011:116
011:116 Khan If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasad (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them. Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimun (criminals, disbelievers in Allah, polytheists, sinners, etc.).
011:116 Maulana Why were there not then among the generations before you those possessing understanding, forbidding mischief in the earth, except a few among them whom We delivered? And the unjust pursued the enjoyment of plenty, and they were guilty.
011:116 Pickthal If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.
011:116 Rashad If only some of those among the previous generations possessed enough intelligence to forbid evil! Only a few of them deserved to be saved by us. As for the transgressors, they were preoccupied with their material luxuries; they were guilty.
011:116 Sarwar Why were there no people of understanding among those people of the destroyed towns of the past except for a few, whom we saved from destruction, to prevent people from committing evil in the land? The unjust among them indulged in worldly pleasures and so became guilty.
011:116 Shakir But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.
011:116 Sherali Why, then, were there not among the generations before you persons possessed of understanding, who would have forbidden corruption in the earth, except a few among them whom WE saved? But the wrongdoers pursued the enjoyment of the good things which they were given in plenty, and they became guilty.
011:116 Yusufali Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.
011:117
011:117 Khan And your Lord would never destroy the towns wrongfully, while their people were right-doers.
011:117 Maulana And thy Lord would not destroy the towns unjustly, while their people acted well.
011:117 Pickthal In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.
011:117 Rashad Your Lord never annihilates any community unjustly, while its people are righteous.
011:117 Sarwar Your Lord would not have destroyed those people (of the towns) for their injustice if they had tried to reform themselves.
011:117 Shakir And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.
011:117 Sherali And thy Lord would not destroy the cities unjustly while the people thereof were righteous.
011:117 Yusufali Nor would thy Lord be the One to destroy communities for a single wrong-doing, if its members were likely to mend.
011:118
011:118 Khan And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree,-
011:118 Maulana And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ,
011:118 Pickthal And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing,
011:118 Rashad Had your Lord willed, all the people would have been one congregation (of believers). But they will always dispute (the truth).
011:118 Sarwar Had your Lord wanted, He would have made all people one united nation. They still have different beliefs
011:118 Shakir And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.
011:118 Sherali And if thy Lord had enforced HIS will, HE would have surely made mankind one people; but they would not cease to differ;
011:118 Yusufali If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

011:119
011:119 Khan Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."
011:119 Maulana Except those on whom thy Lord has mercy; and for this did He create them. And the word of thy Lord is fulfilled: I shall fill hell with jinn and men, all together.
011:119 Pickthal Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.
011:119 Rashad Only those blessed with mercy from your Lord (will not dispute the truth). This is why He created them. The judgment of your Lord has already been issued: "I will fill Hell with jinns and humans, all together."
011:119 Sarwar except those upon whom God has granted His mercy. God has created them to receive mercy. The decree of your Lord that He will fill hell with both jinn and human beings has already been ordained.
011:119 Shakir Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.
011:119 Sherali Save those on whom thy Lord has had mercy, and for this has HE created them. But the word of thy Lord shall be fulfilled: `Verily, I will fill Hell with the disobedient jinn and men all together.'
011:119 Yusufali Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together.”
011:120
011:120 Khan And all that We relate to you (O Muhammad SAW) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
011:120 Maulana And all We relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this has come to thee the truth and an admonition and a reminder for the believers.
011:120 Pickthal And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.
011:120 Rashad We narrate to you enough history of the messengers to strengthen your heart. The truth has come to you herein, as well as enlightenments and reminders for the believers.
011:120 Sarwar (Muhammad), We tell you all the stories of the Messengers which will strengthen your heart. In the Quran We have revealed the Truth to you with good advice and reminders for the faithful ones.
011:120 Shakir And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.
011:120 Sherali And WE relate unto thee all the important tidings of the Messengers, whereby WE strengthen thy heart. And herein has come to thee the truth and an exhortation and a reminder for the believers.
011:120 Yusufali All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.
011:121
011:121 Khan And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
011:121 Maulana And say to those who believe not: Act according to your power, surely we too are acting;
011:121 Pickthal And say unto those who believe not: Act according to your power. Lo! We (too) are acting.
011:121 Rashad Say to those who disbelieve, "Do whatever you can, and so will we.
011:121 Sarwar Tell the unbelievers, "Do as you wish and I will do as I believe.
011:121 Shakir And say to those who do not believe: Act according to your state; surely we too are acting.
011:121 Sherali And say to those who believe not, `Act as you can, we too are acting;'
011:121 Yusufali Say to those who do not believe: "Do what ever ye can: We shall do our part;
011:122
011:122 Khan And you wait ! We (too) are waiting."
011:122 Maulana And wait, surely we are waiting (also).
011:122 Pickthal And wait! Lo! We (too) are waiting.
011:122 Rashad "Then wait; we too will wait."
011:122 Sarwar Wait, and I, too, will be waiting with you."
011:122 Shakir And wait; surely we are waiting also.
011:122 Sherali `And wait ye, we too are waiting.'
011:122 Yusufali "And wait ye! We too shall wait."
011:123
011:123 Khan And to Allah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put your trust in Him. And your Lord is not unaware of what you (people) do."
011:123 Maulana And Allah’s is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do.
011:123 Pickthal And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.
011:123 Rashad To GOD belongs the future of the heavens and the earth, and all matters are controlled by Him. You shall worship Him and trust in Him. Your Lord is never unaware of anything you do.
011:123 Sarwar To God belongs the knowledge of the unseen in the heavens and the earth and to Him do all affairs return. Worship Him and trust Him. Your Lord is not unaware of what you do.
011:123 Shakir And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.
011:123 Sherali And to ALLAH belongs the unseen in the heavens and the earth, and to HIM shall the whole affair be referred. So worship HIM and put thy trust in HIM alone. And thy Lord is not unmindful of what you do.
011:123 Yusufali To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

012:000
012:000 Translations of the Qur'an, Chapter 12: YUSUF (JOSEPH). Total Verses: 111. Revealed At: MAKKA
012:000 In the name of God, Most Gracious, Most Merciful
012:001
012:001 Section 1: Joseph's Vision
012:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, legal laws, a guidance and a blessing).
012:001 Maulana I, Allah, am the Seer. These are the verses of the Book that makes manifest.
012:001 Pickthal Alif. Lam. Ra. These are verse of the Scripture that maketh plain.
012:001 Rashad A.L.R. These (letters) are proofs of this profound scripture.
012:001 Sarwar Alif. Lam. Ra. These are the verses of the illustrious Book.
012:001 Shakir Alif Lam Ra. These are the verses of the Book that makes (things) manifest.
012:001 Sherali Alif Lam Ra. These are verses of the clear Book.
012:001 Yusufali A.L.R. These are the symbols (or Verses) of the perspicuous Book.
012:002
012:002 Khan Verily, We have sent it down as an Arabic Qur'an in order that you may understand.
012:002 Maulana Surely We have revealed it -- an Arabic Qur'an -- that you may understand.
012:002 Pickthal Lo! We have revealed it, a Lecture in Arabic, that ye may understand.
012:002 Rashad We have revealed it an Arabic Quran, that you may understand.
012:002 Sarwar We have revealed it in the Arabic language so that you (people) would understand it.
012:002 Shakir Surely We have revealed it-- an Arabic Quran-- that you may understand.
012:002 Sherali WE have revealed it - the Qur'an in Arabic - that you may understand.
012:002 Yusufali We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
012:003
012:003 Khan We relate unto you (Muhammad SAW) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an).
012:003 Maulana We narrate to thee the best of narratives, in that We have revealed to thee this Qur'an, though before this thou wast of those unaware.
012:003 Pickthal We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless.
012:003 Rashad We narrate to you the most accurate history through the revelation of this Quran. Before this, you were totally unaware.
012:003 Sarwar In revealing this Quran to you, We tell you the best of the stories of which you were unaware.
012:003 Shakir We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.
012:003 Sherali WE relate unto thee the best of narrative in that WE have revealed to thee this Qur'an though thou wast, before this among those unaware of the truth.
012:003 Yusufali We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.
012:004
012:004 Khan (Remember) when Yusuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."
012:004 Maulana When Joseph said to his father: O my father, I saw eleven stars and the sun and the moon -- I saw them making obeisance to me.
012:004 Pickthal When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.
012:004 Rashad Recall that Joseph said to his father, "O my father, I saw eleven planets, and the sun, and the moon; I saw them prostrating before me."
012:004 Sarwar When Joseph said, "Father, in my dream I saw eleven stars, the sun and the moon prostrating before me,"
012:004 Shakir When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.
012:004 Sherali Remember the time when Joseph said to his father, O my father, I saw in a dream eleven stars and the sun and the moon - I saw them making obeisance to me.'
012:004 Yusufali Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
012:005
012:005 Khan He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitan (Satan) is to man an open enemy!
012:005 Maulana He said: O my son, relate not thy dream to thy brethren, lest they devise a plan against thee. The devil indeed is an open enemy to man.
012:005 Pickthal He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.
012:005 Rashad He said, "My son, do not tell your brothers about your dream, lest they plot and scheme against you. Surely, the devil is man's worst enemy.
012:005 Sarwar his father said, "My son, do not tell your dream to your brothers lest they plot against you; satan is the sworn enemy of man.
012:005 Shakir He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.
012:005 Sherali He said, `O my dear son, relate not thy dream to thy brothers, lest they contrive a plot against thee, for Satan is to man an open enemy.
012:005 Yusufali Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

012:006
012:006 Khan "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
012:006 Maulana And thus will thy Lord choose thee and teach thee the interpretation of saying, and make His favour complete to thee and to the Children of Jacob, as He made it complete before to thy fathers, Abraham and Isaac. Surely thy Lord is Knowing, Wise.
012:006 Pickthal Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.
012:006 Rashad "Your Lord has thus blessed you, and has given you good news through your dream. He has perfected His blessings upon you and upon the family of Jacob, as He did for your ancestors Abraham and Isaac before that. Your Lord is Omniscient, Most Wise."
012:006 Sarwar Thus, your Lord will select you, teach you the interpretation of dreams, and grant His favors to you and the family of Jacob, just as He granted His favors to your fathers, Abraham and Isaac. Your Lord is certainly All-knowing and All-wise."
012:006 Shakir And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.
012:006 Sherali `And thus, as thou hast seen, thy Lord shall choose thee and teach thee the interpretations of things divine and perfect HIS favour upon thee and upon the family of Jacob as HE perfected it upon thy two forefathers - Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.'
012:006 Yusufali "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
012:007
012:007 Section 2: Plot against Joseph by his Brothers
012:007 Khan Verily, in Yusuf (Joseph) and his brethren, there were Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.
012:007 Maulana Verily in Joseph and his brethren there are signs for the inquirers.
012:007 Pickthal Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.
012:007 Rashad In Joseph and his brothers there are lessons for the seekers.
012:007 Sarwar In the story of Joseph and his brothers, there is evidence (of the truth) for those who seek to know.
012:007 Shakir Certainly in Yusuf and his brothers there are signs for the inquirers.
012:007 Sherali Surely, in Joseph and his brethren there are Signs for the inquirers;
012:007 Yusufali Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).
012:008
012:008 Khan When they said: "Truly, Yusuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error.
012:008 Maulana When they said: Certainly Joseph and his brother are dearer to our father than we, though we are a (strong) company. Surely our father is in manifest error --
012:008 Pickthal When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.
012:008 Rashad They said, "Joseph and his brother are favored by our father, and we are in the majority. Indeed, our father is far astray.
012:008 Sarwar Joseph's brothers said to one another, "There is no doubt that Joseph and his brother are more loved by our father, even though we are all his offspring. He (our father) is certainly in manifest error."
012:008 Shakir When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:
012:008 Sherali When they said to each other, `Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error;
012:008 Yusufali They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!
012:009
012:009 Khan "Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."
012:009 Maulana Slay Joseph or banish him to some (other) land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.
012:009 Pickthal (One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.
012:009 Rashad "Let us kill Joseph, or banish him, that you may get some attention from your father. Afterwards, you can be righteous people."
012:009 Sarwar Some of them suggested, "Let us kill Joseph or leave him somewhere far away from the presence of our father. Only then shall we receive equal treatment and thereafter can become righteous people".
012:009 Shakir Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.
012:009 Sherali So contrive to kill Joseph or cast him out to some distant land, so that your father's favour may become exclusively yours, and you can thereafter repent and become a righteous people.'
012:009 Yusufali "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"
012:010
012:010 Khan One from among them said: "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."
012:010 Maulana A speaker among them said: Slay not Joseph, but, if you are going to do anything, cast him down to the bottom of the well. Some of the travellers may pick him up.
012:010 Pickthal One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.
012:010 Rashad One of them said, "Do not kill Joseph; let us throw him into the abyss of the well. Perhaps some caravan can pick him up, if this is what you decide to do."
012:010 Sarwar One of them said, "Do not kill Joseph, but if you must, throw him into a dark well so that perhaps some caravan will take him away."
012:010 Shakir A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.
012:010 Sherali One of them said, `Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travelers will pick him up.
012:010 Yusufali Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

012:011
012:011 Khan They said: "O our father! Why do you not trust us with Yusuf (Joseph), - when we are indeed his well-wishers?"
012:011 Maulana They said: O our father, why dost thou not trust us with Joseph, and surely we are his sincere well-wishers?
012:011 Pickthal They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?
012:011 Rashad They said, "Our father, why do you not trust us with Joseph? We will take good care of him.
012:011 Sarwar Then they asked their father, "Why do you not trust us with Joseph? We are his well-wishers.
012:011 Shakir They said: O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:
012:011 Sherali They said, `O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?
012:011 Yusufali They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?
012:012
012:012 Khan "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
012:012 Maulana Send him with us to-morrow that he may enjoy himself and play, and we shall surely guard him well.
012:012 Pickthal Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.
012:012 Rashad "Send him with us tomorrow to run and play. We will protect him."
012:012 Sarwar Send him with us tomorrow to play with us and enjoy himself. We shall carefully protect him".
012:012 Shakir Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.
012:012 Sherali `Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.'
012:012 Yusufali "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."
012:013
012:013 Khan He [Ya'qub (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
012:013 Maulana He said: Indeed it grieves me that you should take him away and I fear lest the wolf devour him, while you are heedless of him.
012:013 Pickthal He said: Lo! in truth it saddens me that ye should take him with you, and I fear less the wolf devour him while ye are heedless of him.
012:013 Rashad He said, "I worry lest you go away with him, then the wolf may devour him while you are not watching him."
012:013 Sarwar Jacob replied, "I shall be grieved if you take him with you; I fear that some wild-beast will harm him in your absence."
012:013 Shakir He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.
012:013 Sherali He said, `It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him.'
012:013 Yusufali (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."
012:014
012:014 Khan They said: "If a wolf devours him, while we are 'Usbah (a strong group) (to guard him), then surely, we are the losers."
012:014 Maulana They said: If the wolf should devour him, while we are a (strong) company, we should then certainly be losers.
012:014 Pickthal They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.
012:014 Rashad They said, "Indeed, if the wolf devours him, with so many of us around, then we are really losers."
012:014 Sarwar They said, "If some wild-beast would be able to harm him, despite the presence of our strong group, it would certainly be a great loss to us!"
012:014 Shakir They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.
012:014 Sherali They said, `Surely, if the wolf should devour him while we are a strong party , then we shall indeed be great losers.'
012:014 Yusufali They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"
012:015
012:015 Khan So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him:"Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
012:015 Maulana So when they took him away and agreed to put him down at the bottom of the pit, We revealed to him: Thou wilt certainly inform them of this affair of theirs while they perceive not.
012:015 Pickthal Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.
012:015 Rashad When they went away with him, and unanimously decided to throw him into the abyss of the well, we inspired him: "Some day, you will tell them about all this, while they have no idea."
012:015 Sarwar When they took Joseph with them, they agreed to throw him into the well. We revealed to Joseph that (sometime) in the future at a time when they would not recognize him, he would remind them of all this.
012:015 Shakir So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.
012:015 Sherali So, when they took him away, and agreed to put him into the bottom of a deep well, and carry out the malicious design, WE sent revelation to him, saying, `Thou shalt surely one day tell them of this affair of theirs, and they did not know.'
012:015 Yusufali So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'
012:016
012:016 Khan And they came to their father in the early part of the night weeping.
012:016 Maulana And they came to the father at nightfall, weeping.
012:016 Pickthal And they came weeping to their father in the evening.
012:016 Rashad They came back to their father in the evening, weeping.
012:016 Sarwar In the evening they returned to their father weeping
012:016 Shakir And they came to their father at nightfall, weeping.
012:016 Sherali And they came to their father in the evening, weeping.
012:016 Yusufali Then they came to their father in the early part of the night, weeping.

012:017
012:017 Khan They said:"O our father! We went racing with one another, and left Yusuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."
012:017 Maulana They said: O our father, we went off racing one with another and left Joseph by our goods, so the wolf devoured him. And thou wilt not believe us, though we are truthful.
012:017 Pickthal Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.
012:017 Rashad They said, "Our father, we went racing with each other, leaving Joseph with our equipment, and the wolf devoured him. You will never believe us, even if we were telling the truth."
012:017 Sarwar and saying, "Father, we went playing and left Joseph with our belongings. A wild-beast came and devoured him. We realize that you will not believe us even though we are telling the truth".
012:017 Shakir They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.
012:017 Sherali They said, `O my father, we went forth racing with one another and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us though we are telling the truth.
012:017 Yusufali They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth.”
012:018
012:018 Khan And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert."
012:018 Maulana And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for you. So patience is goodly. And Allah is He Whose help is sought against what you describe.
012:018 Pickthal And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.
012:018 Rashad They produced his shirt with fake blood on it. He said, "Indeed, you have conspired with each other to commit a certain scheme. All I can do is resort to a quiet patience. May GOD help me in the face of your conspiracy."
012:018 Sarwar They presented him with a shirt stained with false blood. Jacob said, "Your souls have tempted you in this matter. Let us be patient and beg assistance from God if what you say is true."
012:018 Shakir And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.
012:018 Sherali And they came with false blood on his shirt. He said, `This what you say is not true but your souls have made a great thing appear light in your eyes. So comely patience is now called for. And it is ALLAH alone Whose help is sought against what you assert.'
012:018 Yusufali They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"..
012:019
012:019 Khan And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.
012:019 Maulana And there came travellers, and they sent their water-drawer and he let down his bucket. He said: O good news! This is a youth. And they concealed him as an article of merchandise, and Allah was Cognizant of what they did.
012:019 Pickthal And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.
012:019 Rashad A caravan passed by, and soon sent their waterer. He let down his bucket, then said, "How lucky! There is a boy here!" They took him along as merchandise, and GOD was fully aware of what they did.
012:019 Sarwar A caravan came by and sent their water carrier out to the well. When he drew out Joseph in his bucket, he shouted, "Glad news, a young boy!" The people of the caravan hid him amongst their belongings. God knows well what they do.
012:019 Shakir And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.
012:019 Sherali And there came a caravan of travelers and they sent their water-drawer. And he let down his bucket into the well. `Oh, good news !' said he, `Here is your youth !' And they hid him as a piece of merchandise, and ALLAH well knew what they did.
012:019 Yusufali Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!
012:020
012:020 Khan And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.
012:020 Maulana And they sold him for a small price, a few pieces of silver, and they showed no desire for him.
012:020 Pickthal And they sold him for a low price, a number of silver coins; and they attached no value to him.
012:020 Rashad They sold him for a cheap price - a few dirhams - for they did not have any need for him.
012:020 Sarwar In selling him they asked for a very small price and even then no one wanted to buy him.
012:020 Shakir And they sold him for a small price, a few pieces of silver, and they showed no desire for him.
012:020 Sherali And they sold him for a paltry price, a few dirhems, and they were not at all keen on it.
012:020 Yusufali The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

012:021
012:021 Section 3: Joseph’s Firmness under Temptation
012:021 Khan And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yusuf (Joseph) in the land, that We might teach him the interpretation of events. And Allah has full power and control over His Affairs, but most of men know not.
012:021 Maulana And the Egyptian who bought him said to his wife: Make his stay honourable. Maybe he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land, and that We might teach him the interpretation of saying. And Allah has full control over His affair, but most people know not.
012:021 Pickthal And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.
012:021 Rashad The one who bought him in Egypt said to his wife, "Take good care of him. Maybe he can help us, or maybe we can adopt him." We thus established Joseph on earth, and we taught him the interpretation of dreams. GOD's command is always done, but most people do not know.
012:021 Sarwar The Egyptian who bought him said to his wife, "Be kind to him, perhaps he will be of some benefit to us or we may adopt him." Thus, We settled Joseph in the land so that We could teach him the interpretation of dreams. God has full control over His affairs but most people do not know.
012:021 Shakir And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.
012:021 Sherali And the man from Egypt who bought him said to his wife, `Make his stay among us honourable. Maybe we will benefit from him or we may adopt him as a son.' And thus did WE establish Joseph in the land, and WE did so that WE might also teach him the interpretation of things. And ALLAH has full power over HIS decree, but most men know not.
012:021 Yusufali The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.
012:022
012:022 Khan And when he [Yusuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinun (doers of good - see V.2:112).
012:022 Maulana And when he attained his maturity, we gave him wisdom and knowledge. And thus do We reward the doers of good.
012:022 Pickthal And And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.
012:022 Rashad When he reached maturity, we endowed him with wisdom and knowledge. We thus reward the righteous.
012:022 Sarwar When he attained maturity, God gave him strength, wisdom and knowledge. Thus, do We reward those who do good.
012:022 Shakir And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.
012:022 Sherali And when he attained his age of full strength, WE granted him judgment and knowledge. And thus do WE reward those who do good.
012:022 Yusufali When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.
012:023
012:023 Khan And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful."
012:023 Maulana And she in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper.
012:023 Pickthal And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.
012:023 Rashad The lady of the house where he lived tried to seduce him. She closed the doors and said, "I am all yours." He said, "May GOD protect me. He is my Lord, who gave me a good home. The transgressors never succeed."
012:023 Sarwar His master's wife then tried to seduce him. She locked the doors and said to him, "Come on." He said, "I seek refuge in God who has given me a good place of shelter. The unjust will certainly have no happiness."
012:023 Shakir And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.
012:023 Sherali And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, `Now come.' He said, `I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'
012:023 Yusufali But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!”
012:024
012:024 Khan And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.
012:024 Maulana And certainly she desired him, and he would have desired her, were it not he had seen the manifest evidence of his Lord. Thus (it was) that We might turn away from him evil and indecency. Surely he was one of Our chosen servants.
012:024 Pickthal She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.
012:024 Rashad She almost succumbed to him, and he almost succumbed to her, if it were not that he saw a proof from his Lord. We thus diverted evil and sin away from him, for he was one of our devoted servants.
012:024 Sarwar She was determined to have him and were it not for his faith in God, he would certainly have yielded to her. Thus did We protect him from evil and indecency. He was certainly one of Our sincere servants.
012:024 Shakir And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.
012:024 Sherali And she made up her mind with regard to him, to seduce him, and he made up his mind with regard to her, to resist her. If he had not seen manifest Sign of his Lord, he could not have shown such determination. Thus did it come about that WE might turn away from him all evil and indecency. Surely, he was one of Our chosen servants.
012:024 Yusufali And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

012:025
012:025 Khan So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
012:025 Maulana And they raced with one another to the door, and she rent his shirt from behind, and they met her husband at the door. She said: What is the punishment for one who intends evil to thy wife, except imprisonment or a painful chastisement?
012:025 Pickthal And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?
012:025 Rashad The two of them raced towards the door, and, in the process, she tore his garment from the back. They found her husband at the door. She said, "What should be the punishment for one who wanted to molest your wife, except imprisonment or a painful punishment?"
012:025 Sarwar She chased him to the door, grabbed him from behind, and tore off his shirt. Suddenly, they were face to face with her husband. (Looking accusingly at Joseph) she asked her husband, "What punishment is more fitting for those who have evil desires towards your household other than imprisonment and painful torment?"
012:025 Shakir And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?
012:025 Sherali And they both raced to the door, and in the struggle she tore his shirt from behind, and they found her lord at the door. She said to him, `What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?'
012:025 Yusufali So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"
012:026
012:026 Khan He [Yusuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!
012:026 Maulana He said: She sought to seduce me. And a witness of her own family bore witness: If his shirt is rent in front, she speaks the truth and he is of the liars.
012:026 Pickthal (Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.
012:026 Rashad He said, "She is the one who tried to seduce me." A witness from her family suggested: "If his garment is torn from the front, then she is telling the truth and he is a liar.
012:026 Sarwar Joseph said, "It was she who tried to seduce me." Someone from the household in confirmation of Joseph's statement said, "If his shirt it torn from the front, she has spoken the truth and he is lying,
012:026 Shakir He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:
012:026 Sherali Joseph said, `She it was who sought to seduce me against my will.' And a witness of her household bore witness saying, `If his shirt is torn from the front, then she has spoken the truth and he is a liar;
012:026 Yusufali He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!
012:027
012:027 Khan "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
012:027 Maulana And if his shirt is rent behind, she tells a lie and he is of the truthful.
012:027 Pickthal And if his shirt is torn from behind, then she hath lied and he is of the truthful.
012:027 Rashad "And if his garment is torn from the back, then she lied, and he is telling the truth."
012:027 Sarwar but if his shirt is torn from behind, she is lying and he is speaking the truth."
012:027 Shakir And if his shirt is rent from behind, she tells a lie and he is one of the truthful.
012:027 Sherali `But if his shirt is torn from behind, then she has lied and he is of the truthful'.
012:027 Yusufali "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"
012:028
012:028 Khan So when he (her husband) saw his [(Yusuf's (Joseph)] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!
012:028 Maulana So when he saw his shirt rent behind, he said: Surely it is a device of you women. Your device is indeed great!
012:028 Pickthal So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.
012:028 Rashad When her husband saw that his garment was torn from the back, he said, "This is a woman's scheme. Indeed, your scheming is formidable.
012:028 Sarwar When the master saw that Joseph's shirt was torn from behind, he told his wife, "This is some of your womanly guile in which you are certainly skillful.
012:028 Shakir So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:
012:028 Sherali So when he saw his shirt torn from behind, he said, Surely, this is a device of you women. Your device is indeed mighty;
012:028 Yusufali So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!
012:029
012:029 Khan "O Yusuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
012:029 Maulana O Joseph, turn aside from this. And (O my wife), ask forgiveness for thy sin. Surely thou are one of the sinful.
012:029 Pickthal O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty.
012:029 Rashad "Joseph, disregard this incident. As for you (my wife), you should seek forgiveness for your sin. You have committed an error."
012:029 Sarwar Joseph, stay away from such affairs and you, woman, ask forgiveness for your sin; the guilt is yours."
012:029 Shakir O Yusuf! turn aside from this; and (O my wife)! ask forgiveness for your fault, surely you are one of the wrong-doers.
012:029 Sherali `O Joseph, do thou overlook this mischief and thou, O woman, ask forgiveness for thy sin. Certainly thou art of the guilty.'
012:029 Yusufali "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

012:030	
012:030	Section 4: Joseph is Imprisoned
012:030 Khan	And women in the city said: "The wife of Al- 'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."
012:030 Maulana	And the women in the city said: The chief's wife seeks to seduce her slave. He has indeed affected her deeply with (his) love. Truly we see her in manifest error.
012:030 Pickthal	And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.
012:030 Rashad	Some women in the city gossiped: "The governor's wife is trying to seduce her servant. She is deeply in love with him. We see that she has gone astray."
012:030 Sarwar	Some of the women in the town started to gossip saying, "The King's wife has tried to seduce her servant and has fallen madly in love with him. We think that she is in manifest error".
012:030 Shakir	And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.
012:030 Sherali	And the women in the city said, `The wife of Aziz seek to seduce her slave-boy against his will. He has infatuated her with love. Indeed we see her in manifest error.'
012:030 Yusufali	Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."
012:031	
012:031 Khan	So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"
012:031 Maulana	So when she heard of their device, she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Joseph): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Holy Allah! This is not a mortal! This is but a noble angel.
012:031 Pickthal	And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.
012:031 Rashad	When she heard of their gossip, she invited them, prepared for them a comfortable place, and gave each of them a knife. She then said to him, "Enter their room." When they saw him, they so admired him, that they cut their hands. They said, "Glory be to GOD, this is not a human being; this is an honorable angel."
012:031 Sarwar	When she heard their gossiping, she invited them to her house for a banquet and gave a knife to each of them. Then she told Joseph to appear before them. When they saw Joseph, they were so amazed that they cut their hands and said, "Goodness gracious! He is not a mortal but is a charming angel!".
012:031 Shakir	So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from inperfection); this is not a mortal; this is but a noble angel.
012:031 Sherali	And when she heard of their sly whisperings, she sent for them and prepared for them a repast, and gave everyone of them a knife and then said to Joseph, `Come forth to them.' And when they saw him they found him to be a person of great dignity and in their amazement cut their hands, and said, ALLAH be glorified ! This is not a human being; this is but a noble angel.'
012:031 Yusufali	When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"
012:032	
012:032 Khan	She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."
012:032 Maulana	She said: This is he about whom you blamed me. And certainly I sought to seduce him, but he was firm in continence. And if he do not what I bid him, he shall certainly be imprisoned, and he shall certainly be of the abject.
012:032 Pickthal	She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.
012:032 Rashad	She said, "This is the one you blamed me for falling in love with. I did indeed try to seduce him, and he refused. Unless he does what I command him to do, he will surely go to prison, and will be debased."
012:032 Sarwar	She said, "This is the one on whose account you subjected me to all this blame. I tried to seduce him but he abstained. If he does not yield to me, I shall order him to be locked up in prison to make him humble."
012:032 Shakir	She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.
012:032 Sherali	She said, `And this is he whom you blamed me. I did seek to seduce him against his will, but he preserved himself from sin. And now if he do not what I bid him, he shall certainly be imprisoned and become one of the humbled.'
012:032 Yusufali	She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

012:033
012:033 Khan He said:"O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."
012:033 Maulana He said: My Lord, the prison is dearer to me than that to which they invite me. And if Thou turn not away their device from me, I shall yearn towards them and be of the ignorant.
012:033 Pickthal He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.
012:033 Rashad He said, "My Lord, the prison is better than giving in to them. Unless You divert their scheming from me, I may desire them and behave like the ignorant ones."
012:033 Sarwar Joseph said, "Lord, prison is dearer to me than that which women want me to do. Unless You protect me from their guile, I shall be attracted to them in my ignorance".
012:033 Shakir He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.
012:033 Sherali Thereupon Joseph prayed: `O my Lord, prison is dearer to me than what they invite me to do; and unless thou turn away their guile from me I shall be inclined towards them and be of the ignorant.'
012:033 Yusufali He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."
012:034
012:034 Khan So his Lord answered his invocation and turned away from him their plot. Verily, He is the All- Hearer, the All-Knower.
012:034 Maulana So his Lord accepted his prayer and turned away their device from him. Surely He is the Hearer, the Knower.
012:034 Pickthal So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.
012:034 Rashad His Lord answered his prayer and diverted their scheming from him. He is the Hearer, the Omniscient.
012:034 Sarwar His Lord heard his prayers and protected him from their guile; He is All-hearing and All-knowing.
012:034 Shakir Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.
012:034 Sherali So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.
012:034 Yusufali So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).
012:035
012:035 Khan Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.
012:035 Maulana Then it occurred to them after they had seen the signs that they should imprison him till a time.
012:035 Pickthal And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.
012:035 Rashad Later, they saw to it, despite the clear proofs, that they should imprison him for awhile.
012:035 Sarwar Even after Joseph had been found innocent of any crime, the King and his people decided to imprison him for an appointed time (so that people would forget the incident).
012:035 Shakir Then it occurred to them after they had seen the signs that they should imprison him till a time.
012:035 Sherali Then it occurred to them (the chiefs) after they had seen the Signs of his innocence that to preserve their good name, they should imprison him for a time.
012:035 Yusufali Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.
012:036
012:036 Section 5: Joseph's Preaching in the Prison
012:036 Khan And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinun (doers of good - see V.2:112)."
012:036 Maulana And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation; surely we see thee to be of the doers of good.
012:036 Pickthal And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).
012:036 Rashad Two young men were in the prison with him. One of them said, "I saw (in my dream) that I was making wine," and the other said, "I saw myself carrying bread on my head, from which the birds were eating. Inform us of the interpretation of these dreams. We see that you are righteous."
012:036 Sarwar Two young men were also sent to serve prison sentences (for different reasons). One of them said, "I had a dream in which I was brewing wine." The other one said, "In my dream I was carrying some bread on my head and birds were eating that bread." They asked Joseph if he would interpret their dreams. They said, "We believe you to be a righteous person."
012:036 Shakir And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.
012:036 Sherali And with him there entered the prison two young men. One of them said, `I see myself in a dream pressing wine.' And the other said, `I see myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.'
012:036 Yusufali Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

012:037
012:037 Khan He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan'aniun of Egypt who were polytheists and used to worship sun and other false deities).
012:037 Maulana He said: The food with which you are fed shall not come to you, but I shall inform you of its interpretation before it comes to you. This is of what my Lord has taught me. Surely I have forsaken the religion of a people who believe not in Allah, and are deniers of the Hereafter.
012:037 Pickthal He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
012:037 Rashad He said, "If any food is provided to you, I can inform you about it before you receive it. This is some of the knowledge bestowed upon me by my Lord. I have forsaken the religion of people who do not believe in GOD, and with regard to the Hereafter, they are really disbelievers.
012:037 Sarwar (Joseph) said, "To prove that my interpretation of your dream is true, I can tell you what kind of food you will receive even before it comes to you. My Lord has given me such talents. I have given up the tradition of the people who do not believe in God and the Day of Judgment
012:037 Shakir He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:
012:037 Sherali He replied, `The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in ALLAH and who are disbelievers in the Hereafter;
012:037 Yusufali He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.
012:038
012:038 Khan "And I have followed the religion of my fathers, - Ibrahim (Abraham), Ishaque (Isaac) and Ya'qub (Jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him).
012:038 Maulana And I follow the religion of my fathers, Abraham and Isaac and Jacob. It beseems us not to associate aught with Allah. This is by Allah’s grace upon us and on mankind, but most people give not thanks.
012:038 Pickthal And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.
012:038 Rashad "And I followed instead the religion of my ancestors, Abraham, Isaac, and Jacob. We never set up any idols beside GOD. Such is the blessing from GOD upon us and upon the people, but most people are unappreciative.
012:038 Sarwar and I have embraced the religion of my fathers, Abraham, Isaac, and Jacob. We are not supposed to consider anything equal to God. This is part of God's blessing to us and the people, but most people do not give thanks.
012:038 Shakir And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:
012:038 Sherali `And I have followed the religion of my fathers - Abraham and Isaac and Jacob. It behoves us not to associate anything as partner with ALLAH. This is of ALLAH's grace upon us and upon mankind, but most men are ungrateful;
012:038 Yusufali "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.
012:039
012:039 Khan "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?
012:039 Maulana O my two fellow-prisoners, are sundry lords better or Allah the One, the Supreme?
012:039 Pickthal O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?
012:039 Rashad "O my prison mates, are several gods better, or GOD alone, the One, the Supreme?
012:039 Sarwar "My fellow-prisoners can many different masters be considered better than One All-dominant God?.
012:039 Shakir O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?
012:039 Sherali `O my two companions of the prison, are many lords differing among themselves better or ALLAH, the One, the Most Supreme?
012:039 Yusufali "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?
012:040
012:040 Khan "You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.
012:040 Maulana You serve not besides Him but names which you have named, you and your fathers -- Allah has sent down no authority for them. Judgment is only Allah’s. He has commanded that you serve none but Him. This is the right religion, but most people know not.
012:040 Pickthal Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.
012:040 Rashad "You do not worship beside Him except innovations that you have made up, you and your parents. GOD has never authorized such idols. All ruling belongs to GOD, and He has ruled that you shall not worship except Him. This is the perfect religion, but most people do not know.
012:040 Sarwar What you worship instead of God are no more than empty names that you and your fathers have given to certain things. God has not given any authority to such names. Judgment belongs to no one but God. He has commanded you to worship nothing but Him. This is the only true religion, but most people do not know.
012:040 Shakir You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:
012:040 Sherali You worship nothing besides ALLAH, but mere names that you have named, you and your fathers; ALLAH has sent down no authority for that. The decision rest with ALLAH alone. HE has commanded that you shall not worship anything, save HIM. That is the right religion, but most men know not;
012:040 Yusufali "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...

012:041
012:041 Khan "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
012:041 Maulana O my two fellow-prisoners, as for one of you, he will serve wine for his lord to drink; and as for the other, he will be crucified, so that the birds will eat from his head. The matter is decreed concerning which you inquired.
012:041 Pickthal O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.
012:041 Rashad "O my prison mates, one of you will be the wine butler for his lord, while the other will be crucified - the birds will eat from his head. This settles the matter about which you have inquired."
012:041 Sarwar "Fellow-prisoners, your dreams tell that one of you will serve wine to his master and the other will be crucified and his head consumed by the birds. Judgment has already been passed about the meaning of the dreams that you asked about."
012:041 Shakir O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.
012:041 Sherali `O my two companions of the prison, as for one of you he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. The matter about which you inquired has been decreed.'
012:041 Yusufali "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...
012:042
012:042 Khan And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitan (Satan) made him forget to mention it to his Lord [or Satan made [(Yusuf (Joseph)] to forget the remembrance of his Lord (Allah) as to ask for His Help, instead of others]. So [Yusuf (Joseph)] stayed in prison a few (more) years.
012:042 Maulana And he said to him whom he knew would be delivered of the two: Remember me with thy lord. But the devil caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.
012:042 Pickthal And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.
012:042 Rashad He then said to the one to be saved "Remember me at your lord." Thus, the devil caused him to forget his Lord, and, consequently, he remained in prison a few more years.
012:042 Sarwar Joseph asked the one, whom he knew would not be executed, to mention his case to his Lord. Satan caused that man to forget all about Joseph and his case. Thus, Joseph remained in prison for some years.
012:042 Shakir And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.
012:042 Sherali And of the two he said to him whom he thought to be the one who would be released, `Mention me to thy lord.' But Satan caused him to forget mentioning it to his lord, so he remained in prison for some years.
012:042 Yusufali And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.
012:043
012:043 Section 6: The King’s Vision Interpreted by Joseph
012:043 Khan And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
012:043 Maulana And the King said: I have seen seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry. O chiefs, explain to me my dream, if you can interpret the dream.
012:043 Pickthal And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.
012:043 Rashad The king said, "I saw seven fat cows being devoured by seven skinny cows, and seven green spikes (of wheat), and others shriveled. O my elders, advise me regarding my dream, if you know how to interpret the dreams."
012:043 Sarwar (Sometimes later), the King dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to.
012:043 Shakir And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs! explain to me my dream, if you can interpret the dream.
012:043 Sherali And the King said to his courtiers, `I see in a dream seven fat kine which seven lean ones were eating, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret dreams.'
012:043 Yusufali The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions.”
012:044
012:044 Khan They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
012:044 Maulana They said: Confused dreams and we know not the interpretation of dreams.
012:044 Pickthal They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.
012:044 Rashad They said, "Nonsense dreams. When it comes to the interpretation of dreams, we are not knowledgeable."
012:044 Sarwar They replied, "It is a confused dream and we do not know the meaning of such dreams."
012:044 Shakir They said: Confused dreams, and we do not know the interpretation of dreams.
012:044 Sherali They replied, `These are confused dreams and we do not know the interpretation of confused dreams.'
012:044 Yusufali They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams.”

012:045
012:045 Khan Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."
012:045 Maulana And of the two, he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so send me.
012:045 Pickthal And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.
012:045 Rashad The one who was saved (from the prison) said, now that he finally remembered, "I can tell you its interpretation, so send me (to Joseph)."
012:045 Sarwar The man who was in prison with Joseph and who was released, recalled after so many years Joseph's (ability to interpret dreams) and said, "I can tell you the meaning of this dream if you allow me to go (to the prison and ask the man who knows the meanings of dreams)."
012:045 Shakir And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:
012:045 Sherali And he of the two who was released and who now remembered after a time, said, `I will let you know its interpretation, therefore, send ye me.'
012:045 Yusufali But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."
012:046
012:046 Khan (He said): "O Yusuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
012:046 Maulana Joseph, O truthful one, explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.
012:046 Pickthal (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.
012:046 Rashad "Joseph my friend, inform us about seven fat cows being devoured by seven skinny cows, and seven green spikes, and others shriveled. I wish to go back with some information for the people."
012:046 Sarwar (He went to the prison) and said to Joseph, "You are a man of truth. Would you tell me the meaning of a dream in which seven fat cows eat up seven lean ones and the meaning of seven green ears of corn and seven dry ones? I hope you can tell me the right meaning and save people from confusion."
012:046 Shakir Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.
012:046 Sherali And he came to Joseph and said, `Joseph ! O thou man of truth, explain to us the meaning of seeing in a dream seven fat kine which seven lean ones devour, and of seven green ears of corn and seven others withered; that I may return to the people so that they may know the interpretation.'
012:046 Yusufali "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."
012:047
012:047 Khan [(Yusuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat.
012:047 Maulana He said: You shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat.
012:047 Pickthal He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.
012:047 Rashad He said, "What you cultivate during the next seven years, when the time of harvest comes, leave the grains in their spikes, except for what you eat.
012:047 Sarwar (Joseph) said, "Cultivate your lands for seven years as usual and preserve the produce with its ears each year except the little amount that you will consume.
012:047 Shakir He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.
012:047 Sherali Joseph replied, `You shall sow for seven years, working diligently throughout; then leave, what you reap in its ear, except a little which you shall eat;
012:047 Yusufali (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.
012:048
012:048 Khan "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
012:048 Maulana Then after that will come seven years of hardship, which will eat away all you have beforehand stored for them, except a little which you have preserved.
012:048 Pickthal Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.
012:048 Rashad "After that, seven years of drought will come, which will consume most of what you stored for them.
012:048 Sarwar After this will ensue seven years of famine in which all the grain that you have stored will be consumed except a small quantity.
012:048 Shakir Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:
012:048 Sherali `Then shall come after that seven hard years, which shall consume all that you shall have laid by in advance for them except a little which you may preserve;
012:048 Yusufali "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.
012:049
012:049 Khan "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
012:049 Maulana Then after that will come a year in which people will have rain in which they will press (grapes).
012:049 Pickthal Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).
012:049 Rashad "After that, a year will come that brings relief for the people, and they will, once again, press juice."
012:049 Sarwar Then there will be a year with plenty of rain and people will have sufficient milk and other produce."
012:049 Shakir Then there will come after that a year in which people shall have rain and in which they shall press (grapes).
012:049 Sherali `Then shall come after that a year in which people shall be relieved and which they shall give presents to each other.
012:049 Yusufali "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

012:050
012:050 Section 7: Joseph Cleared of the Charges
012:050 Khan And the king said: "Bring him to me." But when the messenger came to him, [Yusuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.'"
012:050 Maulana And the king said: Bring him to me. So when the messenger came to him, he said: Go back to thy lord and ask him, what is the case of the women who cut their hands. Surely my Lord knows their device.
012:050 Pickthal And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.
012:050 Rashad The king said, "Bring him to me." When the messenger came to him, he said, "Go back to your lord and ask him to investigate the women who cut their hands. My Lord is fully aware of their schemes."
012:050 Sarwar The King ordered his people to bring Joseph into his presence. When the messenger came to Joseph, he (Joseph) said, "Ask your master about the women who cut their hands. My Lord knows all about their guile".
012:050 Shakir And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.
012:050 Sherali And the King said, `Bring him to me.' But when the messenger came to him, he said, `Go back to thy lord and ask him how fare the women who cut their hands; for, my Lord well knows their crafty design.'
012:050 Yusufali So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."
012:051
012:051 Khan (The King) said (to the women): "What was your affair when you did seek to seduce Yusuf (Joseph)?" The women said: "Allah forbid! No evil know we against him!" The wife of Al-'Aziz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."
012:051 Maulana (The king) said: What was your affair when you sought to seduce Joseph? They said: Holy Allah! We knew of no evil on his part. The chief's wife said: Now has the truth become manifest. I sought to seduce him and he is surely of the truthful.
012:051 Pickthal He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.
012:051 Rashad (The king) said (to the women), "What do you know about the incident when you tried to seduce Joseph?" They said, "GOD forbid; we did not know of anything evil committed by him." The wife of the governor said, "Now the truth has prevailed. I am the one who tried to seduce him, and he was the truthful one.
012:051 Sarwar The King asked the women about their attempt to seduce Joseph. They replied, "God forbid! We do not know of any bad in Joseph." The wife of the King said, "Now the truth has come to light. It was I who tried to seduce Joseph. He is, certainly, a truthful man."
012:051 Shakir He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.
012:051 Sherali The King said to the women, `What was the truth of that matter of yours when you sought to seduce Joseph against his will?' They said, `He kept away from sin for fear of ALLAH - we have known no evil against him.' The wife of Aziz said, `Now has the truth come to light. It was I who sought to seduce him against his will and surely, he is of the truthful.'
012:051 Yusufali (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).
012:052
012:052 Khan [Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.
012:052 Maulana This is that he might know that I have not been unfaithful to him in secret, and that Allah guides not the device of the unfaithful.
012:052 Pickthal (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.
012:052 Rashad "I hope that he will realize that I never betrayed him in his absence, for GOD does not bless the schemes of the betrayers.
012:052 Sarwar (Joseph said), "This proves that I was not disloyal to the King in his absence. God does not grant success to the efforts of disloyal people.
012:052 Shakir This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.
012:052 Sherali Joseph said, I ask for this inquiry to be made so that the Aziz might know that I was not unfaithful to him in his absence and that ALLAH suffers not the device of the unfaithful to succeed;
012:052 Yusufali "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.
012:053
012:053 Part 13.
012:053 Khan "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
012:053 Maulana And I call not myself sinless; surely (man's) self is wont to command evil, except those on whom my Lord has mercy. Surely my Lord is Forgiving, Merciful.
012:053 Pickthal I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.
012:053 Rashad "I do not claim innocence for myself. The self is an advocate of vice, except for those who have attained mercy from my Lord. My Lord is Forgiver, Most Merciful."
012:053 Sarwar "I do not think that I am free from weakness; all human souls are susceptible to evil except for those to whom my Lord has granted mercy. My Lord is certainly All-forgiving and All-merciful."
012:053 Shakir And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.
012:053 Sherali `And I do not hold my own self to be free from weakness - surely the soul is prone to enjoin evil - save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'
012:053 Yusufali "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful."

012:054
012:054 Khan And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
012:054 Maulana And the king said: Bring him to me, I will choose him for myself. So when he talked with him, he said: Surely thou art in our presence to-day dignified, trusted.
012:054 Pickthal And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.
012:054 Rashad The king said, "Bring him to me, so I can hire him to work for me." When he talked with him, he said, "Today, you have a prominent position with us."
012:054 Sarwar The King ordered his men to bring Joseph before him. He wanted to grant him a high office. The King said to Joseph, "From now on you will be an honored and trusted person among us".
012:054 Shakir And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.
012:054 Sherali And the King said, `Bring him to me that I may take him specially for my own person. And when he had spoken to him, he said, `Thou art this day a person of established position and trust with us.'
012:054 Yusufali So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!
012:055
012:055 Khan [Yusuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).
012:055 Maulana He said: Place me (in authority) over the treasures of the land; surely I am a good keeper, knowing well.
012:055 Pickthal He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.
012:055 Rashad He said, "Make me the treasurer, for I am experienced in this area and knowledgeable."
012:055 Sarwar Joseph said, "Put me in charge of the treasuries of the land. I know how to manage them."
012:055 Shakir He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.
012:055 Sherali Joseph said, `Appoint me over the treasures of the land, for I am a good keeper, and possessed of knowledge of these matters.'
012:055 Yusufali (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."
012:056
012:056 Khan Thus did We give full authority to Yusuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of Al-Muhsinun (the good doers - see V.2:112).
012:056 Maulana And thus did We give to Joseph power in the land -- he had mastery in it wherever he liked. We bestow Our mercy on whom We please, and We waste not the reward of the doers of good.
012:056 Pickthal Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.
012:056 Rashad We thus established Joseph on earth, ruling as he wished. We shower our mercy upon whomever we will, and we never fail to recompense the righteous.
012:056 Sarwar Thus, We settled Joseph in the land to live wherever he wanted. We grant a due share of Our mercy to whomever We want and We do not ignore the reward of the righteous ones.
012:056 Shakir And thus did We give to Yusuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.
012:056 Sherali And thus did WE establish Joseph in the land. He dwelt therein wherever he pleased. WE bestow Our mercy on whomsoever WE please and WE suffer not the reward of the righteous to be lost.
012:056 Yusufali Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.
012:057
012:057 Khan And verily, the reward of the Hereafter is better for those who believe and used to fear Allah and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
012:057 Maulana And certainly the reward of the Hereafter is better for those who believe and guard against evil.
012:057 Pickthal And the reward of the Hereafter is better, for those who believe and ward off (evil).
012:057 Rashad Additionally, the reward in the Hereafter is even better for those who believe and lead a righteous life.
012:057 Sarwar The reward in the next life is certainly better for the faithful ones who have observed piety in this life.
012:057 Shakir And certainly the reward of the hereafter is much better for those who believe and guard (against evil).
012:057 Sherali And surely the reward of the Hereafter, is better for those who believe and fear God.
012:057 Yusufali But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.
012:058
012:058 Section 8: Joseph helps his Brothers
012:058 Khan And Yusuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.
012:058 Maulana And Joseph's brethren came and went in to him, and he knew them, while they recognized him not.
012:058 Pickthal And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.
012:058 Rashad Joseph's brothers came; when they entered, he recognized them, while they did not recognize him.
012:058 Sarwar Joseph's brothers came to him. When they entered his court, he recognized them. They did not know him.
012:058 Shakir And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.
012:058 Sherali And Joseph's brethren came and presented themselves before him; and he knew them, but they recognized him not.
012:058 Yusufali Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

012:059
012:059 Khan And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?
012:059 Maulana And when he furnished them with their provision, he said: Bring to me a brother of yours from your father. See you not that I give full measure and that I am the best of hosts?
012:059 Pickthal And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?
012:059 Rashad After he provided them with their provisions, he said, "Next time, bring with you your half-brother. Do you not see that I give full measure, and treat you generously?
012:059 Sarwar When he had furnished them with provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain; I am a polite host.
012:059 Shakir And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?
012:059 Sherali And when he had provided them with their provision, he said, `Bring me your brother on your father's side. Do you not see that I give you full measure of corn and that I am the best of hosts?
012:059 Yusufali And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?
012:060
012:060 Khan "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."
012:060 Maulana But if you bring him not to me, you shall have no measure (of corn) from me, nor shall you come near me.
012:060 Pickthal And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.
012:060 Rashad "If you fail to bring him to me, you will get no share from me; you will not even come close."
012:060 Sarwar If you do not bring him, do not come to us for we shall not give you any more grain."
012:060 Shakir But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.
012:060 Sherali `But if you bring him not to me, then there shall be no measure of corn for you from me, nor shall you come near me.'
012:060 Yusufali "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."
012:061
012:061 Khan They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
012:061 Maulana They said: We shall strive to make his father yield about him, and we are sure to do (it).
012:061 Pickthal They said: We will try to win him from his father: that we will surely do.
012:061 Rashad They said, "We will negotiate with his father about him. We will surely do this."
012:061 Sarwar Joseph's brothers said, "We shall try to influence his father to send him with us and we shall be successful".
012:061 Shakir They said: We will strive to make his father yield in respect of him, and we are sure to do (it).
012:061 Sherali They replied, `We shall try to induce his father to part with him and we will certainly do it.'
012:061 Yusufali They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."
012:062
012:062 Khan And [Yusuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.
012:062 Maulana And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.
012:062 Pickthal He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.
012:062 Rashad He then instructed his assistants: "Put their goods back in their bags. When they find them upon their return to their family, they may come back sooner."
012:062 Sarwar Then Joseph told his people to put his brothers' money back into their bags so that perhaps they would recognize it, when at home, and come back to Egypt once again.
012:062 Shakir And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.
012:062 Sherali And he said to his servants, `Put their money back into their saddle-bags that they may recognize it when they return to their family; haply, they may come back.'
012:062 Yusufali And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.
012:063
012:063 Khan So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
012:063 Maulana So when they returned to their father, they said: O our father, the measure is withheld from us, so send with us our brother that we may get the measure, and we will surely guard him.
012:063 Pickthal So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.
012:063 Rashad When they returned to their father, they said, "Our father, we can no longer get any provisions, unless you send our brother with us. We will take good care of him."
012:063 Sarwar When they returned to their father, they told him, "Father, (unless we take our brother) they will refuse us one further measure of grain. Send our brother with us so that we can obtain that measure. We shall watch over him carefully".
012:063 Shakir So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.
012:063 Sherali And when they returned to their father, they said, `O our father, any further measure of corn has been denied us, so send with us our brother that we may obtain our measure, and we will surely be able to take care of him.'
012:063 Yusufali Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

012:064	
012:064 Khan	He said: "Can I entrust him to you except as I entrusted his brother [Yusuf (Joseph)] to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."
012:064 Maulana	He said: Can I trust you with him, except as I trusted you with his brother before. So Allah is the best Keeper, and He is the most Merciful of those who show mercy.
012:064 Pickthal	He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.
012:064 Rashad	He said, "Shall I trust you with him, as I trusted you with his brother before that? GOD is the best Protector, and, of all the merciful ones, He is the Most Merciful."
012:064 Sarwar	Jacob replied, "How can I trust you after what happened to his brother before? Only God is the best Protector. His mercy is far greater than that of others."
012:064 Shakir	He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.
012:064 Sherali	He said, `Can I trust you with him, except with the same result as when I trusted you with his brother before. But ALLAH is the Best Protector, And HE is the Most Merciful of those who show mercy.'
012:064 Yusufali	He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"
012:065	
012:065 Khan	And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
012:065 Maulana	And when they opened their goods, they found their money returned to them. They said: O our father, what (more) can we desire? This is our property returned to us, and we shall bring corn for our family and guard our brother, and have in addition the measure of a camel-load. This is an easy measure.
012:065 Pickthal	And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.
012:065 Rashad	When they opened their bags, they found their goods returned to them. They said, "Our father, what more can we ask for? Here are our goods returned to us. We can thus provide for our family, protect our brother, and receive one more camel-load. This is certainly a profitable deal."
012:065 Sarwar	When they opened their baggage, they found that their money had been returned to them. They said, "Father, what more do we want? Our money has been given back to us. We can buy more provisions with this for our family. We shall protect our brother and have one more camel load of grain which is easy to get".
012:065 Shakir	And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.
012:065 Sherali	And when they unpacked their goods, they found their money returned to them. They said, `O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have an extra measure of a camel-load. That is a measure which is easy to obtain.'
012:065 Yusufali	Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.
012:066	
012:066 Khan	He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allah is the Witness over what we have said."
012:066 Maulana	He said: I will be no means send him with you, until you give me a firm covenant in Allah's name that you will bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is Guardian over what we say.
012:066 Pickthal	He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.
012:066 Rashad	He said, "I will not send him with you, unless you give me a solemn pledge before GOD that you will bring him back, unless you are utterly overwhelmed." When they gave him their solemn pledge, he said, "GOD is witnessing everything we say."
012:066 Sarwar	(Jacob) said, "I shall not send him with you until you solemnly promise me before God to return him to me unless you are prevented from doing so." When they gave their promise, he said, "God is the Witness of what we have said".
012:066 Shakir	He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.
012:066 Sherali	He said, `I will not send him with you until you give me a solemn promise in the name of ALLAH that you will surely bring him to me, unless it be that you are encompassed.' And when they had given him their solemn promise, he said, `ALLAH watches over what we say.'
012:066 Yusufali	(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

012:067
012:067 Khan And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him."
012:067 Maulana And he said: O my sons, enter not by one gate but enter by different gates. And I can avail you naught against Allah. Judgment is only Allah’s. On Him I rely, and on Him let the reliant rely.
012:067 Pickthal And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.
012:067 Rashad And he said, "O my sons, do not enter from one door; enter through separate doors. However, I cannot save you from anything that is predetermined by GOD. To GOD belongs all judgments. I trust in Him, and in Him shall all the trusters put their trust."
012:067 Sarwar Jacob then told his sons, "Do not enter the town all together by a single gate, but each of you enter separately. I cannot help you against (the decree of) God. Everyone's destiny is in His hands. I put my trust in Him. Whoever needs a trustee must put his trust in God."
012:067 Shakir And he said: O my sons ! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.
012:067 Sherali And he said, `O my sons, enter not by one gate, but enter by different gates, and I can avail you naught against ALLAH. The decision rest only with ALLAH. In HIM do I put my trust and in HIM let all who would trust put their trust.'
012:067 Yusufali Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him.”
012:068
012:068 Khan And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qub's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
012:068 Maulana And when they entered as their father had bidden them, it availed them naught against Allah, but (it was only) a desire in the soul of Jacob, which he satisfied. And surely he was possessed of knowledge, because we had given him knowledge, but most people know not.
012:068 Pickthal And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.
012:068 Rashad When they went (to Joseph), they entered in accordance with their father's instructions. Although this could not change anything decreed by GOD, Jacob had a private reason for asking them to do this. For he possessed certain knowledge that we taught him, but most people do not know.
012:068 Sarwar Even though they entered the town as their father had told them, it would not have been of any avail to them against the decree of God. It only served to satisfy Jacob's desire and judgment. He was certainly well versed by Our instruction, but most people do not know.
012:068 Shakir And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.
012:068 Sherali And when they entered in the manner their father had commanded them, Jacob's purpose was fulfilled but it could not avail them anything against ALLAH, except that there was a desire in Jacob's mind which he thus satisfied; and he was surely possessed of great knowledge WE had taught him, but most men know not.
012:068 Yusufali And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.
012:069
012:069 Section 9: The Youngest Brother
012:069 Khan And when they went in before Yusuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily!I am your brother, so grieve not for what they used to do."
012:069 Maulana And when they went in to Joseph, he lodged his brother with himself, saying: I am thy brother, so grieve not at what they do.
012:069 Pickthal And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.
012:069 Rashad When they entered Joseph's place, he brought his brother closer to him and said, "I am your brother; do not be saddened by their actions."
012:069 Sarwar When they entered Joseph's court, he gave lodging to his own brother (Benjamin) and said, "I am your brother. Do not feel sad about whatever they had done".
012:069 Shakir And when they went in to Yusuf. he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.
012:069 Sherali And when they visited Joseph, he lodge his brother with himself. And he said, `I am thy brother; so grieve not at they have been doing.'
012:069 Yusufali Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings.”
012:070
012:070 Khan So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"
012:070 Maulana Then when he furnished them with their provision, (some one) placed the drinking-cup in his brother’s bag. Then a crier cried out: O caravan, you are surely thieves!
012:070 Pickthal And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!
012:070 Rashad When he provided them with their provisions, he placed the drinking cup in his brother's bag, then an announcer announced: "The owners of this caravan are thieves."
012:070 Sarwar When he had furnished them with provisions, he placed the King's drinking cup in his own brother's baggage. Then someone shouted, "People of the caravan, you are thieves!"
012:070 Shakir So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.
012:070 Sherali And when he had given them their provisions, he put the drinking cup in his brothers saddle-bag. Then a crier cried. 'O ye men of the caravan, you are surely thieves.'
012:070 Yusufali At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!”

012:071
012:071 Khan They, turning towards them, said: "What is it that you have missed?"
012:071 Maulana They said, while they turned towards them: What is it that you miss?
012:071 Pickthal They cried, coming toward them: What is it ye have lost?
012:071 Rashad They said, as they came towards them, "What did you lose?"
012:071 Sarwar Joseph's brothers turned around and asked, "What is missing?".
012:071 Shakir They said while they were facing them: What is it that you miss?
012:071 Sherali They said, turning around towards them, `What is that you miss?'
012:071 Yusufali They said, turning towards them: "What is it that ye miss?"
012:072
012:072 Khan They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."
012:072 Maulana They said: We miss the king’s drinking-cup, and he who brings it shall have a camel-load, and I m responsible for it.
012:072 Pickthal They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.
012:072 Rashad They said, "We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this."
012:072 Sarwar They were told, "The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that".
012:072 Shakir They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.
012:072 Sherali They replied, `We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.'
012:072 Yusufali They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it.”
012:073
012:073 Khan They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
012:073 Maulana They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves.
012:073 Pickthal They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.
012:073 Rashad They said, "By GOD, you know full well that we did not come here to commit evil, nor are we thieves."
012:073 Sarwar Joseph's brothers said, "We swear by God, as you know, that we have not come to spread evil in the land and that we have not committed any theft."
012:073 Shakir They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.
012:073 Sherali They answered, `By ALLAH, you know well that we came not to make mischief in the land, and we are not thieves.'
012:073 Yusufali (The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!”
012:074
012:074 Khan They [Yusuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
012:074 Maulana They said: But what is the penalty for this, if you are liars?
012:074 Pickthal They said: And what shall be the penalty for it, if ye prove liars?
012:074 Rashad They said, "What is the punishment for the thief, if you are liars?"
012:074 Sarwar The Egyptians said, "What do you suggest should be the punishment for the thief, if it is proved that you are lying?".
012:074 Shakir They said: But what shall be the requital of this, if you are liars?
012:074 Sherali They said, `What then shall be the punishment for it, if you are found to be liars?'
012:074 Yusufali (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?”
012:075
012:075 Khan They [Yusuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zalimun (wrong-doers, etc.)!"
012:075 Maulana They said: The penalty for this -- the person in whose bag it is found, he himself is the penalty for it. Thus do we punish the wrongdoers.
012:075 Pickthal They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.
012:075 Rashad They said, "The punishment, if it is found in his bag, is that the thief belongs to you. We thus punish the guilty."
012:075 Sarwar Joseph's brothers replied, "In whosoever baggage it is found, that person will be your bondsman. Thus is the punishment of the unjust."
012:075 Shakir They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.
012:075 Sherali They replied, `The punishment for it - he in whose saddle-bag it is found shall himself be the penalty for it. Thus do we punish the wrongdoers.'
012:075 Yusufali They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!”
012:076
012:076 Khan So he [Yusuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allah willed it. (So Allah made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah).
012:076 Maulana So he began with their sacks before the sack of his brother, then he brought it out from his brother’s sack. Thus did We plan for the sake of Joseph. He could not take his brother under the king’s law, unless Allah pleased. We raise in degree whom We please. And above every one possessed of knowledge is the All-Knowing One.
012:076 Pickthal Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.
012:076 Rashad He then started by inspecting their containers, before getting to his brother's container, and he extracted it out of his brother's container. We thus perfected the scheme for Joseph; he could not have kept his brother if he applied the king's law. But that was the will of GOD. We exalt whomever we choose to higher ranks. Above every knowledgeable one, there is one who is even more knowledgeable.
012:076 Sarwar They searched their baggage before that of Joseph's real brother where at last they found it. Thus, We showed Joseph how to plan this; he would not have been able to take his brother under the King's law unless God had wanted it to be so. We give a high rank to whomever We want. Over every knowledgeable person is one more knowing.
012:076 Shakir So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.
012:076 Sherali Then he began with the search of their sacks before the sack of Joseph's brother; then he took it out of the sack of his brother. He could not have taken his brother under the King's law unless ALLAH had so willed. WE raise in degrees of rank whomsoever WE please; and over every possessor of knowledge is One, Most-Knowing.
012:076 Yusufali So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

012:077	
012:077 Khan	They [(Yusuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yusuf (Joseph)] who did steal before (him)." But these things did Yusuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allah knows best the truth of what you assert!"
012:077 Maulana	They said: If he steal, a brother of his did indeed steal before. But Joseph kept it secret in his soul, and disclosed it not to them. He said: You are in an evil condition, and Allah knows best what you state.
012:077 Pickthal	They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.
012:077 Rashad	They said, "If he stole, so did a brother of his in the past." Joseph concealed his feelings in himself, and did not give them any clue. He said (to himself), "You are really bad. GOD is fully aware of your accusations."
012:077 Sarwar	(Joseph's) brothers said, "It's no wonder that he steals; a brother of his had stolen before him." Joseph noted their remarks, but did not utter a word. He said (to himself), "You are in a worse position. God knows best what you allege."
012:077 Shakir	They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.
012:077 Sherali	They replied, `If he has stolen, a brother of his had also committed theft before.' But Joseph kept it a secret in his heart and did not disclose it to them. He simply said, `You are in a worst condition; and ALLAH knows best what you allege.'
012:077 Yusufali	They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!”
012:078	
012:078 Khan	They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinun (good-doers - see V.2:112)."
012:078 Maulana	They said: O chief, he has a father, a very old man, so take one of us in his place. Surely we see thee to be of the doers of good.
012:078 Pickthal	They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.
012:078 Rashad	They said, "O you noble one, he has a father who is elderly; would you take one of us in his place? We see that you are a kind man."
012:078 Sarwar	They said, "Noble Prince, his father is very old so please take one of us in his place. We believe that you are a righteous person".
012:078 Shakir	They said: O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.
012:078 Sherali	They said, `O noble chief, he has a very aged father, so take one of us in his place; for we see thee to be one of those who are benevolent.'
012:078 Yusufali	They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good.”
012:079	
012:079 Khan	He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zalimun (wrong-doers)."
012:079 Maulana	He said: Allah forbid that we should seize other than him with whom we found our property, for then surely we should be unjust!
012:079 Pickthal	He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.
012:079 Rashad	He said, "GOD forbid that we should take other than the one in whose possession we found our goods. Otherwise, we would be unjust."
012:079 Sarwar	He replied, "God forbid! How could I take someone in place of the thief? In doing so I would be committing injustice."
012:079 Shakir	He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.
012:079 Sherali	He replied, `ALLAH forbid that we should take any other but him with whom we have found our property; for then we would certainly be unjust.'
012:079 Yusufali	He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.
012:080	
012:080	Section 10: Joseph Discloses his Identity
012:080 Khan	So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Benjamin) and He is the Best of the judges.
012:080 Maulana	So when they despaired of him, they conferred together privately. The eldest of them said: Know you not that your father took from you a covenant in Allah’s name, and how you fell short of your duty about Joseph before? So I shall not leave this land, until my father permits me or Allah decides for me; and He is the Best of the judges.
012:080 Pickthal	So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.
012:080 Rashad	When they despaired of changing his mind, they conferred together. Their eldest said, "Do you realize that your father has taken a solemn pledge from you before GOD? In the past you lost Joseph. I am not leaving this place until my father gives me permission, or until GOD judges for me; He is the best Judge.
012:080 Sarwar	When they lost all hope (of convincing the Prince), they moved into a corner whispering to each other. The eldest among them said, "Do you not remember that you had solemnly promised our father to return Benjamin to him and that before this you had broken your promise concerning Joseph? I shall never leave this land until my father gives me permission or God decides for me; He is the best Judge.
012:080 Shakir	Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:
012:080 Sherali	And when they despaired of him, they retired, conferring together in private. Then their leader said, `Know ye not that your father has taken from you a solemn pledge in the name of ALLAH and how, before this, you failed in your duty with respect to Joseph? I will not therefore, leave the land until my father permits me or ALLAH decides for me. And HE is the Best of judges;
012:080 Yusufali	Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

012:081
012:081 Khan "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!
012:081 Maulana Go back to your father and say: O our father, thy son committed theft. And we bear witness only what we know, and we could not keep watch over the unseen.
012:081 Pickthal Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.
012:081 Rashad "Go back to your father and tell him... `Our father, your son has committed a theft. We know for sure, because this is what we have witnessed. This was an unexpected occurrence.
012:081 Sarwar "Go to our father and tell him, 'Father, your son committed theft. We say only what we have seen and we have no control over the unseen.
012:081 Shakir Go back to your father and say: O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:
012:081 Sherali `Go back to your father and say, `O our father, thy son committed theft, and we have stated only what we know and we could not be guardians over the unseen;
012:081 Yusufali "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!
012:082
012:082 Khan "And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."
012:082 Maulana And ask the town where we were, and the caravan with which we proceeded. And surely we are truthful.
012:082 Pickthal Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.
012:082 Rashad `You may ask the community where we were, and the caravan that came back with us. We are telling the truth.' "
012:082 Sarwar You can ask the people of the town where we were and the caravan we met there. We are certainly telling the truth."
012:082 Shakir And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.
012:082 Sherali `And inquire of the people of the town wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.'
012:082 Yusufali "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"
012:083
012:083 Khan He [Ya'qub (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."
012:083 Maulana He said: Nay, your souls have contrived an affair for you, so patience is good. Maybe Allah will bring them together to me. Surely He is the Knowing, the Wise.
012:083 Pickthal (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.
012:083 Rashad He said, "Indeed, you have conspired to carry out a certain scheme. Quiet patience is my only recourse. May GOD bring them all back to me. He is the Omniscient, Most Wise."
012:083 Sarwar (When he heard this), Jacob said, "Your souls have tempted you to make up the whole story. Let us be patient for perhaps God will bring them all back to me. God is certainly All-knowing and All-wise".
012:083 Shakir He (Yaqoub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.
012:083 Sherali He replied, `Nay, but your minds have embellished to you an evil thing. So now there is nothing left for me but goodly patience. May be ALLAH will bring them all to me; for HE is the All-Knowing the Wise.'
012:083 Yusufali Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."
012:084
012:084 Khan And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
012:084 Maulana And he turned away from them, and said: O my sorrow for Joseph! And his eyes were filled (with tears) on account of the grief, then he repressed (grief).
012:084 Pickthal And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
012:084 Rashad He turned away from them, saying, "I am grieving over Joseph." His eyes turned white from grieving so much; he was truly sad.
012:084 Sarwar (Jacob) turned away from them saying, "Alas, Joseph is lost!" He wept continuously in his grief until, in suppressing his anger, his eyes turned white.
012:084 Shakir And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).
012:084 Sherali And he turned away from them and said, `O my grief for Joseph ! ' And his eyes were filled with tears because of the grief, and he was suppressing his sorrow.
012:084 Yusufali And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.
012:085
012:085 Khan They said: "By Allah! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead."
012:085 Maulana They said: By Allah! Thou wilt not cease remembering Joseph till thou art prey to disease or thou art of those who perish.
012:085 Pickthal They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!
012:085 Rashad They said, "By GOD, you will keep on grieving over Joseph until you become ill, or until you die."
012:085 Sarwar They said, "You are always remembering Joseph. By God, it will either make you sick or you will die".
012:085 Shakir They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.
012:085 Sherali They said, `By ALLAH, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.'
012:085 Yusufali They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"
012:086
012:086 Khan He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.
012:086 Maulana He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not.
012:086 Pickthal He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.
012:086 Rashad He said, "I simply complain to GOD about my dilemma and grief, for I know from GOD what you do not know.
012:086 Sarwar He replied, "I only complain of my sorrow and grief to God. I know about God what you do not know.
012:086 Shakir He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.
012:086 Sherali He replied, `I only complain of my sorrow and my grief to ALLAH, and I know from ALLAH that which you know not,
012:086 Yusufali He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not...

012:087
012:087 Khan "O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve."
012:087 Maulana O my sons, go and inquire about Joseph and his brother, and despair not of Allah’s mercy. Surely none despairs of Allah’s mercy except the disbelieving people.
012:087 Pickthal Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.
012:087 Rashad "O my sons, go fetch Joseph and his brother, and never despair of GOD's grace. None despairs of GOD's grace except the disbelieving people."
012:087 Sarwar My sons, go and search for Joseph and his brother and do not despair of receiving comfort from God; only the unbelievers despair of receiving comfort from Him."
012:087 Shakir O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.
012:087 Sherali `O my sons, go ye and inquire about Joseph and his brother and despair not of the mercy of ALLAH; for none despairs of ALLAH's mercy save the disbelieving people.'
012:087 Yusufali "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith.”
012:088
012:088 Khan Then, when they entered unto him [Yusuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable."
012:088 Maulana So when they came to him, they said: O chief, distress has afflicted us and our family, and we have brought scanty money, so give us full measure and be charitable to us. Surely Allah rewards the charitable.
012:088 Pickthal And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,
012:088 Rashad When they entered (Joseph's) quarters, they said, "O you noble one, we have suffered a lot of hardship, along with our family, and we have brought inferior goods. But we hope that you will give us full measure and be charitable to us. GOD rewards the charitable."
012:088 Sarwar When they entered Joseph's court, they said, "Noble Prince, hardship has struck us and our people. We have come with a little money, so give us a measure of grain and be charitable to us. God will give the reward to those who give charity".
012:088 Shakir So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.
012:088 Sherali And when they came before Joseph again, they said, `O noble chief, poverty has smitten us and our family, and we have brought a paltry sum of money, but nonetheless give us full measure, and be charitable to us. Surely, ALLAH does reward the charitable.'
012:088 Yusufali Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable.”
012:089
012:089 Khan He said: "Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?"
012:089 Maulana He said: Do you know how you treated Joseph and his brother, when you were ignorant?
012:089 Pickthal He said: Know ye what ye did unto Joseph and his brother in your ignorance?
012:089 Rashad He said, "Do you recall what you did to Joseph and his brother when you were ignorant?"
012:089 Sarwar Joseph asked them, "Do you know what you did to Joseph and his brother in your ignorance?"
012:089 Shakir He said: Do you know how you treated Yusuf and his brother when you were ignorant?
012:089 Sherali He said, `Do you know what you did to Joseph and his brother in ignorance?'
012:089 Yusufali He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?”
012:090
012:090 Khan They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers - see V.2:112) to be lost."
012:090 Maulana They said: Art thou indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us. Surely he who keeps his duty and is patient -- Allah never wastes the reward of the doers of good.
012:090 Pickthal They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly.
012:090 Rashad They said, "You must be Joseph." He said, "I am Joseph, and here is my brother. GOD has blessed us. That is because if one leads a righteous life, and steadfastly perseveres, GOD never fails to reward the righteous."
012:090 Sarwar Then they inquired, "Are you Joseph?" He said, "Yes, I am Joseph and this is my brother. God has indeed been gracious to us. One who exercises patience and observes piety should know that God does not ignore the reward of the righteous ones."
012:090 Shakir They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.
012:090 Sherali They replied, `Art thou Joseph?' He said, `Yes, I am Joseph and this is my brother. ALLAH has indeed been gracious to us. Verily, whoso fears ALLAH and is steadfast - ALLAH never suffers the reward of the good to be lost.'
012:090 Yusufali They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right.”
012:091
012:091 Khan They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners."
012:091 Maulana They said: By Allah! Allah has indeed chosen thee over us, and we were certainly sinners.
012:091 Pickthal They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.
012:091 Rashad They said, "By GOD, GOD has truly preferred you over us. We were definitely wrong."
012:091 Sarwar They said, "We swear by God that He has given preference to you over us and we have sinned".
012:091 Shakir They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.
012:091 Sherali They replied, `By ALLAH; surely, ALLAH has preferred thee above us and we have indeed been sinners.'
012:091 Yusufali They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!”

012:092
012:092 Khan He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!
012:092 Maulana He said: No reproof be against you this day. Allah may forgive you, and He is the most Merciful of those who show mercy.
012:092 Pickthal He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.
012:092 Rashad He said, "There is no blame upon you today. May GOD forgive you. Of all the merciful ones, He is the Most Merciful.
012:092 Sarwar (Joseph) said, "No one will blame you on this day. God will forgive you; He is more Merciful than others.
012:092 Shakir He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.
012:092 Sherali He said, `No blame shall lie on you this day; may ALLAH forgive you ! And HE is the Most Merciful of those Who show mercy.
012:092 Yusufali He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!
012:093
012:093 Khan "Go with this shirt of mine, and cast it over the face of my father, he will become clear- sighted, and bring to me all your family."
012:093 Maulana Take this my shirt and cast it before my father’s face -- he will come to know. And come to me with all your family
012:093 Pickthal Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.
012:093 Rashad "Take this shirt of mine; when you throw it on my father's face, his vision will be restored. Bring your whole family and come back to me."
012:093 Sarwar Take my shirt and place it unto my father's face. This will restore his eye-sight. Then bring the whole family to me."
012:093 Shakir Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.
012:093 Sherali Go with this shirt of mine and lay it before my father; he will come to know everything. And bring to me the whole of your family.'
012:093 Yusufali "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family.”
012:094
012:094 Section 11: Israel goes to Egypt
012:094 Khan And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
012:094 Maulana And when the caravan left (Egypt), their father said: Surely I scent (the power of) Joseph, if you call me not a dotard.
012:094 Pickthal When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.
012:094 Rashad Even before the caravan arrived, their father said, "I can sense the smell of Joseph. Will someone enlighten me?"
012:094 Sarwar When the caravan left the town, their father said, "I smell Joseph's scent. I hope that you will not accuse me of senility".
012:094 Shakir And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.
012:094 Sherali And when the caravan departed, their father said, `Surely, I perceive the scent of Joseph, even though you take me to be a dotard.'
012:094 Yusufali When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard.”
012:095
012:095 Khan They said: "By Allah! Certainly, you are in your old error."
012:095 Maulana They said: By Allah! thou art surely in thy old error.
012:095 Pickthal (Those around him) said: By Allah, lo! thou art in thine old aberration.
012:095 Rashad They said, "By GOD, you are still in your old confusion."
012:095 Sarwar His people said, "By God, you are still making the same old error".
012:095 Shakir They said: By Allah, you are most surely in your old error.
012:095 Sherali They replied, `By ALLAH, thou art assuredly still in thy old error.'
012:095 Yusufali They said: "By Allah! truly thou art in thine old wandering mind.”
012:096
012:096 Khan Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allah that which you know not.' "
012:096 Maulana Then when the bearer of good news came, he cast it before his face so he became certain. He said: Did I not say to you that I know from Allah what you know not?
012:096 Pickthal Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?
012:096 Rashad When the bearer of good news arrived, he threw (the shirt) on his face, whereupon his vision was restored. He said, "Did I not tell you that I knew from GOD what you did not know?"
012:096 Sarwar When someone brought him the glad news, Joseph's shirt was placed on his face and his eye-sight was restored, he said, "Did I not tell you that I know about God that which you do not know?"
012:096 Shakir So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?
012:096 Sherali And when the bearer of glad tidings came, he laid the shirt before him and he became enlightened. Then he said, `Did I not say to you, `I know from ALLAH what you know not?'
012:096 Yusufali Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'“
012:097
012:097 Khan They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners."
012:097 Maulana They said: O our father, ask forgiveness of our sins for us, surely we are sinners.
012:097 Pickthal They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.
012:097 Rashad They said, "Our father, pray for our forgiveness; we were wrong indeed."
012:097 Sarwar They said, "Father, ask God to forgive our sins; we have certainly sinned".
012:097 Shakir They said: O our father! ask forgiveness of our faults for us, surely we were sinners.
012:097 Sherali They said, `O our father, ask of ALLAH forgiveness of our sins for us; we have indeed been sinners.'
012:097 Yusufali They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault.”
012:098
012:098 Khan He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."
012:098 Maulana He said: I shall ask forgiveness for you of my Lord. Surely He is the Forgiving, the Merciful.
012:098 Pickthal He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.
012:098 Rashad He said, "I will implore my Lord to forgive you; He is the Forgiver, Most Merciful."
012:098 Sarwar He said, "I shall ask my Lord to forgive you; He is All-forgiving and All-merciful."
012:098 Shakir He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.
012:098 Sherali He said, `I will certainly ask forgiveness for you of my Lord. Surely HE is the Most Forgiving, the Merciful.
012:098 Yusufali He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful.”

012:099
012:099 Khan Then, when they entered unto Yusuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allah wills, in security."
012:099 Maulana Then when they went in to Joseph, he lodged his parents with himself and said: Enter Egypt in safety, if Allah please.
012:099 Pickthal And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!
012:099 Rashad When they entered Joseph's quarters, he embraced his parents, saying, "Welcome to Egypt. GOD willing, you will be safe here."
012:099 Sarwar When they all came to Joseph, he welcomed his parents and said, "Enter the town in peace, if God wants it to be so."
012:099 Shakir Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.
012:099 Sherali And when they came to Joseph, he put up his parents with himself and said, `Enter Egypt in peace, if it please ALLAH.'
012:099 Yusufali Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."
012:100
012:100 Khan And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.
012:100 Maulana And he raised his parents on the throne, and they fell prostrate for his sake. And he said: O my father, this is the significance of my vision of old -- my Lord has made it true. And He was indeed kind to me, when He brought me forth from the prison, and brought you from the desert after the devil had sown dissensions between me and my brethren. Surely my Lord is Benignant to whom He pleases. Truly He is the Knowing, the Wise.
012:100 Pickthal And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.
012:100 Rashad He raised his parents upon the throne. They fell prostrate before him. He said, "O my father, this is the fulfillment of my old dream. My Lord has made it come true. He has blessed me, delivered me from the prison, and brought you from the desert, after the devil had driven a wedge between me and my brothers. My Lord is Most Kind towards whomever He wills. He is the Knower, the Most Wise."
012:100 Sarwar He raised his parents on the throne and they prostrated themselves before him (Joseph). He said, "This is the meaning of my dream which God has made come true. He has granted me many favors. He set me free from prison and brought you to me from the desert after having ended the enmity which satan sowed between my brothers and I. My Lord is certainly kind to whomever He wants. It is He who is All-forgiving and All-wise.
012:100 Shakir And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.
012:100 Sherali And he raised his parents upon the throne and they all fell down prostrate before ALLAH for him. And he said, `O my father, this is the fulfillment of my dream of old. My Lord has made it come true. And he bestowed a favour upon me when he took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever HE pleases; for HE is the All-Knowing, the Wise.
012:100 Yusufali And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.
012:101
012:101 Khan "My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
012:101 Maulana My Lord, Thou has given me of the kingdom and taught me of the interpretation of sayings. Originator of the heavens and the earth, Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous.
012:101 Pickthal O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto Thee), and join me to the righteous.
012:101 Rashad "My Lord, You have given me kingship and taught me the interpretation of dreams. Initiator of the heavens and the earth; You are my Lord and Master in this life and in the Hereafter. Let me die as a submitter, and count me with the righteous."
012:101 Sarwar "My Lord, You have given me the kingdom and taught me the meaning of dreams. You are the Creator of the heavens and the earth. You are my Guardian in this world and in the life to come. Make me die as one who has submitted to the Will of God and unite me with the righteous ones."
012:101 Shakir My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.
012:101 Sherali `O my Lord, Thou hast bestowed a portion of sovereignty upon me and taught me the interpretations of dreams. O Maker of the heavens and the earth, Thou art my Protector in this world and in the Hereafter. Let death come to me in a state of submission to Thy Will and join me to the righteous.'
012:101 Yusufali "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

012:102	
012:102 Khan	This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad SAW). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.
012:102 Maulana	This is of the announcements relating to the unseen (which) We reveal to thee, and thou wast not with them when they resolved upon their affair, and they were devising plans.
012:102 Pickthal	This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.
012:102 Rashad	This is news from the past that we reveal to you. You were not present when they made their unanimous decision (to throw Joseph in the well), as they conspired together.
012:102 Sarwar	This is some of the news of the unseen which We reveal to you, (Muhammad). You were not with them when Joseph's brothers agreed on devising their evil plans.
012:102 Shakir	This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.
012:102 Sherali	That is of the tidings of the unseen, which WE reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.
012:102 Yusufali	Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.
012:103	
012:103 Khan	And most of mankind will not believe even if you desire it eagerly.
012:103 Maulana	And most men believe not, though thou desirest it eagerly.
012:103 Pickthal	And though thou try much, most men will not believe.
012:103 Rashad	Most people, no matter what you do, will not believe.
012:103 Sarwar	However hard you try, most people will not believe.
012:103 Shakir	And most men will not believe though you desire it eagerly.
012:103 Sherali	And most men will not believe even though eagerly desire it.
012:103 Yusufali	Yet no faith will the greater part of mankind have, however ardently thou dost desire it.
012:104	
012:104 Khan	And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it, it(the Qur'an) is no less than a Reminder and an advice unto the 'Alamin (men and jinns).
012:104 Pickthal	Thou askest them no fee for it. It is naught else than a reminder unto the peoples.
012:104 Rashad	You are not asking them for any money; you simply deliver this reminder for all the people.
012:104 Sarwar	You do not ask any reward for your preaching (of Our guidance to them). This (Quran) is a guide for the people of the world (human beings and jinn).
012:104 Shakir	And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.
012:104 Sherali	And thou does not ask of them any reward for it. It is but a source of honour for all mankind.
012:104 Yusufali	And no reward dost thou ask of them for this: it is no less than a message for all creatures.
012:105	
012:105	Section 12: A Lesson for the Prophet’s Opponents
012:105 Khan	And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
012:105 Maulana	And how many a sign in the heavens and the earth do they pass by! yet they turn away from it.
012:105 Maulana	And thou askest them no reward for it. It is nothing but a reminder for all mankind.
012:105 Pickthal	How many a portent is there in the heavens and the earth which they pass by with face averted!
012:105 Rashad	So many proofs in the heavens and the earth are given to them, but they pass by them, heedlessly!
012:105 Sarwar	There is much evidence (of the existence of God) in the heavens and the earth which they see, but ignore.
012:105 Shakir	And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.
012:105 Sherali	And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it !
012:105 Yusufali	And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!
012:106	
012:106 Khan	And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun -polytheists - see Verse 6: 121].
012:106 Maulana	And most of them believe not in Allah without associating others (with Him).
012:106 Pickthal	And most of them believe not in Allah except that they attribute partners (unto Him).
012:106 Rashad	The majority of those who believe in GOD do not do so without committing idol worship.
012:106 Sarwar	Most of them do not believe in God; they are but pagans.
012:106 Shakir	And most of them do not believe in Allah without associating others (with Him).
012:106 Sherali	And most of them believe not in ALLAH without at the same time associating partners with HIM.
012:106 Yusufali	And most of them believe not in Allah without associating (other as partners) with Him!
012:107	
012:107 Khan	Do they then feel secure from the coming against them of the covering veil of the Torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
012:107 Maulana	Do they then feel secure from the coming to them of an all-encompassing chastisement from Allah or from the coming to them of the hour suddenly, while they perceive not?
012:107 Pickthal	Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?
012:107 Rashad	Have they guaranteed that an overwhelming retribution from GOD will not strike them, or the Hour will not come to them suddenly, when they least expect it?
012:107 Sarwar	Do they feel safe from God's overwhelming torment or of the sudden approach of the Day of Judgment while they are unaware?
012:107 Shakir	Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?
012:107 Sherali	Do they, then, feel secure from the coming on them of an overwhelming punishment from ALLAH or the sudden coming of the Hour upon them while they are unaware?
012:107 Yusufali	Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

012:108
012:108 Khan Say (O Muhammad SAW): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."
012:108 Maulana Say: This is my way: I call to Allah, with certain knowledge -- I and those who follow me. And glory be to Allah! and I am not of the polytheists.
012:108 Pickthal Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.
012:108 Rashad Say, "This is my path: I invite to GOD, on the basis of a clear proof, and so do those who follow me. GOD be glorified. I am not an idol worshiper."
012:108 Sarwar (Muhammad), say, "This is my way. I and all my followers invite you to God with proper understanding. God is most Glorious. I am not a pagan."
012:108 Shakir Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.
012:108 Sherali Say, `This my way; I call unto ALLAH standing on sure knowledge, - I and those who follow me. Holy is ALLAH, and I am not of those who associate gods with ALLAH.
012:108 Yusufali Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!”
012:109
012:109 Khan And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?
012:109 Maulana And We sent not before thee any but men, from the people of the towns, to whom We sent revelation. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand?
012:109 Pickthal We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -
012:109 Rashad We did not send before you except men whom we inspired, chosen from the people of various communities. Did they not roam the earth and see the consequences for those before them? The abode of the Hereafter is far better for those who lead a righteous life. Would you then understand?
012:109 Sarwar The Messengers whom We sent before you were mere men of the people of the towns. We gave them revelations. Have they (the unbelievers) not travelled sufficiently through the land to see how terrible the end was of those who lived before. The next life is, certainly, better for the pious ones. Will you not then take heed?.
012:109 Shakir And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?
012:109 Sherali And WE sent not before thee as Messengers any but men to whom WE sent revelation, from among the people of the towns. Have they not then traveled in the earth so that they should see what was the end of those before them? And surely, the abode of the Hereafter is better for those who fear ALLAH. Will you not then use you understanding?
012:109 Yusufali Nor did We send before thee (as messengers) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?
012:110
012:110 Khan (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimun (criminals, disobedients to Allah, sinners, disbelievers, polytheists).
012:110 Maulana Until, when the messengers despaired and (the people) thought that they were told a lie, Our help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people.
012:110 Pickthal Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.
012:110 Rashad Just when the messengers despair, and think that they had been rejected, our victory comes to them. We then save whomever we choose, while our retribution for the guilty people is unavoidable.
012:110 Sarwar When at last the Messengers lost all hope of achieving success in their task and thought that everyone had called them liars, We gave them victory and saved whomever We chose to save. The guilty ones can not escape Our wrath.
012:110 Shakir Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.
012:110 Sherali And when the Messengers despaired of the disbelievers and the disbelievers were convinced that they had been told only lies, Our help came to the Messengers, and then were saved those whom WE please. And Our chastisement cannot be averted from the sinful people.
012:110 Yusufali (Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.

012:111
012:111 Khan Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.
012:111 Maulana In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe.
012:111 Pickthal In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.
012:111 Rashad In their history, there is a lesson for those who possess intelligence. This is not fabricated Hadith; this (Quran) confirms all previous scriptures, provides the details of everything, and is a beacon and mercy for those who believe.
012:111 Sarwar In their story, there is a lesson for the people of understanding. It is not a legend but a confirmation of what exists (in the Torah). It (the Quran) has details about everything. It is a guide and mercy for those who have faith.
012:111 Shakir In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.
012:111 Sherali Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfillment of that which is before it and a detail exposition of all things, and a guidance and a mercy to people who believe.
012:111 Yusufali There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.
013:000
013:000 Translations of the Qur'an, Chapter 13: AL-RAD (THE THUNDER). Total Verses: 43. Revealed At: MAKKA
013:000 In the name of God, Most Gracious, Most Merciful
013:001
013:001 Section 1: Truth of Revelation
013:001 Khan Alif-Lam-Mim-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. These are the Verses of the Book (the Qur'an), and that which has been revealed unto you (Muhammad SAW) from your Lord is the truth, but most men believe not.
013:001 Maulana I, Allah, am the Best Knower, the Seer. These are verses of the Book. And that which is revealed to thee from thy Lord is the Truth, but most people believe not.
013:001 Pickthal Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.
013:001 Rashad A. L. M. R. These (letters) are proofs of this scripture. What is revealed to you from your Lord is the truth, but most people do not believe.
013:001 Sarwar Alif. Lam. Mim. Ra. These are the verses of the Book. Whatever is revealed to you from your Lord is the Truth, but most people do not believe.
013:001 Shakir Alif Lam Mim Ra. These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.
013:001 Sherali Alif Lam Mim Ra. These are the verses of the perfect Book. That which has been revealed to thee from thy Lord is the truth, but most men believe not.
013:001 Yusufali A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.
013:002
013:002 Khan Allah is He Who raised the heavens without any pillars that you can see. Then, He Istawa (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
013:002 Maulana Allah is He who raised the heavens without any pillars that you can see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of the meeting with your Lord.
013:002 Pickthal Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.
013:002 Rashad GOD is the One who raised the heavens without pillars that you can see, then assumed all authority. He committed the sun and the moon, each running (in its orbit) for a predetermined period. He controls all things, and explains the revelations, that you may attain certainty about meeting your Lord.
013:002 Sarwar God is the One Who raised the heavens without a pillar as you can see. Then He established his control over the realm and made the sun and moon subservient to Him. Each of them will remain in motion for an appointed time. He regulates all affairs and explains the evidence (of His existence) so that perhaps you will be certain of your meeting with your Lord.
013:002 Shakir Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.
013:002 Sherali ALLAH is HE Who raised up the heavens without any pillars that you can see. Then HE settled HIMSELF on the Throne. And HE pressed the sun and the moon into your service; each planet pursues its course until an appointed term. HE regulates all affairs and HE clearly explains the Signs that you may have firm belief in the meeting with your Lord.
013:002 Yusufali Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

013:003
013:003 Khan — And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, etc.) for people who reflect.
013:003 Maulana — And He it is who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect.
013:003 Pickthal — And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.
013:003 Rashad — He is the One who constructed the earth and placed on it mountains and rivers. And from the different kinds of fruits, He made them into pairs - males and females. The night overtakes the day. These are solid proofs for people who think.
013:003 Sarwar — It is God who spread out the earth and fixed mountains and placed rivers therein. He made a pair of every fruit and made the night cover the day. All this is evidence (of the existence of God) for the people who think.
013:003 Shakir — And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.
013:003 Sherali — And HE it is Who spread out the earth and made therein mountains and rivers, and of fruits of every kind HE made therein two sexes. HE causes the night to cover the day. Therein, verily, are Signs for a people who reflect.
013:003 Yusufali — And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!
013:004
013:004 Khan — And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs) for the people who understand.
013:004 Maulana — And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots -- they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand.
013:004 Pickthal — And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.
013:004 Rashad — On earth, there are adjacent lots that produce orchards of grapes, crops, palm trees - dioecious and non-dioecious. Although they are irrigated with the same water, we prefer some of them over others in eating. These are solid proofs for people who understand.
013:004 Sarwar — In the earth there are adjacent pieces of land, vineyards, farms, date-palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence (of the existence of God) for the people who understand.
013:004 Shakir — And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.
013:004 Sherali — And in the earth are diverse tracks, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and others not so growing, they are all watered with the same water, yet WE make some of them excel others in fruit. Therein are Signs for a people who use their understanding.
013:004 Yusufali — And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!
013:005
013:005 Khan — And if you (O Muhammad SAW) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.
013:005 Maulana — And if thou wonderest, then wondrous is their saying: When we are dust, shall we then be raised in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the companions of the Fire; in it they will abide.
013:005 Pickthal — And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.
013:005 Rashad — If you ever wonder, the real wonder is their saying: "After we turn into dust, do we get recreated anew?" These are the ones who have disbelieved in their Lord. These are the ones who have incurred shackles around their necks. These are the ones who have incurred Hell, wherein they abide forever.
013:005 Sarwar — If there is anything to make you wonder, it would be the words of those who say, "When we become dust, shall we be brought back to life again?" They are disbelievers in their Lord and will wear heavy fetters around their necks. They are the dwellers of the hell fire wherein they will live forever.
013:005 Shakir — And if you would wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.
013:005 Sherali — And if thou shouldst wonder at their saying, `What ! when we have become dust, shall we then be in a state of new creation,' then wondrous indeed is what they say. These it is who disbelieve in their Lord; and these it is who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.
013:005 Yusufali — If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!

013:006
013:006 Khan They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
013:006 Maulana And they ask thee to hasten on the evil before the good and indeed there have been exemplary punishments before them. And surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity. And surely thy Lord is Severe in requiting.
013:006 Pickthal And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.
013:006 Rashad They challenge you to bring doom upon them, rather than turning righteous! Sufficient precedents have been set for them in the past. Indeed, your Lord is full of forgiveness towards the people, in spite of their transgressions, and your Lord is also strict in enforcing retribution.
013:006 Sarwar They ask you to bring upon them punishment before they ask you for mercy. Such punishments were already brought upon the people who lived before them. Your Lord, certainly, has forgiveness for the injustice of the people. He is also stern in His retribution.
013:006 Shakir And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).
013:006 Sherali And they ask thee to hasten on the evil rather than the good, whereas exemplary punishment have already come to pass before them. And, verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is also Severe in retribution.
013:006 Yusufali They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.
013:007
013:007 Khan And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
013:007 Maulana And those who disbelieve say: Why has not a sign been sent down to him from his Lord? Thou art only a Wagner and for every people a guide.
013:007 Pickthal Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.
013:007 Rashad Those who disbelieved say, "If only a miracle could come down to him from his Lord (we will then believe)." You are simply a warner - every community receives a guiding teacher.
013:007 Sarwar The unbelievers say, "Why has God not sent him, (Muhammad), some miracles." (Muhammad), you are only a warner. For every nation there is a guide.
013:007 Shakir And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.
013:007 Sherali And those who disbelieve say, `Wherefore has not a Sign been sent down to him from his Lord?' Thou art surely a warner. And their is a Guide for every people.
013:007 Yusufali And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.
013:008
013:008 Section 2: Fall and Rise of Nations
013:008 Khan Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
013:008 Maulana Allah knows what every female bears, and that of which the wombs fall short of completion and that which they grow. And everything with Him has a measure.
013:008 Pickthal Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.
013:008 Rashad GOD knows what every female bears, and what every womb releases, or gains. Everything He does is perfectly measured.
013:008 Sarwar God knows well what every female conceives. He knows what the wombs spoil and dispose of. In His plans everything has been designed proportionately.
013:008 Shakir Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.
013:008 Sherali ALLAH knows what every female bears, and what the wombs render defective and discard and what they cause to grow. And with Him everything has a proper measure.
013:008 Yusufali Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.
013:009
013:009 Khan All-Knower of the unseen and the seen, the Most Great, the Most High.
013:009 Maulana The Knower of the unseen and the seen, the Great, the Most High.
013:009 Pickthal He is the Knower of the Invisible and the Visible, the Great, the High Exalted.
013:009 Rashad The Knower of all secrets and declarations; the Supreme, the Most High.
013:009 Sarwar He knows all the unseen and seen. He is the most Great and High.
013:009 Shakir The knower of the unseen and the seen, the Great, the Most High.
013:009 Sherali He is the Knower of the unseen and the seen, the Incomparably Great, the Most High.
013:009 Yusufali He knoweth the unseen and that which is open: He is the Great, the Most High.
013:010
013:010 Khan It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.
013:010 Maulana Alike (to Him) among you is he who conceals (the) word and he who speaks openly, and he who hides himself by night and (who) goes forth by day.
013:010 Pickthal Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.
013:010 Rashad It is the same whether you conceal your thoughts, or declare them, or hide in the darkness of the night, or act in the daylight.
013:010 Sarwar It is all the same to Him whether you speak in secret or out loud, try to hide in the darkness of night or walk in the brightness of day.
013:010 Shakir Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.
013:010 Sherali He among you who utters his word secretly, and he who utters it openly are equal in HIS knowledge; and also he who hides by night and he who goes forth openly by day.
013:010 Yusufali It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.

013:011
013:011 Khan For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.
013:011 Maulana For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah's command. Surely Allah changes not the condition of a people, until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.
013:011 Pickthal For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.
013:011 Rashad Shifts (of angels) take turns, staying with each one of you - they are in front of you and behind you. They stay with you, and guard you in accordance with GOD's commands. Thus, GOD does not change the condition of any people unless they themselves make the decision to change. If GOD wills any hardship for any people, no force can stop it. For they have none beside Him as Lord and Master.
013:011 Sarwar Everyone is guarded and protected on all sides by the order of God. God does not change the condition of a nation unless it changes what is in its heart. When God wants to punish a people, there is no way to escape from it and no one besides God will protect them from it.
013:011 Shakir For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.
013:011 Sherali For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of ALLAH. Surely, ALLAH changes not the condition of a people until they change that which is in their hearts. And when ALLAH decides to punish a people, there is no repelling it, nor have they any helper besides HIM.
013:011 Yusufali For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.
013:012
013:012 Khan It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
013:012 Maulana He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.
013:012 Pickthal He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.
013:012 Rashad He is the One who shows you the lightning as a source of fear, as well as hope, and He initiates the loaded clouds.
013:012 Sarwar It is God who flashes lightning to frighten you and to give you hope. It is He who forms the heavy clouds.
013:012 Shakir He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.
013:012 Sherali HE it is Who shows you the lightning to inspire fear and hope and HE raises the heavy clouds.
013:012 Yusufali It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!
013:013
013:013 Khan And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.
013:013 Maulana And the thunder celebrates His praise, and the angels too for awe of Him. And He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess.
013:013 Pickthal The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.
013:013 Rashad The thunder praises His glory, and so do the angels, out of reverence for Him. He sends the lightning bolts, which strike in accordance with His will. Yet, they argue about GOD, though His power is awesome.
013:013 Sarwar Both the thunder and the angels glorify Him and out of His fear always praise Him. He sends down thunder-bolts to strike whomever He wants, while they are busy arguing about the existence of God. His punishment is stern.
013:013 Shakir And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.
013:013 Sherali And the thunder glorifies HIM with HIS praise and likewise do the angels for awe of HIM; and HE sends the thunderbolts, and smites therewith whom HE wills, yet they dispute concerning ALLAH, while HE is Severe in punishing.
013:013 Yusufali Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!
013:014
013:014 Khan For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).
013:014 Maulana To Him is due the true prayer. And those to whom they pray besides Him give them no answer, but (they are) like one who stretches forth his two hands towards water that I may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted.
013:014 Pickthal Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.
013:014 Rashad Imploring Him is the only legitimate supplication, while the idols they implore beside Him cannot ever respond. Thus, they are like those who stretch their hands to the water, but nothing reaches their mouths. The supplications of the disbelievers are in vain.
013:014 Sarwar Prayer to Him is the true prayer. Those to whom they pray instead of God will answer none of their prayers. It is as though one stretches his hands out to the water that can never reach his mouth. The prayers of the unbelievers will get nowhere.
013:014 Shakir To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.
013:014 Sherali Unto Him alone is due the true Prayer. And those on whom they call instead of HIM answer them not at all. Their case is but like the case of him who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not. And the prayer of a disbeliever is but a thing wasted.
013:014 Yusufali For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).

013:015	
013:015 Khan	And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
013:015 Maulana	And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows, too, at morn and eve.
013:015 Pickthal	And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.
013:015 Rashad	To GOD prostrates everyone in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the evenings.
013:015 Sarwar	All in the heavens and the earth prostrate themselves before God, either of their own free will or by force, just as do their shadows in the mornings and evenings.
013:015 Shakir	And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.
013:015 Sherali	And to ALLAH submits whosoever is in the heavens and the earth willingly or unwillingly and like wise do their shadows in the mornings and the evenings.
013:015 Yusufali	Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection),- with good-will or in spite of themselves: so do their shadows in the morning and evenings.
013:016	
013:016 Khan	Say (O Muhammad SAW): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Have you then taken (for worship) Auliya' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allah is the Creator of all things, He is the One, the Irresistible."
013:016 Maulana	Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you then take besides Him guardians who control no benefit or harm even for themselves? Say: Are the blind and the seeing alike? Or, are darkness and light equal? Or, have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.
013:016 Pickthal	Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.
013:016 Rashad	Say, "Who is the Lord of the heavens and the earth?" Say, "GOD." Say, "Why then do you set up besides Him masters who do not possess any power to benefit or harm even themselves?" Say, "Is the blind the same as the seer? Is darkness the same as the light?" Have they found idols besides GOD who created creations similar to His creations, to the point of not distinguishing the two creations? Say, "GOD is the Creator of all things, and He is the One, the Supreme."
013:016 Sarwar	(Muhammad), ask them, "Who is the Lord of the heavens and the earth?" Say, "It is God." Ask them, "Why then have you taken guardians other than God when such guardians can neither benefit nor harm themselves?" Ask them, "Are the seeing and the blind equal? Is light equal to darkness?" Do they consider that their idols have created anything like that of God, thus, both creations appear to them to be alike?" Say, "God alone is the Creator of all things and He is the One, the All-Dominant."
013:016 Shakir	Say: Who is the Lord of the heavens and the earth?-- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.
013:016 Sherali	Say, `Who is the Lord of the heavens and the earth?' Say, `ALLAH.' Say, `Have you then taken instead of HIM helpers who have no power for good or harm even for themselves?' Say, `Can the blind and the seeing be equal? Or can darkness be equal to light? Or, do they assign to ALLAH partners who have created the like of HIS creation so that the two creations appear similar to them?' Say, `ALLAH alone is the Creator of all things, and HE is the One, the Most supreme.'
013:016 Yusufali	Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

013:017
013:017 Khan He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).
013:017 Maulana He sends down water from the clouds, then watercourses flow according to their measure, and the torrent bears along the swelling foam. And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing; and as for that which does good to men, it tarries in the earth. Thus does Allah set forth parables.
013:017 Pickthal He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.
013:017 Rashad He sends down water from the sky, causing the valleys to overflow, then the rapids produce abundant foam. Similarly, when they use fire to refine metals for their jewelry or equipment, foam is produced. GOD thus cites analogies for the truth and falsehood. As for the foam, it goes to waste, while that which benefits the people stays close to the ground. GOD thus cites the analogies.
013:017 Sarwar When God sends down water from the sky and floods run through the valleys, certain quantities of foam rise on the surface of the flood water. This is similar to that foam which rises when you expose something to the heat of a fire to manufacture ornaments or for other reasons. To God Truth and falsehood are like these examples. The foam disappears but what is profitable to the human being stays in the land. Thus, does God coin His parables.
013:017 Shakir He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.
013:017 Sherali HE sends down water from the sky so that the valleys flow according to their measure and the flood bears on its surface swelling foam. And from that which they heat in the fire, seeking to make ornaments or utensils, comes out a foam similar to it. Thus does ALLAH illustrate truth and falsehood. Now, as to the foam it goes away as rubbish and perishes but as to that which benefits men, it stays in the earth. Thus does ALLAH set forth parables.
013:017 Yusufali He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.
013:018
013:018 Khan For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad SAW i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad SAW), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; - and worst indeed is that place for rest.
013:018 Maulana For those who respond to their Lord is good. And as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. As for those, theirs is an evil reckoning and their abode is hell; and evil is the resting-place.
013:018 Pickthal For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.
013:018 Rashad Those who respond to their Lord deserve the good rewards. As for those who failed to respond to Him, if they possessed everything on earth - even twice as much - they would readily give it up as ransom. They have incurred the worst reckoning, and their final abode is Hell; what a miserable destiny.
013:018 Sarwar Those who answer the call of their Lord will receive good rewards. Whatever those who have not answered the call of their Lord offer to redeem themselves, even if they offer double the wealth of the whole earth, will not be accepted. They will face a terrible reckoning and their dwelling will be hell, a terrible place to rest!
013:018 Shakir For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.
013:018 Sherali For those who respond to their Lord is external good; and as for those who respond not to HIM, if they had all that is in the earth and the like of it added thereto, they would readily ransom themselves therewith. It is these that shall have an evil reckoning and their abode is Hell. What a wretched place of rest !
013:018 Yusufali For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!
013:019
013:019 Section 3: Good and Evil bring their own Reward
013:019 Khan Shall he then who knows that what has been revealed unto you (O Muhammad SAW) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.
013:019 Maulana Is he who knows that what is revealed to thee from thy Lord is the truth like him who is blind? Only men of understanding mind --
013:019 Pickthal Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;
013:019 Rashad Is one who recognizes that your Lord's revelations to you are the truth equal to one who is blind? Only those who possess intelligence will take heed.
013:019 Sarwar Can a person, who knows that what is revealed to you from your Lord is the truth, be considered equal to a blind person? Only those who have understanding take heed.
013:019 Shakir Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,
013:019 Sherali Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? But only those gifted with understanding take heed;
013:019 Yusufali Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-

013:020	
013:020 Khan	Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant);
013:020 Maulana	Those who fulfil the pact of Allah, and break not the covenant,
013:020 Pickthal	Such as keep the pact of Allah, and break not the covenant;
013:020 Rashad	They are the ones who fulfill their pledge to GOD, and do not violate the covenant.
013:020 Sarwar	Those who fulfill their promise to and covenant with God,
013:020 Shakir	Those who fulfil the promise of Allah and do not break the covenant,
013:020 Sherali	Those who fulfill ALLAH's pact, and break not the covenant;
013:020 Yusufali	Those who fulfil the covenant of Allah and fail not in their plighted word;
013:021	
013:021 Khan	Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).
013:021 Maulana	And those who join that which Allah has bidden to be joined and have awe of their Lord, and fear the evil reckoning.
013:021 Pickthal	Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;
013:021 Rashad	They join what GOD has commanded to be joined, reverence their Lord, and fear the dreadful reckoning.
013:021 Sarwar	who maintain all the proper relations that God has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment,
013:021 Shakir	And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.
013:021 Sherali	And those who join what ALLAH has commanded to be joined, and fear their Lord, and dread the evil reckoning;
013:021 Yusufali	Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
013:022	
013:022 Khan	And those who remain patient, seeking their Lord's Countenance, perform As-Salat (Iqamat-as- Salat), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;
013:022 Maulana	And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good; for such is the (happy) issue of the abode --
013:022 Pickthal	Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,
013:022 Rashad	They steadfastly persevere in seeking their Lord, observe the Contact Prayers (Salat), spend from our provisions to them secretly and publicly, and counter evil with good. These have deserved the best abode.
013:022 Sarwar	who exercise patience to gain God's pleasure, who are steadfast in prayer, who spend for the cause of God privately and in public, and who keep away evil with good will have a blissful end.
013:022 Shakir	And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode
013:022 Sherali	And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which WE have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final abode -
013:022 Yusufali	Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-
013:023	
013:023 Khan	'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
013:023 Maulana	Garden of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offspring; and the angels will enter in upon them from every gate.
013:023 Pickthal	Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,
013:023 Rashad	They enter the gardens of Eden, together with the righteous among their parents, their spouses, and their children. The angels will enter in to them from every door.
013:023 Sarwar	They will be admitted to the gardens of Eden wherein they will live forever with their righteous fathers, spouses, and offspring. The angels will come to them through every gate
013:023 Shakir	The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:
013:023 Sherali	Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children. And the angels shall enter unto them from every gate, saying,
013:023 Yusufali	Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):
013:024	
013:024 Khan	"Salamun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"
013:024 Maulana	Peace be to you, because you were constant -- how excellent is then the final Abode!
013:024 Pickthal	(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.
013:024 Rashad	"Peace be upon you, because you steadfastly persevered. What a joyous destiny."
013:024 Sarwar	saying, "Peace be with you for all that you have patiently endured. Blessed is the reward of Paradise."
013:024 Shakir	Peace be on you because you were constant, how excellent, is then, the issue of the abode.
013:024 Sherali	`Peace be unto you, because you were steadfast; behold, how excellent is the reward of the final abode !'
013:024 Yusufali	"Peace unto you for that ye persevered in patience! Now how excellent is the final home!”

013:025
013:025 Khan And those who break the Covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy); And for them is the unhappy (evil) home (i.e. Hell).
013:025 Maulana And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined, and make mischief in the land, for them is the curse, and theirs is the evil end of the Abode.
013:025 Pickthal And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.
013:025 Rashad As for those who violate GOD's covenant after pledging to keep it, and sever what GOD has commanded to be joined, and commit evil, they have incurred condemnation; they have incurred the worst destiny.
013:025 Sarwar Those who disregard their covenant with God after He has taken such a pledge from them, who sever the proper relations that God has commanded them to establish, and those who spread evil in the land will have God's condemnation instead of reward and will face the most terrible end.
013:025 Shakir And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.
013:025 Sherali And those who break the covenant of ALLAH, after having established it and cut asunder what ALLAH has commanded to be joined, and act corruptly in the earth, on them is the curse of ALLAH and they shall have a grievous abode.
013:025 Yusufali But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!
013:026
013:026 Khan Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.
013:026 Maulana Allah amplifies and straitens provision for whom He pleases. And they rejoice in this world’s life. And this world’s life, compared with the Hereafter, is only a temporary enjoyment.
013:026 Pickthal Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.
013:026 Rashad GOD is the One who increases the provision for whomever He wills, or withholds it. They have become preoccupied with this life; and this life, compared to the Hereafter, is nil.
013:026 Sarwar God gives abundant sustenance to whomever He wants and determines everyone's destiny. Some people are very happy with the worldly life. Compared to the life to come it is only a temporary means.
013:026 Shakir Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.
013:026 Sherali ALLAH enlarges HIS provision and straitens it for whomsoever HE pleases. And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with the Hereafter.
013:026 Yusufali Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter.
013:027
013:027 Section 4: Revolution to be brought about by Qur’an
013:027 Khan And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
013:027 Maulana And those who disbelieve say: Why is not a sign sent down to him by his Lord? Say: Allah leaves in error whom He pleases, and guides to Himself those who turn (to Him --
013:027 Pickthal Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),
013:027 Rashad Those who disbelieve would say, "If only a miracle could come down to him from his Lord (we would believe)." Say, "GOD sends astray whomever He wills, and guides to Him only those who obey."
013:027 Sarwar The unbelievers say, "Why have not some miracles been sent to him, (Muhammad), from his Lord." Say, "God causes whomever He wants to go astray and He guides those who turn to Him in repentance
013:027 Shakir And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).
013:027 Sherali And those who disbelieves say, `Why is not a Sign sent down to him from his Lord?' Say, `ALLAH leaves to go astray whom HE wills and guides to Himself those who turn to Him;
013:027 Yusufali The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-
013:028
013:028 Khan Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.
013:028 Maulana Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah’s remembrance do hearts find rest.
013:028 Pickthal Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!
013:028 Rashad They are the ones whose hearts rejoice in remembering GOD. Absolutely, by remembering GOD, the hearts rejoice.
013:028 Sarwar and the faithful ones whose hearts are comforted by the remembrance of God. Remembrance of God certainly brings comfort to all hearts.
013:028 Shakir Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.
013:028 Sherali `Those who believe, and whose hearts find comfort in the remembrance of ALLAH. Aye ! It is the remembrance of ALLAH that hearts can find comfort;
013:028 Yusufali "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

013:029
013:029 Khan Those who believe (in the Oneness of Allah - Islamic Monotheism), and work righteousness, Tuba (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.
013:029 Maulana Those who believe and do good, a good final state is theirs and a goodly return.
013:029 Pickthal Those who believe and do right: Joy is for them, and bliss (their) journey's end.
013:029 Rashad Those who believe and lead a righteous life have deserved happiness and a joyous destiny.
013:029 Sarwar The righteously striving believers will receive abundant blessings and the best eternal dwelling.
013:029 Shakir (As for) those who believe and do good, a good final state shall be theirs and a goodly return.
013:029 Sherali `Those who believe and do good works - happiness is decreed for them, and an excellent place of return.'
013:029 Yusufali "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."
013:030
013:030 Khan Thus have We sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficient (Allah) Say: "He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."
013:030 Maulana Thus We have sent thee among a nation before which other nations have passed away, that thou mightest recite to them what We have revealed to thee, and (still) they deny the Beneficent. Say: He is my Lord, there is no god but He; in Him do I trust and to Him is my return.
013:030 Pickthal Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse.
013:030 Rashad We have sent you to this community, just as we did for other communities in the past. You shall recite to them what we reveal to you, for they have disbelieved in the Most Gracious. Say, "He is my Lord. There is no god except He. I put my trust in Him alone; to Him is my ultimate destiny."
013:030 Sarwar We have sent you to a nation before whom there lived many nations so that you would read to them what We have revealed to you. They still deny the existence of the Beneficent God. Say, "He is my Lord besides whom there is no other God. I trust Him and turn to Him in repentance."
013:030 Shakir And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.
013:030 Sherali Thus have WE sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what WE have revealed to thee, for they deny the Gracious God. Say, `HE is my Lord; There is no god but HE. In HIM do I put my trust and towards HIM is my return.
013:030 Yusufali Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"
013:031
013:031 Khan And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allah comes to pass. Certainly, Allah does not fail in His Promise.
013:031 Maulana And if there could be a Qur'an with which the mountains were made to pass away, or the earth were cloven asunder, or the dead were made to speak -- nay, the commandment is wholly Allah's. Do not those who believe know that, if Allah please, He would certainly guide all the people? And as for those who disbelieve, disaster will not cease to afflict them because of what they do, or it will alight close by their abodes, until the promise of Allah come to pass. Surely Allah will not fail in (His) promise.
013:031 Pickthal Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.
013:031 Rashad Even if a Quran caused mountains to move, or the earth to tear asunder, or the dead to speak (they will not believe). GOD controls all things. Is it not time for the believers to give up and realize that if GOD willed, He could have guided all the people? The disbelievers will continue to suffer disasters, as a consequence of their own works, or have disasters strike close to them, until GOD's promise is fulfilled. GOD will never change the predetermined destiny.
013:031 Sarwar Even if the Quran would make mountains move, cut the earth into pieces and make the dead able to speak, (the unbelievers still would not believe). All affairs are in the hands of God. Do the believers still hope that they will believe? Had God wanted he could have guided the whole of mankind to the right path. The unbelievers will always suffer afflictions that result from their deeds or the affliction which occur near their homes, until God's promise of punishing them will be fulfilled. God does not disregard His promise.
013:031 Shakir And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay! the commandment is wholly Allah's, Have not yet those who believe known that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.
013:031 Sherali And if there was a Qur'an by which mountains could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, they would still not believe in it. Nay, the matter of their believing rests entirely with ALLAH. Have not the believers yet come to know that if ALLAH had enforced HIS will HE could have surely guided all mankind? And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought or to alight near their home, until the promise of ALLAH comes to pass. Surely, ALLAH fails not in HIS promise.
013:031 Yusufali If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.

013:032
013:032 Section 5: Opposition will fail
013:032 Khan And indeed (many) Messengers were mocked at before you (O Muhammad SAW), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!
013:032 Maulana And messengers before thee were certainly mocked, but I have respite to those who disbelieved, then I seized them. How (awful) was then My requital!
013:032 Pickthal And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!
013:032 Rashad Messengers before you have been ridiculed; I permitted the disbelievers to carry on, then I punished them. How terrible was My retribution!
013:032 Sarwar (Muhammad), people have mocked the Messengers who lived before you. I gave a respite to the unbelievers (so that they would repent, but they did not). Then I struck them with a terrible retribution.
013:032 Shakir And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?
013:032 Sherali And surely, Messengers were mocked at before thee; but I granted respite to those who disbelieved. Then I seized them and how terrible was My punishment !
013:032 Yusufali Mocked were (many) messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital!
013:033
013:033 Khan Is then He (Allah) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fairseeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no guide.
013:033 Maulana Is, then, He Who watches every soul as to what it earns --? And yet they ascribe partners to Allah! Say: Name them. Would you inform Him of that which He knows not in the earth, or of an outward saying? Rather, their plan is made fair-seeming to those who disbelieve, and they are kept back from the path. And whom Allah leaves in error, he has no guide.
013:033 Pickthal Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.
013:033 Rashad Is there any equal to the One who controls every single soul? Yet, they set up idols to rival GOD. Say, "Name them. Are you informing Him of something on earth that He does not know? Or, are you fabricating empty statements?" Indeed, the schemes of those who disbelieve have been adorned in their eyes. They are thus diverted from the right path. Whomever GOD sends astray can never find a guiding teacher.
013:033 Sarwar (Can anyone be considered equal to) the One who is the Guardian of every soul and the Watcher of what it has gained? Yet, the unbelievers have considered their idols equal to God. Say, "Name the attributes of your idols. Are you trying to tell God about something that does not exist on the earth? Do you only mention empty names? Evil plans have attracted the unbelievers and have misled them from the right path. No one can guide those whom God has caused to go astray.
013:033 Shakir Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.
013:033 Sherali Will then HE, Who stands over every soul watching what it earns, let them go unpunished? Yet they ascribe partners to ALLAH. Say, `Do name them.' Would you inform HIM of what HE does not know in the earth? Or, is it a mere empty saying? Nay, but the design of the disbelievers has been made to appear beautiful in their eyes, and they have been kept back from the right way. And he whom ALLAH lets go astray shall have no guide.
013:033 Yusufali Is then He who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back (thereby) from the path. And those whom Allah leaves to stray, no one can guide.
013:034
013:034 Khan For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allah.
013:034 Maulana For them is chastisement in this world's life, and the chastisement of the Hereafter is certainly more grievous. And they have no protector against Allah.
013:034 Pickthal For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.
013:034 Rashad They have incurred retribution in this life, and the retribution in the Hereafter is far worse. Nothing can protect them against GOD.
013:034 Sarwar The unbelievers will face torment in this world and their punishment in the life hereafter will be even greater. No one can save them from the wrath of God.
013:034 Shakir They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.
013:034 Sherali For them is a punishment in the present life; and surely, the punishment in the Hereafter is harder, and they will have no defender against ALLAH.
013:034 Yusufali For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.

013:035
013:035 Khan The description of the Paradise which the Muttaqun (pious - see V.2:2): have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqun (pious - see V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
013:035 Maulana A parable of the Garden which is promised to those who keep their duty: Therein flow rivers. Its fruits are perpetual and its plenty. Such is the end for those who keep their duty; and the end of the disbelievers is the Fire.
013:035 Pickthal A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.
013:035 Rashad The allegory of Heaven, which is promised for the righteous, is flowing streams, inexhaustible provisions, and cool shade. Such is the destiny for those who observe righteousness, while the destiny for the disbelievers is Hell.
013:035 Sarwar The gardens which have been promised to the pious have flowing streams, everlasting fruits, and perpetual shade. Such is the blissful end of the pious, but hell fire is the terrible end for the unbelievers.
013:035 Shakir A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.
013:035 Sherali The similitude of the Garden promised to the God-fearing is that through it flow streams; its fruit is everlasting, and so is its shade. That is the reward of those who are righteous; and the end of the disbelievers is Fire.
013:035 Yusufali The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.
013:036
013:036 Khan Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad SAW): "I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."
013:036 Maulana And those to whom We have given the Book rejoice in that which has been revealed to thee, and of the confederates are some who deny a part of it. Say: I am commanded only to serve Allah and not associate anything with Him. To Him do I invite (you), and to Him is my return.
013:036 Pickthal Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.
013:036 Rashad Those who received the scripture rejoice in what was revealed to you; some others may reject parts of it. Say, "I am simply enjoined to worship GOD, and never associate any idols with Him. I invite to Him, and to Him is my ultimate destiny."
013:036 Sarwar The People of the Book are happy with what has been revealed to you. Among the different parties, there are some who dislike part of what has been revealed to you. (Muhammad), tell them, "I have been commanded to worship God alone, not to consider anything equal to Him. To Him do I pray and to Him shall I return."
013:036 Shakir And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return.
013:036 Sherali And those to whom WE have given the Book rejoice in what has been revealed to thee. And of the different parties there are some who deny part thereof. Say `I am only commanded to worship ALLAH and not to set up equals to HIM. Unto HIM do I call and unto HIM is my return.
013:036 Yusufali Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return.”
013:037
013:037 Khan And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.
013:037 Maulana And thus have We revealed it, a true judgment, in Arabic. And if thou follow their low desires after that which has come to thee of knowledge, thou wouldst have against Allah no guardian nor protector.
013:037 Pickthal Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.
013:037 Rashad We revealed these laws in Arabic, and if you ever acquiesce to their wishes, after this knowledge has come to you, you will have no ally, nor a protector, against GOD.
013:037 Sarwar We revealed it (the Quran) as a code of conduct in the Arabic language. (Muhammad), if you follow their desires after the knowledge has been revealed to you, know that no one will be able to guard or protect you from the wrath of God.
013:037 Shakir And thus have We revealed it, a true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.
013:037 Sherali And thus have WE revealed it, a clear judgment in Arabic. And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have no friend nor defender against ALLAH.
013:037 Yusufali Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.
013:038
013:038 Section 6: Steady Progress of Truth
013:038 Khan And indeed We sent Messengers before you (O Muhammad SAW), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) each and every matter there is a Decree (from Allah).
013:038 Maulana And certainly We sent messengers before thee and appointed for them wives and children. And it is not in (the power of) messenger to bring a sign except by Allah’s permission. For every term there is an appointment.
013:038 Pickthal And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.
013:038 Rashad We have sent messengers before you, and we made them husbands with wives and children. No messenger can produce a miracle without GOD's authorization, and in accordance with a specific, predetermined time.
013:038 Sarwar We sent Messengers before you (Muhammad) and gave them wives and offspring. No Messenger was to show miracles without the permission of God.
013:038 Shakir And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) an messenger to bring a sign except by Allah's permission; for every term there is an appointment.
013:038 Sherali And, indeed, WE sent Messengers before thee, and WE gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of ALLAH. For every term there is a divine decree.
013:038 Yusufali We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).

013:039
013:039 Khan Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz)
013:039 Maulana Allah effaces what He pleases and establishes (what He pleases), and with Him is the basis of the Book.
013:039 Pickthal Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.
013:039 Rashad GOD erases whatever He wills, and fixes (whatever He wills). With Him is the original Master Record.
013:039 Sarwar For every event God has ordained His decree. God establishes or effaces whatever He wants and with Him is the original of the Book.
013:039 Shakir Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.
013:039 Sherali ALLAH effaces and establishes what HE wills, and with HIM is the source of all commandments.
013:039 Yusufali Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.
013:040
013:040 Khan Whether We show you (O Muhammad SAW) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.
013:040 Maulana Whether We let thee see part of that which We promise them, or cause thee to die, thine is but the delivery of the message, and Ours to call (them) to account.
013:040 Pickthal Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.
013:040 Rashad Whether we show you what we promise them, or terminate your life before that, your sole mission is to deliver (the message). It is us who will call them to account.
013:040 Sarwar Whether We show them (the unbelievers) to you facing the punishment with which We had threatened them, or make you die first (before its fulfillment), your duty is only to preach. It is up to Us to call them to account (for their deeds).
013:040 Shakir And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).
013:040 Sherali And whether WE show thee in thy life-time the fulfillment of some of the things which WE threaten them or whether WE cause the to die, it makes little difference, for on thee lies only the delivery of the Message, and on US the reckoning.
013:040 Yusufali Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: it is our part to call them to account.
013:041
013:041 Khan See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allah judges, there is none to put back His Judgement and He is Swift at reckoning.
013:041 Maulana See they not that We are visiting the land, curtailing it of its sides? And Allah pronounces a doom -- there is no repeller of His decree. And He is Swift in calling to account.
013:041 Pickthal See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.
013:041 Rashad Do they not see that every day on earth, brings them closer to the end, and that GOD decides their life span, irrevocably? He is the most efficient Reckoner.
013:041 Sarwar Have they not considered that We have taken over the land and reduced its borders? It is God who issues the irreversible decree and His reckoning is swift.
013:041 Shakir Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account.
013:041 Sherali Do they not see that WE are visiting the land, reducing it from its outlying boarders? And ALLAH judges; there is none to reverse HIS judgment. And HE is Swift at reckoning.
013:041 Yusufali See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.
013:042
013:042 Khan And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
013:042 Maulana And those before them planned indeed, but all planning is Allah’s. He knows what every soul earns. And the disbelievers will come to know for whom is the (good) end of the Abode.
013:042 Pickthal Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.
013:042 Rashad Others before them have schemed, but to GOD belongs the ultimate scheming. He knows what everyone is doing. The disbelievers will find out who the ultimate winners are.
013:042 Sarwar Certain people who lived before plotted evil plans but God is the Master of all plans. He knows what every soul does. The unbelievers will soon learn who will achieve the blissful end.
013:042 Shakir And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.
013:042 Sherali And those who were before them did also devise plans but all effective devising of plans belongs to ALLAH. HE knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of the Abode.
013:042 Yusufali Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.

013:043
013:043 Khan And those who disbelieve, say: "You (O Muhammad SAW) are not a Messenger." Say: "Sufficient for a witness between me and you is Allah and those too who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islam)."
013:043 Maulana And those who disbelieve say: Thou art not a messenger. Say: Allah is sufficient for a witness between me and you and whoever has knowledge of the Book.
013:043 Pickthal They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.
013:043 Rashad Those who disbelieved will say, "You are not a messenger!" Say, "GOD suffices as a witness between me and you, and those who possess knowledge of the scripture."
013:043 Sarwar (Muhammad), the unbelievers say, "You are not a Messenger." Say, "God and those who have the knowledge of the Book are sufficient witness (to my prophethood)."
013:043 Shakir And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.
013:043 Sherali And those who disbelieve say, `Thou art not a Messenger.' Say, `Sufficient is ALLAH as a Witness between me and you and so also is he who possesses knowledge of the Book.
013:043 Yusufali The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."
014:000
014:000 Translations of the Qur'an, Chapter 14: IBRAHIM (ABRAHAM). Total Verses: 52. Revealed At: MAKKA
014:000 In the name of God, Most Gracious, Most Merciful
014:001
014:001 Section 1: Revelation dispels Darkness
014:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.
014:001 Maulana I, Allah, am the Seer. A book which We have revealed to thee that thou mayest bring forth men, by their Lord’s permission, from darkness into light, to the way of the Mighty, the Praised One,
014:001 Pickthal Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,
014:001 Rashad A.L.R. A scripture that we revealed to you, in order to lead the people out of darkness into the light - in accordance with the will of their Lord - to the path of the Almighty, the Praiseworthy.
014:001 Sarwar Alif. Lam. Ra. A Book has been revealed to you, (Muhammad), so that, by the permission of their Lord, you would be able to lead people from darkness into light along the path of the Majestic, Praised One.
014:001 Shakir Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,
014:001 Sherali Alif Lám Rá. This is a Book which WE have revealed to thee that thou mayest bring mankind out of the depths of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy --
014:001 Yusufali A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-
014:002
014:002 Khan Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
014:002 Maulana Of Allah, Whose is whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for the severe chastisement!
014:002 Pickthal Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;
014:002 Rashad (The path of) GOD; the One who possesses everything in the heavens and everything on earth. Woe to the disbelievers; they have incurred a terrible retribution.
014:002 Sarwar To God belongs whatever is in the heavens and the earth. Woe to the disbelievers; they will face the most severe punishment!
014:002 Shakir (Of) Allah, Whose is whatever is in the heavens and whatever Is in the earth; and woe to the unbelievers on account of the severe chastisement,
014:002 Sherali The path of ALLAH to Whom belongs whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for a terrible punishment;
014:002 Yusufali Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!-
014:003
014:003 Khan Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allah (i.e.Islam) and seek crookedness therein - They are far astray.
014:003 Maulana Those who love this world’s life more than the Hereafter, and turn away from Allah’s path, and would have it crooked. Those are far astray.
014:003 Pickthal Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.
014:003 Rashad They are the ones who give priority to this life over the Hereafter, repel from the way of GOD, and seek to make it crooked; they have gone far astray.
014:003 Sarwar It is they who have given preference to the worldly life over the life to come. They create obstacles in the way that leads to God and try to make it seem crooked. They are in manifest error.
014:003 Shakir (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.
014:003 Sherali Those who prefer the present life to the Hereafter, and hinder men from the way of ALLAH and seek to make it crooked. It is these who have gone far off in error.
014:003 Yusufali Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.

014:004
014:004 Khan And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
014:004 Maulana And We sent no messenger but with the language of his people, so that he might explain to them clearly. Then Allah leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise.
014:004 Pickthal And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.
014:004 Rashad We did not send any messenger except (to preach) in the tongue of his people, in order to clarify things for them. GOD then sends astray whomever He wills, and guides whomever He wills. He is the Almighty, the Most Wise.
014:004 Sarwar All the Messengers that We sent spoke the language of their people so that they could explain (their message to them). God guides or causes to go astray whomever He wants. He is Majestic and All-wise.
014:004 Shakir And We did not send any messenger but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.
014:004 Sherali And WE have not sent any Messenger except with revelation in the language of his people in order that he might make things clear to them. Then ALLAH leaves to go astray whom HE wills and guides whom HE wills. And HE is the Mighty, the Wise.
014:004 Yusufali We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.
014:005
014:005 Khan And indeed We sent Musa (Moses) with Our Ayat (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of Allah. Truly, therein are evidences, proofs and signs for every patient, thankful (person)."
014:005 Maulana And certainly We sent Moses with Our messages, saying: Bring forth thy people from darkness into light and remind them of the days of Allah. In this are surely signs for every steadfast, grateful one.
014:005 Pickthal We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).
014:005 Rashad Thus, we sent Moses with our miracles, saying, "Lead your people out of darkness into the light, and remind them of the days of GOD." These are lessons for every steadfast, appreciative person.
014:005 Sarwar We sent Moses and gave him miracles in order to lead his people from darkness into light and to remind them of the days of God. In this there is evidence (of the truth) for those who exercise patience and give thanks.
014:005 Shakir And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.
014:005 Sherali And WE sent Moses with Our Signs, saying, `Bring forth thy people from the depths of darkness into light and remind them of the days of ALLAH.' Surely, therein are Signs for every patient and thankful person.
014:005 Yusufali We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.
014:006
014:006 Khan And (remember) when Musa (Moses) said to his people: "Call to mind Allah's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."
014:006 Maulana And when Moses said to his people: Call to mind Allah’s favour to you, when He delivered you from Pharaoh’s people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your Lord.
014:006 Pickthal And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.
014:006 Rashad Recall that Moses said to his people, "Remember GOD's blessings upon you. He saved you from Pharaoh's people who inflicted the worst persecution upon you, slaughtering your sons and sparing your daughters. That was an exacting trial from your Lord."
014:006 Sarwar Moses told his people, "Remember the favors that God granted you when He saved you from the people of the Pharaoh who had punished you in the worst manner by murdering your sons and keeping your women alive. It was a great trial for you from your Lord.
014:006 Shakir And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.
014:006 Sherali And call to mind when Moses said to his people, `Remember ALLAH's favour upon you when HE delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.'
014:006 Yusufali Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord.”
014:007
014:007 Section 2: Truth is rejected first
014:007 Khan And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."
014:007 Maulana And when your Lord made it known: If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe.
014:007 Pickthal And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.
014:007 Rashad Your Lord has decreed: "The more you thank Me, the more I give you." But if you turn unappreciative, then My retribution is severe.
014:007 Sarwar "Remember when your Lord said to you, 'If you give thanks, I shall give you greater (favors), but if you deny the Truth, know that My retribution is severe ".
014:007 Shakir And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.
014:007 Sherali And when your Lord declared: `If you are grateful, I will surely bestow more favours on you; but if you are ungrateful, then know that MY punishment is severe indeed.'
014:007 Yusufali And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.”

014:008
014:008 Khan And Musa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise."
014:008 Maulana And Moses said: If you are ungrateful, you and all those on earth, then Allah is surely Self-sufficient, Praised.
014:008 Pickthal And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.
014:008 Rashad Moses said, "If you disbelieve, along with all the people on earth, GOD is in no need, Praiseworthy."
014:008 Sarwar Moses told his people, "If you and everyone on the earth turn to disbelief, know that God is Self-sufficient and Praiseworthy."
014:008 Shakir And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;
014:008 Sherali And Moses said, `If you disbelieve, you and those who are in the earth all together, you can do no harm to ALLAH; verily, ALLAH is Self-Sufficient, Praiseworthy.'
014:008 Yusufali And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.
014:009
014:009 Khan Has not the news reached you, of those before you, the people of Nuh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism)."
014:009 Maulana Has not the account reached you of those before you, of the people of Noah and ‘Ad and Thamud -- and those after them? None knows them but Allah. Their messengers came to them with clear arguments, but they thrust their hands into their mouths and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us.
014:009 Pickthal Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.
014:009 Rashad Have you not heard about those before you - the people of Noah, `Aad, Thamoud, and others who came after them and known only to GOD? Their messengers went to them with clear proofs, but they treated them with contempt and said, "We disbelieve in what you are sent with. We are skeptical about your message; full of doubt."
014:009 Sarwar Have you (believers) ever heard the news about those who lived before you, like the people of Noah, Ad, Thamud, and those who lived after them? No one knows about them except God. Messengers were sent to them with miracles, but they put their hands to their mouths and said, "We do not believe in whatever you preach and we are also doubtful and uncertain about that to which you invite us."
014:009 Shakir Has not the account reached you of those before you, of the people of Nuh and Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.
014:009 Sherali Have not the tidings come to you of those before you, the people of Noah and the tribes of Ad and Thamud and those after them? None knows them now save ALLAH. Their Messengers came to them with clear Signs, but they trust their hands into their mouths and said, `We disbelieve in what you have sent with and surely, we are disquieting doubt concerning that to which you call us.'
014:009 Yusufali Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."
014:010
014:010 Khan Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allah) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)."
014:010 Maulana Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from that which our fathers used to worship; so bring us clear authority.
014:010 Pickthal Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.
014:010 Rashad Their messengers said, "Do you have doubts about GOD; the Initiator of the heavens and the earth? He invites you only to forgive your sins, and to give you another chance to redeem yourselves." They said, "You are no more than humans like us, who want to repel us from the way our parents used to worship. Show us some profound authority."
014:010 Sarwar The Messengers asked them, "Could there be any doubt about the existence of God who has created the heavens and the earth? He calls you to Himself to forgive your sins. He gives you respite only until the appointed time." They said, "You are mere mortals like us. What you want is to prevent us from worshipping that which our fathers worshipped. Show us clear proof (if what you say is true)."
014:010 Shakir Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.
014:010 Sherali The Messengers said, `Are you in doubt concerning ALLAH, Maker of the heavens and the earth? HE calls you that HE may forgive you your sins and grant you respite till an appointed term.' They said, `You are but mortals like us, you desire to turn us away from that which our fathers used to worship. Bring us, then, some clear proof.'
014:010 Yusufali Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."

014:011
014:011 Khan Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allah. And in Allah (Alone) let the believers put their trust.
014:011 Maulana Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allah's permission. And on Allah let the believers rely.
014:011 Pickthal Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!
014:011 Rashad Their messengers said to them, "We are no more than humans like you, but GOD blesses whomever He chooses from among His servants. We could not possibly show you any kind of authorization, except in accordance with GOD's will. In GOD the believers shall trust.
014:011 Sarwar The Messengers replied, "We are certainly mere mortals like you, but God bestows His favors on whichever of His servants He wants. We can not bring you authority without the permission of God. The faithful should trust in God alone.
014:011 Shakir Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.
014:011 Sherali Their Messengers said to them, `We are indeed only mortals like you but ALLAH bestows HIS favours on whomsoever HE wills from among HIS servants. And it is not for us to bring you a proof except by the permission of ALLAH. And in ALLAH alone should the believers put their trust;
014:011 Yusufali Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.
014:012
014:012 Khan "And why should we not put our trust in Allah while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust."
014:012 Maulana And why should we not rely on Allah? and He has indeed guided us in our ways. And we would certainly bear with patience your persecution of us. And on Allah should the reliant rely.
014:012 Pickthal How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.
014:012 Rashad "Why should we not trust in GOD, when He has guided us in our paths? We will steadfastly persevere in the face of your persecution. In GOD all the trusters shall trust."
014:012 Sarwar Why should we not trust in God when He has shown us the right way? We shall exercise patience against the troubles with which you afflict us. Whoever needs a trustee should trust in God."
014:012 Shakir And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.
014:012 Sherali `And why should we not put our trust in ALLAH when HE has showed us our appropriate ways? And we will, surely, bear with patience all the harm you do to us. So, in ALLAH let those who trust put their trust. '
014:012 Yusufali "No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."
014:013
014:013 Section 3: Opposition is at last destroyed
014:013 Khan And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zalimun (polytheists, disbelievers and wrong-doers.).
014:013 Maulana And those who disbelieved said to their messengers: We will certainly drive you out of our land, unless you come back into our religion. So their Lord revealed to them: We shall certainly destroy the wrongdoers,
014:013 Pickthal And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers,
014:013 Rashad Those who disbelieved said to their messengers, "We will banish you from our land, unless you revert to our religion." Their Lord inspired them: "We will inevitably annihilate the transgressors.
014:013 Sarwar The disbelievers told the Messengers, "We shall expel you from our land unless you revert to our religion." Their Lord then sent them (the messengers) a revelation, "We have decided to destroy the unjust
014:013 Shakir And those who disbelieved said to their messengers: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust.
014:013 Sherali And those who disbelieved said to their Messengers, `We will surely, expel you from our land unless you return to our religion.' Then their Lord sent unto them the revelation: `We will surely destroy the wrongdoers,
014:013 Yusufali And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish!
014:014
014:014 Khan "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat."
014:014 Maulana And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and fears My threat.
014:014 Pickthal And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.
014:014 Rashad "And we will let you dwell in their land after them. This is (the reward) for those who reverence My majesty, and reverence My promise."
014:014 Sarwar and settle you in the land thereafter. This is for those who are afraid of Me and of My warning."
014:014 Shakir And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.
014:014 Sherali `And WE shall, surely, make you dwell in the land after them. This promise is for him who fears to stand before MY Tribunal and fears MY warning.'
014:014 Yusufali "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."
014:015
014:015 Khan But they (the Messengers) sought victory and help [from their Lord (Allah)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.
014:015 Maulana And they sought judgment, and every insolent opposer was disappointed:
014:015 Pickthal And they sought help (from their Lord) and every froward potentate was bought to naught;
014:015 Rashad They issued a challenge, and consequently, every stubborn tyrant ended up doomed.
014:015 Sarwar They prayed for victory and the haughty transgressors were defeated.
014:015 Shakir And they asked for judgment and every insolent opposer was disappointed:
014:015 Sherali And they prayed for victory, and every haughty enemy of truth came to naught:
014:015 Yusufali But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.

014:016
014:016 Khan In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
014:016 Maulana Hell is before him and he is given to drink of boiling water;
014:016 Pickthal Hell is before him, and he is made to drink a festering water,
014:016 Rashad Awaiting him is Hell, wherein he will drink putrid water.
014:016 Sarwar Thereafter they will face hell fire wherein they will drink boiling water.
014:016 Shakir Hell is before him and he shall be given to drink of festering water:
014:016 Sherali Before him is Hell; and he shall be made to drink boiling water.
014:016 Yusufali In front of such a one is Hell, and he is given, for drink, boiling fetid water.
014:017
014:017 Khan He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
014:017 Maulana He drinks it little by little and is not able to swallow it; and death comes to him from every quarter, yet he dies not. And before him is vehement chastisement.
014:017 Pickthal Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.
014:017 Rashad He will gulp it down, though he cannot stand it, as death comes to him from every direction, but he will never die. Awaiting him is a terrible retribution.
014:017 Sarwar As they sip the unpleasant water, death will approach them from all sides, but they will never die. In addition to this, they will experience the most intense torment.
014:017 Shakir He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.
014:017 Sherali He shall sip it in and shall not be able to swallow it easily. And death shall come to him from every quarter, yet he shall not die. And besides that there shall be for him a severe chastisement.
014:017 Yusufali In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.
014:018
014:018 Khan The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
014:018 Maulana The parable of those who disbelieve in their Lord: Their works are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned. That is straying far away.
014:018 Pickthal A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.
014:018 Rashad The allegory of those who disbelieve in their Lord: their works are like ashes in a violent wind, on a stormy day. They gain nothing from whatever they earn; such is the farthest straying.
014:018 Sarwar The deeds of those who deny the existence of their Lord are like ashes blown about by a strong wind on a stormy day. They will achieve nothing from their deeds. (What they have done) is a manifest error.
014:018 Shakir The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error.
014:018 Sherali The case of those who disbelieve in their Lord is that their works are like ashes, on which wind blows violently on a stormy day. They shall have no power over what they earn. That, indeed, is utter ruin.
014:018 Yusufali The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).
014:019
014:019 Khan Do you not see that Allah has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!
014:019 Maulana Seest thou not that Allah created the heavens and the earth with truth? If He please, He will take you away and bring a new creation,
014:019 Pickthal Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;
014:019 Rashad Do you not realize that GOD has created the heavens and the earth for a specific purpose? If He wills, He can remove you, and substitute a new creation in your place.
014:019 Sarwar Do you not realize that God has created the heavens and the earth for a genuine purpose
014:019 Shakir Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation,
014:019 Sherali Dost thou not see that ALLAH created the heaven and the earth in accordance with the requirements of wisdom? If HE please, HE can do away with you, and bring a new creation.
014:019 Yusufali Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation?
014:020
014:020 Khan And for Allah that is not hard or difficult (i.e. very easy for Allah).
014:020 Maulana And that is not difficult for Allah.
014:020 Pickthal And that is no great matter for Allah.
014:020 Rashad This is not too difficult for GOD.
014:020 Sarwar and that it is not at all difficult for God to replace you with another creature if He so wills?
014:020 Shakir And this is not difficult for Allah.
014:020 Sherali And that is not at all difficult for ALLAH.
014:020 Yusufali Nor is that for Allah any great matter.

014:021
014:021 Khan And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."
014:021 Maulana And they will all come forth to Allah, then the weak will say to those who were proud: We were your followers can you then avert from us aught of the chastisement of Allah? They will say: If Allah had guided us, we would have guided you. It is the same to us whether we cry or bear patiently; there is no escape for us.
014:021 Pickthal They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.
014:021 Rashad When they all stand before GOD, the followers will say to the leaders, "We used to follow you. Can you spare us even a little bit of GOD's retribution?" They will say, "Had GOD guided us, we would have guided you. Now it is too late, whether we grieve or resort to patience, there is no exit for us."
014:021 Sarwar (On the Day of Judgment) everyone will appear before God and those who have been suppressed will say to their oppressors, "We were your followers, can you do anything to rescue us from the torment of God?" They will reply, "Had God guided us, we would also have guided you. It makes no difference whether we cry for help or exercise patience; there is no escape for us."
014:021 Shakir And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.
014:021 Sherali They shall all appear before ALLAH; then shall those who were considered weak say to those who were arrogant, `Surely, we were your followers can you not them avail us aught against ALLAH's punishment?' They will say, `If ALLAH had guided us, we should have, surely, guided you. It is the same for us whether we show impatience or are patient, there is no way of escape for us.'
014:021 Yusufali They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."
014:022
014:022 Section 4: Truth is confirmed
014:022 Khan And Shaitan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zalimun (polytheists and wrong-doers, etc.)."
014:022 Maulana And the devil will say, when the matter is decided: Surely Allah promised you a promise of truth, and I promised you, then failed you. And I had no authority over you, except that I called you and you obeyed me; so blame me not but blame yourselves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah before. Surely for the unjust is a painful chastisement.
014:022 Pickthal And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.
014:022 Rashad And the devil will say, after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your idolizing me. The transgressors have incurred a painful retribution."
014:022 Sarwar When the decree of God is issued, satan will say, "God's promise to you was true, but I, too, made a promise to you and disregarded it. I had no authority over you. I just called you and you answered. Do not blame me but blame yourselves. I cannot help you and you cannot help me. I did not agree with your belief that I was equal to God." The unjust will face a painful punishment.
014:022 Shakir And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.
014:022 Sherali And when the matter is decided, Satan will say, `ALLAH promised you a promise of truth, But I promised you and failed you. I had no power over you, except that I called you and you obeyed me. So blame me not, but blame your ownselves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with ALLAH. For the wrongdoers there shall, surely, be a grievous punishment.'
014:022 Yusufali And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."
014:023
014:023 Khan And those who believed (in the Oneness of Allah and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein forever (i.e.in Paradise), with the permission of their Lord. Their greeting therein will be: Salam (peace!).
014:023 Maulana And those who believe and do good are made to enter Gardens, wherein flow rivers, abiding therein by their Lord's permission. Their greeting therein is, Peace!
014:023 Pickthal And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!
014:023 Rashad As for those who believe and lead a righteous life, they will be admitted into gardens with flowing streams. They abide therein forever, in accordance with the will of their Lord. Their greeting therein is: "Peace."
014:023 Sarwar The righteously striving believers will be admitted to the gardens wherein streams flow and they will live therein forever, by the permission of their Lord. Their greeting to each other will be, "Peace be with you."
014:023 Shakir And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.
014:023 Sherali And those who believe and act righteously, will be admitted into Gardens through which streams flow, wherein they will abide by the command of their Lord. Their greeting therein for each other will be, `Peace be on you.'
014:023 Yusufali But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!"

014:024
014:024 Khan See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
014:024 Maulana Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high,
014:024 Pickthal Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,
014:024 Rashad Do you not see that GOD has cited the example of the good word as a good tree whose root is firmly fixed, and its branches are high in the sky?
014:024 Sarwar Consider (Muhammad) how God (in a parable) compares the blessed Word to that of a blessed tree which has firm roots and branches rising up into the sky
014:024 Shakir Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,
014:024 Sherali Dost thou not see how ALLAH sets forth a parable of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven?
014:024 Yusufali Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
014:025
014:025 Khan Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember.
014:025 Maulana Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.
014:025 Pickthal Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.
014:025 Rashad It produces its crop every season, as designed by its Lord. GOD thus cites the examples for the people, that they may take heed.
014:025 Sarwar and yields fruits in every season, by the permission of its Lord? God sets forth parables for people so that they may take heed.
014:025 Shakir Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.
014:025 Sherali It brings forth its fruit at all times by the command of its Lord. And ALLAH sets forth parables for men that they may be reminded.
014:025 Yusufali It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
014:026
014:026 Khan And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.
014:026 Maulana And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability.
014:026 Pickthal And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.
014:026 Rashad And the example of the bad word is that of a bad tree chopped at the soil level; it has no roots to keep it standing.
014:026 Sarwar An evil word is compared to an evil tree with no firm roots in the land and thus has no stability.
014:026 Shakir And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.
014:026 Sherali And the case of an evil word, is like that of an evil tree, which is uprooted from above the earth and has no stability.
014:026 Yusufali And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.
014:027
014:027 Khan Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills.
014:027 Maulana Allah confirms those who believe with the sure word in this world’s life and in the Hereafter; and Allah leaves the wrongdoers in error; and Allah does what He pleases.
014:027 Pickthal Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.
014:027 Rashad GOD strengthens those who believe with the proven word, in this life and in the Hereafter. And GOD sends the transgressors astray. Everything is in accordance with GOD's will.
014:027 Sarwar God strengthens the faith of the believers by the true Words in this world and in the life to come. He causes the unjust to go astray and does whatever He pleases.
014:027 Shakir Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.
014:027 Sherali ALLAH strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter; and ALLAH lets the wrongdoers go astray. And ALLAH does what HE wills.
014:027 Yusufali Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.
014:028
014:028 Section 5: Man’s Injustice in rejecting Truth
014:028 Khan Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad SAW and his Message of Islam), and caused their people to dwell in the house of destruction?
014:028 Maulana Seest thou not those who change Allah’s favour for disbelief and make their people to alight in the abode of perdition --
014:028 Pickthal Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,
014:028 Rashad Have you noted those who responded to GOD's blessings by disbelieving, and thus brought disaster upon their own families?
014:028 Sarwar Have you not seen those who changed the Word of God through disbelief and led their people to destruction?.
014:028 Shakir Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition
014:028 Sherali Dost thou not see those who changed ALLAH's favour for ingratitude and landed their people into the abode of ruin -
014:028 Yusufali Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?-
014:029
014:029 Khan Hell, in which they will burn, - and what an evil place to settle in!
014:029 Maulana Hell. They will burn in it. And an evil place it is to settle in!
014:029 Pickthal (Even to) hell? They are exposed thereto. A hapless end!
014:029 Rashad Hell is their destiny, wherein they burn; what a miserable end!
014:029 Sarwar They will suffer in Hell. What a terrible place to stay!
014:029 Shakir (Into j hell? They shall enter into it and an evil place it is to settle in.
014:029 Sherali Into Hell. They shall burn therein; and an evil place of rest it is.
014:029 Yusufali Into Hell? They will burn therein,- an evil place to stay in!

014:030
014:030 Khan And they set up rivals to Allah, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"
014:030 Maulana And they set up equals with Allah to lead astray from His path. Say: Enjoy yourselves, for surely your return is to the Fire.
014:030 Pickthal And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.
014:030 Rashad They set up rivals to rank with GOD and to divert others from His path. Say, "Enjoy for awhile; your final destiny is Hell."
014:030 Sarwar To lead people astray, they claimed their idols were equal to God. (Muhammad), tell them, "Enjoy yourselves and know that the only place for you to go will be hell fire."
014:030 Shakir And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.
014:030 Sherali And they have set up rivals to ALLAH to lead people astray from HIS way. Say, `Enjoy yourselves a while, then, surely, your journey is toward the Fire.'
014:030 Yusufali And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"
014:031
014:031 Khan Say (O Muhammad SAW) to 'Ibadi (My slaves) who have believed, that they should perform As-Salat (Iqamat-as-Salat), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.
014:031 Maulana Tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the day in which there is not bartering, nor befriending.
014:031 Pickthal Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.
014:031 Rashad Exhort My servants who believed to observe the Contact Prayers (Salat), and to give (to charity) from our provisions to them, secretly and publicly, before a day comes where there is neither trade, nor nepotism.
014:031 Sarwar Tell My believing servants to be steadfast in prayer and to spend for the cause of their Lord, both in private and in public, out of what We have given them. Let them do this before the coming of the day when there will be no merchandising or friendship.
014:031 Shakir Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.
014:031 Sherali Say to My servants who believe that they should observe Prayer, and spend out of what WE have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.
014:031 Yusufali Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.
014:032
014:032 Khan Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
014:032 Maulana Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you.
014:032 Pickthal Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;
014:032 Rashad GOD is the One who created the heavens and the earth, and He sends down from the sky water to produce all kinds of fruit for your sustenance. He has committed the ships to serve you on the sea in accordance with His command. He has committed the rivers as well to serve you.
014:032 Sarwar God is the One who created the heavens and the earth, sent down water from the sky by which He produced fruits for your sustenance, enabled you to use boats to sail on the sea, and placed the rivers at your disposal, all by His command.
014:032 Shakir Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.
014:032 Sherali ALLAH is HE Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance, and HE has subjected to you the ships that they may sail through the sea by HIS command, and the rivers too has HE subjected to you.
014:032 Yusufali It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.
014:033
014:033 Khan And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
014:033 Maulana And He has made subservient to you the sun and the moon, pursuing their courses; and He has made subservient to you the night and the day.
014:033 Pickthal And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.
014:033 Rashad He has committed the sun and the moon in your service, continuously. He has committed the night and the day to serve you.
014:033 Sarwar He made the sun and moon, each following its course, and the day and the night all subservient to you.
014:033 Shakir And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.
014:033 Sherali And HE has also subjected to you the sun and the moon, both performing their functions constantly. And HE has subjected to you the night as well as the day.
014:033 Yusufali And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.

014:034	
014:034 Khan	And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad SAW).
014:034 Maulana	And He gives you of all you ask of Him. And if you count Allah's favours, you will not be able to number them. Surely man is very unjust, very ungrateful.
014:034 Pickthal	And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.
014:034 Rashad	And He gives you all kinds of things that you implore Him for. If you count GOD's blessings, you can never encompass them. Indeed, the human being is transgressing, unappreciative.
014:034 Sarwar	He has given you everything that you asked Him for. Had you wanted to count the bounties of God, you would not have been able to do it. The human being is unjust and disbelieving.
014:034 Shakir	And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.
014:034 Sherali	And HE gives you all that you ask of HIM, and if you try to count the favours of ALLAH, you will not be able to number them. Verily man is very unjust, very ungrateful.
014:034 Yusufali	And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.
014:035	
014:035	Section 6: Abraham's Prayer
014:035 Khan	And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
014:035 Maulana	And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols.
014:035 Pickthal	And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.
014:035 Rashad	Recall that Abraham said, "My Lord, make this a peaceful land, and protect me and my children from worshipping idols.
014:035 Sarwar	(Muhammad), consider when Abraham prayed, "Lord, make this (Mecca) a peaceful territory and save me and my offspring from worshipping idols.
014:035 Shakir	And when Ibrahim said: My Lord! make this city secure, and save me and my sons from worshipping idols:
014:035 Sherali	And call to mind when Abraham said, `My Lord, make this a city of peace, and preserve me and my children from worshiping idols,
014:035 Yusufali	Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.
014:036	
014:036 Khan	"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.
014:036 Maulana	My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.
014:036 Pickthal	My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.
014:036 Rashad	"My Lord, they have misled so many people. As for those who follow me, they belong with me. As for those who disobey me, You are Forgiver, Most Merciful.
014:036 Sarwar	Lord, the idols have misled many people. Whoever follows me is my friend. As for those who disobey, You are certainly All-forgiving and All-merciful.
014:036 Shakir	My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely arc Forgiving, Merciful:
014:036 Sherali	`My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me Thou art, surely, Most Forgiving, Merciful,
014:036 Yusufali	"O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful.
014:037	
014:037 Khan	"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as- Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.
014:037 Maulana	Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.
014:037 Pickthal	Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.
014:037 Rashad	"Our Lord, I have settled part of my family in this plantless valley, at Your Sacred House. Our Lord, they are to observe the Contact Prayers (Salat), so let throngs of people converge upon them, and provide for them all kinds of fruits, that they may be appreciative.
014:037 Sarwar	"Lord, I have settled some of my offspring in a barren valley near your Sacred House so that they could be steadfast in prayer. Lord, fill the hearts of the people with love for them and produce fruits for their sustenance so that they may give thanks.
014:037 Shakir	O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:
014:037 Sherali	`Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House. - Our Lord, - that they may observe Prayer. So make men's heart incline towards them and provide them with fruits that they may be thankful.
014:037 Yusufali	"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.

014:038
014:038 Khan "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.
014:038 Maulana Our Lord, surely Thou knowest what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven.
014:038 Pickthal Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.
014:038 Rashad "Our Lord, You know whatever we conceal and whatever we declare - nothing is hidden from GOD on earth, nor in the heavens.
014:038 Sarwar Lord, You know all that we conceal or reveal. Nothing in the heavens or the earth is hidden from God.
014:038 Shakir O our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:
014:038 Sherali `Our Lord, certainly, Thou knowest what we keep secret and what we make known. And nothing whatever is hidden from ALLAH, whether in the earth or the heaven,
014:038 Yusufali "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.
014:039
014:039 Khan "All the praises and thanks be to Allah, Who has given me in old age Isma'il (Ishmael) and Ishaque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.
014:039 Maulana Praise be to Allah, Who has given me, in old age, Ishmael and Isaac! Surely my Lord is the Hearer of prayer.
014:039 Pickthal Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.
014:039 Rashad "Praise be to GOD for granting me, despite my old age, Ismail and Isaac. My Lord answers the prayers.
014:039 Sarwar It is only God who deserves all praise. I praise Him for His giving me my sons Ishmael and Isaac during my old age. My Lord, certainly, hears all prayers.
014:039 Shakir Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer:
014:039 Sherali `All praise belongs to ALLAH Who has given me, despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of Prayer,
014:039 Yusufali "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!
014:040
014:040 Khan "O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation.
014:040 Maulana My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.
014:040 Pickthal My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.
014:040 Rashad "My Lord, make me one who consistently observes the Contact Prayers (Salat), and also my children. Our Lord, please answer my prayers.
014:040 Sarwar Lord, make me and my offspring steadfast in prayer and accept our worship.
014:040 Shakir My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:
014:040 Sherali `My Lord make me constant in observing Prayer, and my children too. Our Lord ! bestow thy grace on me and accept my prayer,
014:040 Yusufali O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.
014:041
014:041 Khan "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
014:041 Maulana Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass.
014:041 Pickthal Our Lord! Forgive me and my parents and believers on the day when the account is cast.
014:041 Rashad "My Lord, forgive me and my parents, and the believers, on the day when the reckoning takes place."
014:041 Sarwar Lord, on the Day of Judgment, forgive me and my parents and all the believers."
014:041 Shakir O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!
014:041 Sherali `Our Lord, forgive me and my parents and the believers on the day when the reckoning will take place.'
014:041 Yusufali "O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!
014:042
014:042 Section 7: The End of Opposition
014:042 Khan Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.
014:042 Maulana And think not Allah to be heedless of what the unjust do. He only respites them to a day when the eyes will stare (in terror),
014:042 Pickthal Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),
014:042 Rashad Do not ever think that GOD is unaware of what the transgressors are doing. He only respites them until a day where the eyes stare in horror.
014:042 Sarwar (Muhammad), do not think that God is unaware of what the unjust people do. He only gives them a respite until the day when the eyes will stare fixedly,
014:042 Shakir And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open,
014:042 Sherali And think not that ALLAH is unaware of what the wrongdoers do. HE only gives them respite till the day on which their eyes will fixedly stare in horror;
014:042 Yusufali Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-
014:043
014:043 Khan (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
014:043 Maulana Hastening forward, their heads upraised, their gaze not returning to them, and their hearts vacant.
014:043 Pickthal As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.
014:043 Rashad As they rush (out of the graves), their faces will be looking upward, their eyes will not even blink, and their minds will be horrified.
014:043 Sarwar when people will hurry in fright, their heads raised, their eyes unable to look around, and their hearts stunned due to the confusion (which will prevail on that Day).
014:043 Shakir Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.
014:043 Sherali They will hurry along in fright, raising up their heads, their gaze not returning to them, and their hearts utterly void.
014:043 Yusufali They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!

014:044
014:044 Khan And warn (O Muhammad SAW) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
014:044 Maulana And warn people of a day when the chastisement will come to them, then the wrongdoers will say: Our Lord, respite us to a near term, we will respond to Thy call and follow the messengers. Did you not swear before that there will be no passing away for you?
014:044 Pickthal And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?
014:044 Rashad You shall warn the people of the day when the retribution comes to them. Those who transgressed will say, "Our Lord, give us one more respite. We will then respond to Your call and follow the messengers." Did you not swear in the past that you will last forever?
014:044 Sarwar (Muhammad), warn the people of the day when torment will approach them and the unjust will say, "Lord, give us respite for a little time so that we may answer your call and follow the Messengers." (The answer to their prayer will be), "Did you not swear before that you would never perish?.
014:044 Shakir And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!
014:044 Sherali And warn people of the day when the promised chastisement will come upon them, and the wrongdoers will say, Our Lord, grant us respite for a short term, we will respond to thy call and will follow the Messengers.' HE will say, `Did you not swear before this that you would never have a fall?
014:044 Yusufali So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?
014:045
014:045 Khan "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."
014:045 Maulana And you dwell in the abodes of those who wronged themselves, and it is clear to you how We dealt with them and We made (them) examples for you.
014:045 Pickthal And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?
014:045 Rashad You dwelled in the homes of those before you, who wronged their souls, and you have seen clearly what we did to them. We have set many precedents for you.
014:045 Sarwar You lived in the dwellings of those who wronged themselves, even though it was made clear to you how We dealt with them. We also showed you examples."
014:045 Shakir And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.
014:045 Sherali `And you dwell in the dwellings of those who wronged themselves and it has become plain to you how WE dealt with them; and WE set forth clear parables for you.'
014:045 Yusufali "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"
014:046
014:046 Khan Indeed, they planned their plot, and their plot was with Allah, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). [It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad SAW to kill him but they failed and were unable to carry out their plot which they plotted].
014:046 Maulana And they had indeed planned their plan, and their plan is with Allah, though their plan is such that the mountains should be moved thereby.
014:046 Pickthal Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.
014:046 Rashad They schemed their schemes, and GOD is fully aware of their schemes. Indeed, their schemes were sufficient to erase mountains.
014:046 Sarwar They devised evil plans which were so sinful that even the mountains could not endure them. All these were known to God.
014:046 Shakir And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.
014:046 Sherali And they have tried all their designs; but their designs are with ALLAH. And even though their designs be such as to make the mountains move, they will not succeed.
014:046 Yusufali Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!
014:047
014:047 Khan So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, - All-Able of Retribution.
014:047 Maulana So think not that Allah will fail in His promise to His messengers. Surely Allah is Mighty, the Lord of retribution.
014:047 Pickthal So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).
014:047 Rashad Do not think that GOD will ever break His promise to His messengers. GOD is Almighty, Avenger.
014:047 Sarwar You must not even think that God will disregard His promise to His messengers. God is Majestic and Revengeful.
014:047 Shakir Therefore do not think Allah (to be one) failing in His promise to His messengers; surely Allah is Mighty, the Lord of Retribution.
014:047 Sherali Think not then that ALLAH will ever fail to keep HIS promise to HIS Messengers. Surely, ALLAH is Mighty, Lord of retribution,
014:047 Yusufali Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.

014:048
014:048 Khan On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.
014:048 Maulana On the day when the earth will be changed into a different earth, and the heavens (as well), and they will come forth to Allah, the One, the Supreme.
014:048 Pickthal On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,
014:048 Rashad The day will come when this earth will be substituted with a new earth, and also the heavens, and everyone will be brought before GOD, the One, the Supreme.
014:048 Sarwar On the day when the earth and the heavens will be replaced by another earth and heavens and everyone will be brought before the One Almighty God,
014:048 Shakir On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.
014:048 Sherali On the day when this earth will be changed into another earth, and the heavens too; and they will appear before ALLAH, the One, the Most Supreme.
014:048 Yusufali One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible;
014:049
014:049 Khan And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah Islamic Monotheism, polytheists, disobedient to Allah, etc.) that Day bound together in fetters; [Muqarranun in fetters; mean:- with their hands and feet tied to their necks with chains.]
014:049 Maulana And thou wilt see the guilty on that day linked together in chains --
014:049 Pickthal Thou wilt see the guilty on that day linked together in chains,
014:049 Rashad And you will see the guilty on that day chained in shackles.
014:049 Sarwar you will see the guilty ones bound in chains,
014:049 Shakir And you will see the guilty on that day linked together in chains.
014:049 Sherali And thou wilt see the guilty on that day bound in chains.
014:049 Yusufali And thou wilt see the sinners that day bound together in fetters;-
014:050
014:050 Khan Their garments will be of pitch, and fire will cover their faces.
014:050 Maulana Their shirts made of pitch, and fire covering their faces,
014:050 Pickthal Their raiment of pitch, and the Fire covering their faces,
014:050 Rashad Their garments will be made of tar, and fire will overwhelm their faces.
014:050 Sarwar with garments of pitch and faces covered by fire.
014:050 Shakir Their shirts made of pitch and the fire covering their faces
014:050 Sherali Their garments will be, as if, of pitch and the fire shall envelop their faces.
014:050 Yusufali Their garments of liquid pitch, and their faces covered with Fire;
014:051
014:051 Khan That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning.
014:051 Maulana That Allah may repay each soul what it has earned. Surely Allah is Swift in reckoning.
014:051 Pickthal That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.
014:051 Rashad For GOD will pay each soul for whatever it earned; GOD is the most efficient reckoner.
014:051 Sarwar This is how God will recompense each soul for its deeds. God's reckoning is swift.
014:051 Shakir That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.
014:051 Sherali This will be so that ALLAH may requite each soul for what it has wrought. Surely, ALLAH is swift at reckoning.
014:051 Yusufali That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.
014:052
014:052 Khan This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilah (God - Allah) - (none has the right to be worshipped but Allah), and that men of understanding may take heed.
014:052 Maulana This is a message for the people and that they may be warned thereby, and that they may know that He is One God, and that men of understanding may mind.
014:052 Pickthal This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed.
014:052 Rashad This is a proclamation for the people, to be warned herewith, and to let them know that He is only one god, and for those who possess intelligence to take heed.
014:052 Sarwar This is an admonition for the people that they will be warned and know that He is the only God, and so that the people of understanding may take heed.
014:052 Shakir This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.
014:052 Sherali This is a sufficient admonition for mankind that they may benefit by it and that they may be warned thereby, and that they may know that HE is the only One God and that those possessed of understanding may take heed.
014:052 Yusufali Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.

015:000
015:000 Translations of the Qur'an, Chapter 15: AL-HIJR (AL-HIJR, STONELAND, ROCK CITY). Total Verses: 99. Revealed At: MAKKA
015:000 In the name of God, Most Gracious, Most Merciful
015:001
015:001 Section 1: The Qur'an is guarded
015:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Book, and a plain Qur'an.
015:001 Maulana I, Allah, am the Seer. These are the verses of the Book and (of) a Qur'an that makes manifest.
015:001 Pickthal Alif. Lam. Ra. These are verses of the Scripture and a plain Reading.
015:001 Rashad A.L.R. These (letters) are proofs of this scripture; a profound Quran.
015:001 Sarwar Alif. Lam. Ra. These are the verses of the Book and the glorious Quran.
015:001 Shakir Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear.
015:001 Sherali Alif Lám Rá. These are verses of the perfect Book and of the illuminating Qur'an.
015:001 Yusufali A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.
015:002
015:002 Part 14.
015:002 Khan Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allah's Will in Islam Islamic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].
015:002 Maulana Often will those who disbelieve wish that they were Muslims.
015:002 Pickthal It may be that those who disbelieve wish ardently that they were Muslims.
015:002 Rashad Certainly, those who disbelieved will wish they were submitters.
015:002 Sarwar How strongly the unbelievers will wish that they had been Muslims.
015:002 Shakir Often will those who disbelieve wish that they had been Muslims.
015:002 Sherali Often do the disbelievers wish they Muslims.
015:002 Yusufali Again and again will those who disbelieve, wish that they had bowed (to Allah's will) in Islam.
015:003
015:003 Khan Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
015:003 Maulana Leave them to eat and enjoy themselves, and let (false) hope beguile them, for they will soon know.
015:003 Pickthal Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!
015:003 Rashad Let them eat, enjoy, and remain blinded by wishful thinking; they will find out.
015:003 Sarwar (Muhammad), leave them alone to eat and enjoy themselves and let their desires deceive them; they will soon know (the Truth).
015:003 Shakir Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.
015:003 Sherali Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them, but they will soon know.
015:003 Yusufali Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).
015:004
015:004 Khan And never did We destroy a township but there was a known decree for it.
015:004 Maulana And never did We destroy a town but it had a decree made known.
015:004 Pickthal And We destroyed no township but there was a known decree for it.
015:004 Rashad We never annihilated any community, except in accordance with a specific, predetermined time.
015:004 Sarwar We never destroyed any town without pre-ordaining the fate of its people.
015:004 Shakir And never did We destroy a town but it had a term made known.
015:004 Sherali And never a town have WE destroyed but there was for it a known decree.
015:004 Yusufali Never did We destroy a population that had not a term decreed and assigned beforehand.
015:005
015:005 Khan No nation can anticipate its term, nor delay it.
015:005 Maulana No people can hasten on their doom, nor can they postpone (it).
015:005 Pickthal No nation can outstrip its term nor can they lag behind.
015:005 Rashad The end of any community can never be advanced, nor delayed.
015:005 Sarwar Every nation can only live for the time appointed for it.
015:005 Shakir No people can hasten on their doom nor can they postpone (it).
015:005 Sherali No people can escape their doom by outstripping their appointed term, nor can they remain behind.
015:005 Yusufali Neither can a people anticipate its term, nor delay it.
015:006
015:006 Khan And they say: "O you (Muhammad SAW) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man.
015:006 Maulana And they say: O thou to whom the Reminder is revealed, thou art indeed mad.
015:006 Pickthal And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!
015:006 Rashad They said, "O you who received this reminder, you are crazy.
015:006 Sarwar (The unbelievers have said), "You to whom the Quran has been revealed are insane.
015:006 Shakir And they say: O you to whom the Reminder has been revealed! you are most surely insane:
015:006 Sherali And they said, `O thou to whom this exhortation has been sent down, thou art surely a madman,
015:006 Yusufali They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)!
015:007
015:007 Khan "Why do you not bring angels to us if you are of the truthful ones?"
015:007 Maulana Why bringest thou not the angels to us, if thou art of the truthful?
015:007 Pickthal Why bringest thou not angels unto us, if thou art of the truthful?
015:007 Rashad "Why do you not bring down the angels, if you are truthful?"
015:007 Sarwar Why do you not bring down the angels if what you say is true".
015:007 Shakir Why do you not bring to us the angels if you are of the truthful ones?
015:007 Sherali `Why dost thou not bring angels to us, if thou art of the truthful?'
015:007 Yusufali "Why bringest thou not angels to us if it be that thou hast the Truth?"

015:008
015:008 Khan We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!
015:008 Maulana We send not angels but with truth, and then they would not be respited.
015:008 Pickthal We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.
015:008 Rashad We do not send down the angels except for specific functions. Otherwise, no one will be respited.
015:008 Sarwar We do not send down angels except for a genuine purpose, at which time none will be given any further respite.
015:008 Shakir We do not send the angels but with truth, and then they would not be respited.
015:008 Sherali WE do not send down angels but with the requirements of justice, and when WE do send them, the disbelievers are not respited.
015:008 Yusufali We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!
015:009
015:009 Khan Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).
015:009 Maulana Surely We have revealed the Reminder, and surely We are its Guardian.
015:009 Pickthal Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.
015:009 Rashad Absolutely, we have revealed the reminder, and, absolutely, we will preserve it.
015:009 Sarwar We Ourselves have revealed the Quran and We are its Protectors.
015:009 Shakir Surely We have revealed the Reminder and We will most surely be its guardian.
015:009 Sherali Verily, it is WE Who have sent down this Exhortation, and most surely WE are its Guardians.
015:009 Yusufali We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).
015:010
015:010 Khan Indeed, We sent Messengers before you (O Muhammad SAW) amongst the sects (communities) of old.
015:010 Maulana And certainly We sent (messengers) before thee among the sects of yore.
015:010 Pickthal We verily sent (messengers) before thee among the factions of the men of old.
015:010 Rashad We have sent (messengers) before you to the communities in the past.
015:010 Sarwar We sent Messengers to the ancient people who lived before you.
015:010 Shakir And certainly We sent (messengers) before you among the nations of yore.
015:010 Sherali And WE sent Messengers before thee among parties of ancient people.
015:010 Yusufali We did send messengers before thee amongst the religious sects of old:
015:011
015:011 Khan And never came a Messenger to them but they did mock him.
015:011 Maulana And there never came a messenger to them but they mocked him.
015:011 Pickthal And never came there unto them a messenger but they did mock him.
015:011 Rashad Every time a messenger went to them, they ridiculed him.
015:011 Sarwar No Messenger went to them whom they did not mock.
015:011 Shakir And there never came a messenger to them but they mocked him.
015:011 Sherali And there never came to them a Messenger but they mocked at him.
015:011 Yusufali But never came a messenger to them but they mocked him.
015:012
015:012 Khan Thus do We let it (polytheism and disbelief) enter into the hearts of the Mujrimun [criminals, polytheists, pagans, etc. (because of their mockery at the Messengers)].
015:012 Maulana Thus do We make it enter the hearts of the guilty --
015:012 Pickthal Thus do We make it traverse the hearts of the guilty:
015:012 Rashad We thus control the minds of the guilty.
015:012 Sarwar This is how We cause the hearts of the guilty ones to behave.
015:012 Shakir Thus do We make it to enter into the hearts of the guilty;
015:012 Sherali Thus do WE cause this habit of mocking to enter into the hearts of the sinful people.
015:012 Yusufali Even so do we let it creep into the hearts of the sinners -
015:013
015:013 Khan They would not believe in it (the Qur'an), and already the example of (Allah's punishment of) the ancients (who disbelieved) has gone forth.
015:013 Maulana They believe not in it; and the example of the ancients has gone before.
015:013 Pickthal They believe not therein, though the example of the men of old hath gone before.
015:013 Rashad Consequently, they cannot believe in him. This has been the system since the past generations.
015:013 Sarwar They do not believe in the Truth and they exactly follow the tradition of the ancient (unbelievers)
015:013 Shakir They do not believe in it, and indeed the example of the former people has already passed.
015:013 Sherali They believe not in this Qur'an, though the example of the former peoples have gone before them.
015:013 Yusufali That they should not believe in the (Message); but the ways of the ancients have passed away.
015:014
015:014 Khan And even if We opened to them a gate from the heaven and they were to continue ascending thereto,
015:014 Maulana And even if We open to them a gate of heaven, and they keep on ascending into it,
015:014 Pickthal And even if We opened unto them a gate of heaven and they kept mounting through it,
015:014 Rashad Even if we opened for them a gate into the sky, through which they climb;
015:014 Sarwar Had We opened a door for them in the sky through which they could easily pass,
015:014 Shakir And even if We open to them a gateway of heaven, so that they ascend into it all the while,
015:014 Sherali And even if WE open to them a gate in heaven, and they kept ascending through it,
015:014 Yusufali Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein,
015:015
015:015 Khan They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."
015:015 Maulana They would say: Only our eyes have been covered over, rather we are an enchanted people.
015:015 Pickthal They would say: Our sight is wrong - nay, but we are folk bewitched.
015:015 Rashad they will say, "Our eyes have been deceived. We have been bewitched."
015:015 Sarwar they would have said, "Our eyes are bewildered and we have been affected by magic."
015:015 Shakir They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.
015:015 Sherali They would surely say, `Only our eyes are dazed; rather we are a bewitched people'
015:015 Yusufali They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."

015:016	
015:016	Section 2: Forces of Evil will be destroyed
015:016 Khan	And indeed, We have put the big stars in the heaven and We beautified it for the beholders.
015:016 Maulana	And certainly We have made strongholds in the heaven, and We have made it fair-seeming to the beholders,
015:016 Pickthal	And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.
015:016 Rashad	We placed galaxies in the sky, and adorned it for the beholders.
015:016 Sarwar	We have made constellations in the sky and decorated them for the onlookers.
015:016 Shakir	And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders.
015:016 Sherali	And WE have, indeed, made mansions of stars in the heaven and have adorned it for beholders.
015:016 Yusufali	It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders;
015:017	
015:017 Khan	And We have guarded it (near heaven) from every outcast Shaitan (devil).
015:017 Maulana	And We guard it against every accursed devil,
015:017 Pickthal	And We have guarded it from every outcast devil,
015:017 Rashad	And we guarded it against every rejected devil.
015:017 Sarwar	We have protected them from every condemned devil,
015:017 Shakir	And We guard it against every accursed Shaitan,
015:017 Sherali	And WE have guarded it against the intrusion of every rejected Satan.
015:017 Yusufali	And (moreover) We have guarded them from every cursed devil:
015:018	
015:018 Khan	Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.
015:018 Maulana	But he who steals a hearing; so there follows him a visible flame.
015:018 Pickthal	Save him who stealeth the hearing, and them doth a clear flame pursue.
015:018 Rashad	If any of them sneaks around to listen, a mighty projectile will chase him back.
015:018 Sarwar	except for those who stealthily try to listen to the heavens, but who are chased away by a bright flame.
015:018 Shakir	But he who steals a hearing, so there follows him a visible flame.
015:018 Sherali	But if anyone hears stealthily something of revelation and distorts it, there pursues him a bright flame.
015:018 Yusufali	But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).
015:019	
015:019 Khan	And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
015:019 Maulana	And the earth -- We have spread it out and made in it firm mountains and caused to grow in it of every suitable thing.
015:019 Pickthal	And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.
015:019 Rashad	As for the earth, we constructed it, and placed on it stabilizers (mountains), and we grew on it a perfect balance of everything.
015:019 Sarwar	We have spread out the earth, fixed mountains thereupon and caused everything to grow to its proper weight
015:019 Shakir	And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.
015:019 Sherali	And the earth have WE spread out, and set therein firm mountains and cause every thing to grow therein in proper proportion.
015:019 Yusufali	And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.
015:020	
015:020 Khan	And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
015:020 Maulana	And We have made in it means of subsistence for you and for him for whom you provide not.
015:020 Pickthal	And we have given unto you livelihoods therein, and unto those for whom ye provide not.
015:020 Rashad	We made it habitable for you, and for creatures you do not provide for.
015:020 Sarwar	to provide you and those for whose sustenance you are not responsible, with the necessities of life.
015:020 Shakir	And We have made in it means of subsistence for you and for him for whom you are not the suppliers.
015:020 Sherali	And WE have made for you therein means of livelihood and also for all those for whom you do not provide.
015:020 Yusufali	And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.
015:021	
015:021 Khan	And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
015:021 Maulana	And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.
015:021 Pickthal	And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure.
015:021 Rashad	There is nothing that we do not own infinite amounts thereof. But we send it down in precise measure.
015:021 Sarwar	With Us is the source of everything and We do not send it down except in a known quantity.
015:021 Shakir	And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.
015:021 Sherali	And there is not a thing but are limitless treasures thereof with US and WE sent it not down except in a known measure.
015:021 Yusufali	And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.
015:022	
015:022 Khan	And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].
015:022 Maulana	And We send the winds fertilizing, then send down water from the clouds, so We give it to you to drink; not is it you who store it up.
015:022 Pickthal	And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.
015:022 Rashad	And we send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.
015:022 Sarwar	We send impregnating winds and send down water from the sky for you to drink and you have no (control over its) storage.
015:022 Shakir	And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.
015:022 Sherali	And WE send fecundating winds, then WE send down water from the clouds, then WE give it to you to drink, and you could not yourselves store it.
015:022 Yusufali	And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.

015:023
015:023 Khan And certainly We! We it is Who give life, and cause death, and We are the Inheritors.
015:023 Maulana And surely it is We, Who give life and cause death, and We are the Inheritors.
015:023 Pickthal Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.
015:023 Rashad It is we who control life and death, and we are the ultimate inheritors.
015:023 Sarwar It is We who give life and cause things to die and We are the sole Heirs.
015:023 Shakir And most surely We bring to life and cause to die and We are the heirs.
015:023 Sherali And verily, it is WE Who give life, and WE Who cause death; And it is WE Who are the sole Inheritors of ALL.
015:023 Yusufali And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).
015:024
015:024 Khan And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
015:024 Maulana And certainly We know those among you who go forward and We certainly know those who lag behind.
015:024 Pickthal And verily We know the eager among you and verily We know the laggards.
015:024 Rashad And we fully know those among you who advance, and we fully know those who regress.
015:024 Sarwar We know the people who lived before you and those who will come into existence after you.
015:024 Shakir And certainly We know those of you who have gone before and We certainly know those who shall come later.
015:024 Sherali And WE do know those who go ahead among you and WE also do know those who lag behind.
015:024 Yusufali To Us are known those of you who hasten forward, and those who lag behind.
015:025
015:025 Khan And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.
015:025 Maulana And surely thy Lord will gather them together. He indeed is Wise, Knowing.
015:025 Pickthal Lo! thy Lord will gather them together. Lo! He is Wise, Aware.
015:025 Rashad Your Lord will surely summon them. He is Most Wise, Omniscient.
015:025 Sarwar Your Lord will resurrect them all; He is All-wise and All-knowing.
015:025 Shakir And surely your Lord will gather them together; surely He is Wise, Knowing.
015:025 Sherali And, surely, it is thy Lord Who will gather them together. Surely, HE is Wise, All-Knowing.
015:025 Yusufali Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
015:026
015:026 Section 3: The Devil’s Opposition to the Righteous
015:026 Khan And indeed, We created man from sounding clay of altered black smooth mud.
015:026 Maulana And surely We created man of sounding clay, of black mud fashioned into shape.
015:026 Pickthal Verily We created man of potter's clay of black mud altered,
015:026 Rashad We created the human being from aged mud, like the potter's clay.
015:026 Sarwar We have created the human being out of pure mud-moulded clay
015:026 Shakir And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.
015:026 Sherali And, surely, WE created man from dry ringing clay, of black mud wrought into shape.
015:026 Yusufali We created man from sounding clay, from mud moulded into shape;
015:027
015:027 Khan And the jinn, We created aforetime from the smokeless flame of fire.
015:027 Maulana And the jinn, We created before of intensely hot fire.
015:027 Pickthal And the jinn did We create aforetime of essential fire.
015:027 Rashad As for the jinns, we created them, before that, from blazing fire.
015:027 Sarwar and the jinn before (the human being) of smokeless fire.
015:027 Shakir And the jinn We created before, of intensely hot fire.
015:027 Sherali And the jinn WE have created before of the fire of hot wind.
015:027 Yusufali And the Jinn race, We had created before, from the fire of a scorching wind.
015:028
015:028 Khan And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.
015:028 Maulana And when thy Lord said to the angels: I am going to create a mortal of sounding clay, of black mud fashioned into shape.
015:028 Pickthal And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,
015:028 Rashad Your Lord said to the angels, "I am creating a human being from aged mud, like the potter's clay.
015:028 Sarwar When your Lord said to the angels, "I will create the human being out of pure mud-moulded clay.
015:028 Shakir And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.
015:028 Sherali And remember when thy Lord said to the angels, I am about to create man of dry ringing clay, of black mud wrought into shape:
015:028 Yusufali Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;
015:029
015:029 Khan "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."
015:029 Maulana So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.
015:029 Pickthal So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.
015:029 Rashad "Once I perfect him, and blow into him from My spirit, you shall fall prostrate before him."
015:029 Sarwar When it is properly shaped and I have blown My Spirit into it, you should then bow down in prostration".
015:029 Shakir So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.
015:029 Sherali So when I fashioned him in perfection and have breath into him of MY spirit, fall ye down in submission to him.'
015:029 Yusufali "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”
015:030
015:030 Khan So, the angels prostrated themselves, all of them together.
015:030 Maulana So the angels made obeisance, all of them together --
015:030 Pickthal So the angels fell prostrate, all of them together
015:030 Rashad The angels fell prostrate; all of them,
015:030 Sarwar All the angels prostrated before Adam
015:030 Shakir So the angels made obeisance, all of them together,
015:030 Sherali So the angels submitted, all of them together.
015:030 Yusufali So the angels prostrated themselves, all of them together:

015:031
015:031 Khan Except Iblis (Satan), - he refused to be among the prostrators.
015:031 Maulana But Iblis (did it not). He refused to be with those who made obeisance.
015:031 Pickthal Save Iblis. He refused to be among the prostrate.
015:031 Rashad except Iblis (Satan). He refused to be with the prostrators.
015:031 Sarwar except Iblis who refused to join with the others in prostration.
015:031 Shakir But Iblis (did it not); he refused to be with those who made obeisance.
015:031 Sherali But Iblis did not; he refused to be among those who submit.
015:031 Yusufali Not so Iblis: he refused to be among those who prostrated themselves.
015:032
015:032 Khan (Allah) said: "O Iblis (Satan)! What is your reason for not being among the prostrators?"
015:032 Maulana He said: O Iblis, what is the reason that thou art not with those who make obeisance?
015:032 Pickthal He said: O Iblis! What aileth thee that thou art not among the prostrate?
015:032 Rashad He said, "O Iblis (Satan), why are you not with the prostrators?"
015:032 Sarwar God asked Iblis, "What made you not join the others in prostration?".
015:032 Shakir He said: O Iblis! what excuse have you that you are not with those who make obeisance?
015:032 Sherali God said, `O Iblis, what has happened to thee that thou wouldst not be among those who submit?'
015:032 Yusufali (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"
015:033
015:033 Khan [Iblis (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."
015:033 Maulana He said: I am not going to make obeisance to a mortal, whom Thou has created of sounding clay, of black mud fashioned into shape.
015:033 Pickthal He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!
015:033 Rashad He said, "I am not to prostrate before a human being, whom You created from aged mud, like the potter's clay."
015:033 Sarwar Iblis replied, "I did not want to prostrate before a human being whom You have created out of mud-moulded clay".
015:033 Shakir He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape.
015:033 Sherali He answered, `I am not going to submit to a mortal whom Thou hast created of dry ringing clay, of black mud wrought into shape.'
015:033 Yusufali (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."
015:034
015:034 Khan (Allah) said: "Then, get out from here, for verily, you are Rajim (an outcast or a cursed one)." [Tafsir At-Tabari]
015:034 Maulana He said: Then go forth, for surely thou art driven away,
015:034 Pickthal He said: Then go thou forth from hence, for lo! thou art outcast.
015:034 Rashad He said, "Therefore, you must get out; you are banished.
015:034 Sarwar God told him, "Get out of the garden; you are rejected
015:034 Shakir He said: Then get out of it, for surely you are driven away:
015:034 Sherali God said, `Then get out hence, for surely, thou art rejected.
015:034 Yusufali (Allah) said: "Then get thee out from here; for thou art rejected, accursed.
015:035
015:035 Khan "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
015:035 Maulana And surely on thee is a curse till the day of Judgment.
015:035 Pickthal And lo! the curse shall be upon thee till the Day of Judgment.
015:035 Rashad "You have incurred My condemnation until the Day of Judgment."
015:035 Sarwar and will be subjected to condemnation until the Day of Judgment."
015:035 Shakir And surely on you is curse until the day of judgment.
015:035 Sherali And, surely, on thee shall be MY curse till the day of Judgment.'
015:035 Yusufali "And the curse shall be on thee till the day of Judgment."
015:036
015:036 Khan [Iblis (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
015:036 Maulana He said: My Lord, respite me till the time when they are raised.
015:036 Pickthal He said: My Lord! Reprieve me till the day when they are raised.
015:036 Rashad He said, "My Lord, respite me until the day they are resurrected."
015:036 Sarwar Iblis prayed, "Lord, grant me respite until the Day of Judgment".
015:036 Shakir He said: My Lord! then respite me till the time when they are raised.
015:036 Sherali He said, `My Lord, then grant me respite till the day when they shall be raised.'
015:036 Yusufali (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."
015:037
015:037 Khan Allah said: "Then, verily, you are of those reprieved,
015:037 Maulana He said: Surely thou art of the respited one,
015:037 Pickthal He said: Then lo! thou art of those reprieved
015:037 Rashad He said, "You are respited.
015:037 Sarwar The Lord said, "Your request is granted
015:037 Shakir He said: So surely you are of the respited ones
015:037 Sherali God said, `Thou art of those who are respited.
015:037 Yusufali (Allah) said: "Respite is granted thee
015:038
015:038 Khan "Till the Day of the time appointed."
015:038 Maulana Till the period of the time made known.
015:038 Pickthal Till the Day of appointed time.
015:038 Rashad "Until the specified day and time."
015:038 Sarwar for an appointed time."
015:038 Shakir Till the period of the time made known.
015:038 Sherali `Till the day of the appointed time.,
015:038 Yusufali "Till the Day of the Time appointed."

015:039	
015:039 Khan	[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
015:039 Maulana	He said: My Lord, as Thou has judged me erring, I shall certainly make (evil) fair-seeming to them on earth, and I shall cause them all to deviate,
015:039 Pickthal	He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,
015:039 Rashad	He said, "My Lord, since You have willed that I go astray, I will surely entice them on earth; I will send them all astray.
015:039 Sarwar	Iblis said, "Lord, because you have caused me to go astray, I shall make earthly things attractive to (people) and mislead all of them
015:039 Shakir	He said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate
015:039 Sherali	He answered, `My Lord, since Thou hast adjudged me as gone astray, I will surely make straying from the right path appear beautiful to them on the earth and I will surely lead them all astray,
015:039 Yusufali	(Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,-
015:040	
015:040 Khan	"Except Your chosen, (guided) slaves among them."
015:040 Maulana	Except Thy servants from among them, the purified ones.
015:040 Pickthal	Save such of them as are Thy perfectly devoted slaves.
015:040 Rashad	"Except those among Your worshipers who are devoted absolutely to You alone."
015:040 Sarwar	except Your sincere servants".
015:040 Shakir	Except Thy servants from among them, the devoted ones.
015:040 Sherali	`Except Thy chosen servants from among them.'
015:040 Yusufali	"Except Thy servants among them, sincere and purified (by Thy Grace)."
015:041	
015:041 Khan	(Allah) said: "This is the Way which will lead straight to Me."
015:041 Maulana	He said: This is a right way with Me.
015:041 Pickthal	He said: This is a right course incumbent upon Me:
015:041 Rashad	He said, "This is a law that is inviolable.
015:041 Sarwar	God said, "The path which leads to Me is a straight
015:041 Shakir	He said: This is a right way with Me:
015:041 Sherali	God said, `This is a path leading straight to ME;
015:041 Yusufali	(Allah) said: "This (way of My sincere servants) is indeed a way that leads straight to Me.
015:042	
015:042 Khan	"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawin (Mushrikun and those who go astray, criminals, polytheists, and evil-doers, etc.).
015:042 Maulana	As regards My servants, thou has no authority over them except such of the deviators as follow thee.
015:042 Pickthal	Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,
015:042 Rashad	"You have no power over My servants. You only have power over the strayers who follow you.
015:042 Sarwar	and you have no authority over My servants except the erring ones who follow you.
015:042 Shakir	Surely. as regards My servants, you have no authority ,over them except those who follow you of the deviators.
015:042 Sherali	`Surely, thou shall have no power over MY servants, except such of the erring ones as choose to follow thee.'
015:042 Yusufali	"For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."
015:043	
015:043 Khan	"And surely, Hell is the promised place for them all.
015:043 Maulana	And surely hell is the promised place for them all --
015:043 Pickthal	And lo! for all such, hell will be the promised place.
015:043 Rashad	"And Hell awaits them all.
015:043 Sarwar	Hell is the promised place for them all.
015:043 Shakir	And surely Hell is the promised place of them all:
015:043 Sherali	And, surely, Hell is the promised place for them all.
015:043 Yusufali	And verily, Hell is the promised abode for them all!
015:044	
015:044 Khan	"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
015:044 Maulana	It has seven gates. For each gate is an appointed portion of them.
015:044 Pickthal	It hath seven gates, and each gate hath an appointed portion.
015:044 Rashad	"It will have seven gates. Each gate will get a specific share of them."
015:044 Sarwar	It has seven gates and each gate is assigned for a certain group of people.
015:044 Shakir	It has seven gates; for every gate there shall be a separate party of them.
015:044 Sherali	It has seven gates, and each gate has a portion of them allotted to it.
015:044 Yusufali	To it are seven gates: for each of those gates is a (special) class (of sinners) assigned.
015:045	
015:045	Section 4: Mercy for the Righteous -- Abraham
015:045 Khan	"Truly! The Muttaqun (pious and righteous persons - see V.2:2) will be amidst Gardens and water-springs (Paradise).
015:045 Maulana	Surely those who keep their duty are in Gardens and fountains.
015:045 Pickthal	Lo! those who ward off (evil) are among gardens and watersprings.
015:045 Rashad	As for the righteous, they will enjoy gardens and springs.
015:045 Sarwar	The pious will live in gardens with streams
015:045 Shakir	Surely those who guard (against evil) shall be in the midst of gardens and fountains:
015:045 Sherali	Verily, the righteous, will be placed amid gardens and fountains.
015:045 Yusufali	The righteous (will be) amid gardens and fountains (of clear-flowing water).

015:046
015:046 Khan "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
015:046 Maulana Enter them in peace, secure.
015:046 Pickthal (And it is said unto them): Enter them in peace, secure.
015:046 Rashad Enter therein, peaceful and secure.
015:046 Sarwar and they will be told to enter there in peace and safety.
015:046 Shakir Enter them in peace, secure.
015:046 Sherali `Enter therein with peace, in security.'
015:046 Yusufali (Their greeting will be): "Enter ye here in peace and security."
015:047
015:047 Khan "And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.
015:047 Maulana And We shall root out whatever of rancour is in their breasts -- as brethren, on raised couches, face to face.
015:047 Pickthal And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.
015:047 Rashad We remove all jealousy from their hearts. Like one family, they will be on adjacent furnishings.
015:047 Sarwar We shall remove all hatred from their breasts and make them as brothers reclining on thrones facing one another.
015:047 Shakir And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.
015:047 Sherali And WE shall remove whatever of rancour may be in their breasts so that they will be as brothers seated on thrones, facing one another;
015:047 Yusufali And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).
015:048
015:048 Khan "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
015:048 Maulana Toil afflicts them not therein, nor will they be ejected therefrom.
015:048 Pickthal Toil cometh not unto them there, nor will they be expelled from thence.
015:048 Rashad Never will they suffer any fatigue therein; never will they be evicted therefrom.
015:048 Sarwar No fatigue will touch them nor will they be expelled therefrom."
015:048 Shakir Toil shall not afflict them in it, nor shall they be ever ejected from it.
015:048 Sherali Fatigue shall not touch them, nor shall they ever be ejected therefrom.
015:048 Yusufali There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.
015:049
015:049 Khan Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
015:049 Maulana Inform My servants that I am the Forgiving, the Merciful,
015:049 Pickthal Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful,
015:049 Rashad Inform My servants that I am the Forgiver, Most Merciful.
015:049 Sarwar (Muhammad), tell My servants that I am All-forgiving and All-merciful
015:049 Shakir Inform My servants that I am the Forgiving, the Merciful,
015:049 Sherali Tell MY servants, O Prophet, that I am surely, All-Forgiving, All-Merciful.
015:049 Yusufali Tell My servants that I am indeed the Oft-forgiving, Most Merciful;
015:050
015:050 Khan And that My Torment is indeed the most painful torment.
015:050 Maulana And that My chastisement -- that is the painful chastisement.
015:050 Pickthal And that My doom is the dolorous doom.
015:050 Rashad And that My retribution is the most painful retribution.
015:050 Sarwar and that My punishment is a painful one.
015:050 Shakir And that My punishment-- that is the painful punishment.
015:050 Sherali And also that MY punishment is the most grievous punishment.
015:050 Yusufali And that My Penalty will be indeed the most grievous Penalty.
015:051
015:051 Khan And tell them about the guests (the angels) of Ibrahim (Abraham).
015:051 Maulana And inform them of the guests of Abraham.
015:051 Pickthal And tell them of Abraham's guests,
015:051 Rashad Inform them about Abraham's guests.
015:051 Sarwar Tell them about the guests of Abraham
015:051 Shakir And inform them of the guests of Ibrahim:
015:051 Sherali And tell the about Abraham's guest.
015:051 Yusufali Tell them about the guests of Abraham.
015:052
015:052 Khan When they entered unto him, and said: Salaman (peace)! [Ibrahim (Abraham)] said: "Indeed! We are afraid of you."
015:052 Maulana When they entered upon him, they said, Please! He said: We are afraid of you.
015:052 Pickthal (How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.
015:052 Rashad When they entered his quarters, they said, "Peace." He said, "We are apprehensive about you."
015:052 Sarwar who came to him saying, "Peace be with you." Abraham said, "We are afraid of you".
015:052 Shakir When they entered upon him, they said, Peace. He said: Surely we are afraid of you.
015:052 Sherali When they came to him and said, `Peace be upon you,' He answered, `Verily, we are afraid of you.'
015:052 Yusufali When they entered his presence and said, "Peace!" He said, "We feel afraid of you!"
015:053
015:053 Khan They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."
015:053 Maulana They said: Be not afraid, we give thee good news of a boy, possessing knowledge.
015:053 Pickthal They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.
015:053 Rashad They said, "Do not be apprehensive. We have good news for you: an enlightened son."
015:053 Sarwar They replied, "Do not be afraid. We have brought you the glad news of (the birth) of a learned son".
015:053 Shakir They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.
015:053 Sherali They said, `Be not afraid; we give thee glad tidings of a son who shall be endowed with great knowledge.'
015:053 Yusufali They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."

015:054
015:054 Khan [Ibrahim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"
015:054 Maulana He said: Do you give me good news when old age has come upon me? Of what then do you give me good news?
015:054 Pickthal He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?
015:054 Rashad He said, "How can you give me such good news, when I am so old? Do you still give me this good news?"
015:054 Sarwar Abraham asked, "Are you giving me the glad news of a son in my old age? What reason can you give for such glad news?"
015:054 Shakir He said: Do you give me good news (of a son) when old age has come upon me?-- Of what then do you give me good news!
015:054 Sherali He said, `Do you give me this glad tidings despite the fact that old age has overtaken me? On what basis, then, do you give me this glad tidings?'
015:054 Yusufali He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"
015:055
015:055 Khan They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."
015:055 Maulana They said: We give thee good news with truth, so be not thou of the despairing ones.
015:055 Pickthal They said: We bring thee good tidings in truth. So be not thou of the despairing.
015:055 Rashad They said, "The good news we give you is true; do not despair."
015:055 Sarwar They said, "We have given you the glad news for a true reason so do not despair".
015:055 Shakir They said: We give you good news with truth, therefore be not of the despairing.
015:055 Sherali They said, `We have indeed given thee true glad tidings, be not, therefore, of those who despair.'
015:055 Yusufali They said: "We give thee glad tidings in truth: be not then in despair!"
015:056
015:056 Khan [Ibrahim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"
015:056 Maulana He said: And who despairs of the mercy of his Lord but the erring ones?
015:056 Pickthal He said: And who despaireth of the mercy of his Lord save those who are astray?
015:056 Rashad He said, "None despairs of his Lord's mercy, except the strayers."
015:056 Sarwar He said, "No one despairs of the mercy of his Lord except those who are in error.
015:056 Shakir He said: And who despairs of the mercy of his Lord but the erring ones?
015:056 Sherali He said, `And who despairs of the mercy of his Lord but such as go astray?'
015:056 Yusufali He said: "And who despairs of the mercy of his Lord, but such as go astray?"
015:057
015:057 Khan [Ibrahim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
015:057 Maulana He said: What is your business, then, O messengers?
015:057 Pickthal He said: And afterward what is your business, O ye messengers (of Allah)?
015:057 Rashad He said, "What is your mission, O messengers?"
015:057 Sarwar Messengers, what is your task?".
015:057 Shakir He said: What is your business then, O messengers?
015:057 Sherali He said, `What now is your real business, O ye messengers?'
015:057 Yusufali Abraham said: "What then is the business on which ye (have come), O ye messengers (of Allah)?"
015:058
015:058 Khan They (the angels) said: "We have been sent to a people who are Mujrimun (criminals, disbelievers, polytheists, sinners).
015:058 Maulana They said: We have been sent to a guilty people,
015:058 Pickthal They said: We have been sent unto a guilty folk,
015:058 Rashad They said, "We are being dispatched to guilty people.
015:058 Sarwar They said, "We are sent to a sinful people.
015:058 Shakir They said: Surely we are sent towards a guilty people,
015:058 Sherali They said, `We have been sent unto a guilty people,
015:058 Yusufali They said: "We have been sent to a people (deep) in sin,
015:059
015:059 Khan "(All) except the family of Lout (Lot). Them all we are surely going to save (from destruction).
015:059 Maulana Except Lot's followers. We shall deliver them all,
015:059 Pickthal (All) save the family of Lot. Them we shall deliver every one,
015:059 Rashad "As for Lot's family, we will save them all.
015:059 Sarwar Only the family of Lot will all be saved,
015:059 Shakir Except Lut's followers: We will most surely deliver them all,
015:059 Sherali Except the followers of Lot, Them shall we save all,
015:059 Yusufali "Excepting the adherents of Lut: them we are certainly (charged) to save (from harm),- All -
015:060
015:060 Khan "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."
015:060 Maulana Except his wife: We ordained that she shall surely be of those who remain behind.
015:060 Pickthal Except his wife, of whom We had decreed that she should be of those who stay behind.
015:060 Rashad "But not his wife; she is destined to be with the doomed."
015:060 Sarwar except his wife who is doomed to be left behind."
015:060 Shakir Except his wife; We ordained that she shall surely be of those who remain behind.
015:060 Sherali `Except his wife. We have decreed that she shall be of those who remain behind.'
015:060 Yusufali "Except his wife, who, We have ascertained, will be among those who will lag behind."
015:061
015:061 Section 5: Lot and Shu'aib
015:061 Khan Then, when the Messengers (the angels) came unto the family of Lout (Lot).
015:061 Maulana So when the messengers came to Lot's followers,
015:061 Pickthal And when the messengers came unto the family of Lot,
015:061 Rashad The messengers went to Lot's town.
015:061 Sarwar When the Messengers came to the family of Lot,
015:061 Shakir So when the messengers came to Lut's followers,
015:061 Sherali And when the messengers came unto lot and his followers;
015:061 Yusufali At length when the messengers arrived among the adherents of Lut,

015:062
015:062 Khan He said: "Verily! You are people unknown to me."
015:062 Maulana He said: Surely you are an unknown people.
015:062 Pickthal He said: Lo! ye are folk unknown (to me).
015:062 Rashad He said, "You are unknown people."
015:062 Sarwar he said, "You seem to be strangers".
015:062 Shakir He said: Surely you are an unknown people.
015:062 Sherali He said, `Verily, you a party of strangers.'
015:062 Yusufali He said: "Ye appear to be uncommon folk."
015:063
015:063 Khan They said: "Nay, we have come to you with that (torment) which they have been doubting.
015:063 Maulana They said: Nay, we have come to thee with that about which they disputed.
015:063 Pickthal They said: Nay, but we bring thee that concerning which they keep disputing,
015:063 Rashad They said, "We bring to you what they have been doubting.
015:063 Sarwar They replied, "We have come to you about the matter which the (unbelievers) have rejected.
015:063 Shakir They said: Nay, we have come to you with that about which they disputed.
015:063 Sherali They said, `Yea; but we have brought thee that news of the punishment concerning which they have been in doubt;
015:063 Yusufali They said: "Yea, we have come to thee to accomplish that of which they doubt.
015:064
015:064 Khan "And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
015:064 Maulana And we have come to thee with the truth, and we are surely truthful.
015:064 Pickthal And bring thee the Truth, and lo! we are truth-tellers.
015:064 Rashad "We bring to you the truth; we are truthful.
015:064 Sarwar We have come to you for a genuine purpose and We are true in what we say.
015:064 Shakir And we have come to you with the truth, and we are most surely truthful.
015:064 Sherali `And we have brought thee sure news, and certainly we are truthful;
015:064 Yusufali "We have brought to thee that which is inevitably due, and assuredly we tell the truth.
015:065
015:065 Khan "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."
015:065 Maulana So travel with thy followers for a part of the night and thyself follow their rear; and let not any one of you turn round, and go whither you are commanded.
015:065 Pickthal So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.
015:065 Rashad "You shall take your family during the night. Stay behind them, and make sure that none of you looks back. Go straight as commanded."
015:065 Sarwar Leave the town with your family sometime during the night. Walk behind them and let no one turn around. Proceed as you are commanded."
015:065 Shakir Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.
015:065 Sherali `So go forth with thy family in the latter part of the night, and follow thou in their rear. And let none of you look back, and now proceed to where you are commanded.'
015:065 Yusufali "Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."
015:066
015:066 Khan And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.
015:066 Maulana And We made known to him this decree, that the roots of these should be cut off in the morning.
015:066 Pickthal And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.
015:066 Rashad We delivered to him this command: those people are to be annihilated in the morning.
015:066 Sarwar We informed him that the unbelievers would be utterly destroyed.
015:066 Shakir And We revealed to him this decree, that the roots of these shall be cut off in the morning.
015:066 Sherali And WE communicated to him clearly this decree that the roots of these people would be cut off by the morning.
015:066 Yusufali And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning.
015:067
015:067 Khan And the inhabitants of the city came rejoicing (at the news of the young men's arrival).
015:067 Maulana And the people of the town came rejoicing.
015:067 Pickthal And the people of the city came, rejoicing at the news (of new arrivals).
015:067 Rashad The people of the city came joyfully.
015:067 Sarwar The people of the town rejoicingly
015:067 Shakir And the people of the town came rejoicing.
015:067 Sherali And the people of the city came rejoicing.
015:067 Yusufali The inhabitants of the city came in (mad) joy (at news of the young men).
015:068
015:068 Khan [Lout (Lot)] said: "Verily! these are my guests, so shame me not.
015:068 Maulana He said: These are my guests, so disgrace me not,
015:068 Pickthal He said: Lo! they are my guests. Affront me not!
015:068 Rashad He said, "These are my guests; do not embarrass me.
015:068 Sarwar rushed towards the house of Lot. Lot said to them, "These are my guests. Do not disgrace me.
015:068 Shakir He said: Surely these are my guests, therefore do not disgrace me,
015:068 Sherali He said, `These are my guests, so put me not to shame.
015:068 Yusufali Lut said: "These are my guests: disgrace me not:

015:069
015:069 Khan "And fear Allah and disgrace me not."
015:069 Maulana And keep your duty to Allah and shame me not.
015:069 Pickthal And keep your duty to Allah, and shame me not!
015:069 Rashad "Fear GOD, and do not shame me."
015:069 Sarwar Have fear of God and do not humiliate me".
015:069 Shakir And guard against (the punishment of) Allah and do not put me to shame.
015:069 Sherali `And fear ALLAH and do not humiliate me.'
015:069 Yusufali "But fear Allah, and shame me not."
015:070
015:070 Khan They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the 'Alamin (people, foreigners, strangers, etc. from us)?"
015:070 Maulana They said: Did we not forbid thee from (entertaining) people?
015:070 Pickthal They said; Have we not forbidden you from (entertaining) anyone?
015:070 Rashad They said, "Did we not enjoin you from contacting anyone?"
015:070 Sarwar They replied, "Did we not forbid you to bring anyone to your house?".
015:070 Shakir They said: Have we not forbidden you from (other) people?
015:070 Sherali They said, `Did we not forbid thee to entertain any people?'
015:070 Yusufali They said: "Did we not forbid thee (to speak) for all and sundry?"
015:071
015:071 Khan [Lout (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
015:071 Maulana He said: These are my daughters, if you will do (aught).
015:071 Pickthal He said: Here are my daughters, if ye must be doing (so).
015:071 Rashad He said, "Here are my daughters, if you must."
015:071 Sarwar Lot said, "These are my daughters if you want them."
015:071 Shakir He said: These are my daughters, if you will do (aught).
015:071 Sherali He said, `These are my daughters who are guarantee enough if you must do something.'
015:071 Yusufali He said: "There are my daughters (to marry), if ye must act (so)."
015:072
015:072 Khan Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly.
015:072 Maulana By thy life! they blindly wandered on in their frenzy.
015:072 Pickthal By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.
015:072 Rashad But, alas, they were totally blinded by their lust.
015:072 Sarwar By your life! In their drunkenness they were truly blind.
015:072 Shakir By your life! they were blindly wandering on in their intoxication.
015:072 Sherali By the life, they, too, in their mad intoxication of wandering in distraction.
015:072 Yusufali Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.
015:073
015:073 Khan So As-Saihah (torment - awful cry, etc.) overtook them at the time of sunrise;
015:073 Maulana So the cry overtook them at sunrise;
015:073 Pickthal Then the (Awful) Cry overtook them at the sunrise.
015:073 Rashad Consequently, the disaster struck them in the morning.
015:073 Sarwar An explosion struck them at sunrise.
015:073 Shakir So the rumbling overtook them (while) entering upon the time of sunrise;
015:073 Sherali Then the punishment seized them at sunrise.
015:073 Yusufali But the (mighty) Blast overtook them before morning,
015:074
015:074 Khan And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
015:074 Maulana Thus We turned it upside down and rained upon them hard stones.
015:074 Pickthal And We utterly confounded them, and We rained upon them stones of heated clay.
015:074 Rashad We turned it upside down, and showered them with devastating rocks.
015:074 Sarwar We turned the town upside-down and showered on them lumps of baked clay.
015:074 Shakir Thus did We turn it upside down, and rained down upon them stones of what had been decreed.
015:074 Sherali `We turned their town upside down and WE rained upon them stones of clay.
015:074 Yusufali And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.
015:075
015:075 Khan Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah).
015:075 Maulana Surely in this are signs for those who take a lesson.
015:075 Pickthal Lo! therein verily are portents for those who read the signs.
015:075 Rashad This is a lesson for those who possess intelligence.
015:075 Sarwar In this there is evidence (of the Truth) for the prudent ones.
015:075 Shakir Surely in this are signs for those who examine.
015:075 Sherali Surely, in this are many Signs for those who use their understanding.
015:075 Yusufali Behold! in this are Signs for those who by tokens do understand.
015:076
015:076 Khan And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now).
015:076 Maulana And it is on a road that still abides.
015:076 Pickthal And lo! it is upon a road still uneffaced.
015:076 Rashad This will always be the system.
015:076 Sarwar That town lies on a road which still exists.
015:076 Shakir And surely it is on a road that still abides.
015:076 Sherali And that town lies on a road that still exists.
015:076 Yusufali And the (cities were) right on the high-road.

015:077
015:077 Khan Surely! Therein is indeed a sign for the believers.
015:077 Maulana Verily therein is a sign for the believers.
015:077 Pickthal Lo! therein is indeed a portent for believers.
015:077 Rashad This is a sign for the believers.
015:077 Sarwar In this there is evidence (of the Truth) for the believers.
015:077 Shakir Most surely there is a sign in this for the believers.
015:077 Sherali Surely, in this is a Sign for believers.
015:077 Yusufali Behold! in this is a sign for those who believed.
015:078
015:078 Khan And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib was sent by Allah), were also Zalimun (polytheists and wrong-doers, etc.).
015:078 Maulana And the dwellers of the thicket were indeed iniquitous:
015:078 Pickthal And the dwellers in the wood indeed were evil-doers.
015:078 Rashad The people of the woods also were transgressors.
015:078 Sarwar Since the People of the Forest were unjust,
015:078 Shakir And the dwellers of the thicket also were most surely unjust.
015:078 Sherali And the people of the Wood, too, were surely wrongdoers.
015:078 Yusufali And the Companions of the Wood were also wrong-doers;
015:079
015:079 Khan So, We took vengeance on them. They are both on an open highway, plain to see.
015:079 Maulana So We inflicted retribution on them. And they are both on an open high road.
015:079 Pickthal So we took vengeance on them; and lo! they both are on a high-road plain to see.
015:079 Rashad Consequently, we avenged from them, and both communities are fully documented.
015:079 Sarwar We afflicted them with punishment. Both people had clear (divine) authority among them.
015:079 Shakir So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued.
015:079 Sherali So WE chastised them also. And they both lie on an open highway.
015:079 Yusufali So We exacted retribution from them. They were both on an open highway, plain to see.
015:080
015:080 Section 6: Dwellers of the Rock and a Warning
015:080 Khan And verily, the dwellers of Al-Hijr (the rocky tract) denied the Messengers.
015:080 Maulana And the dwellers of the Rock indeed rejected the messengers;
015:080 Pickthal And the dwellers in Al-Hijr denied (Our) messengers.
015:080 Rashad The people of Al-Hijr disbelieved the messengers.
015:080 Sarwar People of Hijr rejected the Messengers.
015:080 Shakir And the dwellers of the Rock certainly rejected the messengers;
015:080 Sherali And the People of the Hijr also treated the Messengers as liars.
015:080 Yusufali The Companions of the Rocky Tract also rejected the messengers:
015:081
015:081 Khan And We gave them Our Signs, but they were averse to them.
015:081 Maulana And We gave them Our messages, but they turned away from them:
015:081 Pickthal And we gave them Our revelations, but they were averse to them.
015:081 Rashad We gave them our revelations, but they disregarded them.
015:081 Sarwar We showed them miracles but they ignored them.
015:081 Shakir And We gave them Our communications, but they turned aside from them;
015:081 Sherali And WE gave them Our Signs, but they turned away from them.
015:081 Yusufali We sent them Our Signs, but they persisted in turning away from them.
015:082
015:082 Khan And they used to hew out dwellings from the mountains (feeling themselves) secure.
015:082 Maulana And they hewed houses in the mountains, in security.
015:082 Pickthal And they used to hew out dwellings from the hills, (wherein they dwelt) secure.
015:082 Rashad They used to carve secure homes out of the mountains.
015:082 Sarwar They would carve secure houses out of the mountains.
015:082 Shakir And they hewed houses in the mountains in security.
015:082 Sherali And they used to hew out houses in the mountains, in security.
015:082 Yusufali Out of the mountains did they hew (their) edifices, (feeling themselves) secure.
015:083
015:083 Khan But As-Saihah (torment - awful cry etc.) overtook them in the early morning (of the fourth day of their promised punishment days).
015:083 Maulana So the cry overtook them in the morning;
015:083 Pickthal But the (Awful) Cry overtook them at the morning hour,
015:083 Rashad The disaster hit them in the morning.
015:083 Sarwar An explosion struck them in the morning.
015:083 Shakir So the rumbling overtook them in the morning;
015:083 Sherali But the punishment seized them in the morning,
015:083 Yusufali But the (mighty) Blast seized them of a morning,
015:084
015:084 Khan And all that which they used to earn availed them not.
015:084 Maulana And what they earned availed them not.
015:084 Pickthal And that which they were wont to count as gain availed them not.
015:084 Rashad What they hoarded did not help them.
015:084 Sarwar Out of what they had gained, nothing proved to be of any benefit to them.
015:084 Shakir And what they earned did not avail them.
015:084 Sherali And all they had earned availed them not.
015:084 Yusufali And of no avail to them was all that they did (with such art and care)!

015:085
015:085 Khan And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad SAW), their faults with gracious forgiveness. [This was before the ordainment of Jihad holy fighting in Allah's Cause].
015:085 Maulana And We created not the heavens and the earth and what is between them but with truth. And the Hour is surely coming, so turn away with kindly forgiveness.
015:085 Pickthal We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness.
015:085 Rashad We did not create the heavens and the earth, and everything between them, except for a specific purpose. The end of the world will come, so treat them with benign neglect.
015:085 Sarwar We have created the heavens and the earth and all that is between them, for a genuine purpose. The Day of Judgment will certainly approach, so (Muhammad) forgive them graciously.
015:085 Shakir And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.
015:085 Sherali And WE have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So do thou forbear with goodly forbearance.
015:085 Yusufali We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.
015:086
015:086 Khan Verily, your Lord is the All-Knowing Creator.
015:086 Maulana Surely thy Lord -- He is the Creator, the Knower.
015:086 Pickthal Lo! Thy Lord! He is the All-Wise Creator.
015:086 Rashad Your Lord is the Creator, the Omniscient.
015:086 Sarwar Your Lord is certainly the All-knowing Creator.
015:086 Shakir Surely your Lord is the Creator of all things, the Knowing.
015:086 Sherali Verily, it is thy Lord WHO is the Great Creator, the All-Knowing.
015:086 Yusufali For verily it is thy Lord who is the Master-Creator, knowing all things.
015:087
015:087 Khan And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Qur'an.
015:087 Maulana And certainly We have given thee seven oft-repeated (verses) and the grand Qur’an.
015:087 Pickthal We have given thee seven of the oft-repeated (verses) and the great Qur'an.
015:087 Rashad We have given you the seven pairs, and the great Quran.
015:087 Sarwar (Muhammad), We have given you the seven most repeated (verses) and the great Quran.
015:087 Shakir And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.
015:087 Sherali And WE have indeed given the seven oft-repeated verses, and the great Qur'an.
015:087 Yusufali And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an.
015:088
015:088 Khan Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).
015:088 Maulana Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyself gentle to the believers.
015:088 Pickthal Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.
015:088 Rashad Do not be jealous of what we bestowed upon the other (messengers), and do not be saddened (by the disbelievers), and lower your wing for the believers.
015:088 Sarwar Do not yearn for other people's property and wives and do not grieve (that they do not believe). Be kind to the believers.
015:088 Shakir Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.
015:088 Sherali Stretch not thine eyes towards what WE have bestowed on some classes of them for temporary enjoyment and grieve not for them; and lower thy wing of mercy for the believers.
015:088 Yusufali Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers.
015:089
015:089 Khan And say: "I am indeed a plain warner."
015:089 Maulana And say: I am indeed the plain Wagner.
015:089 Pickthal And say: Lo! I, even I, am a plain warner,
015:089 Rashad And proclaim: "I am the manifest warner."
015:089 Sarwar Say, "Indeed, I am simply one who warns."
015:089 Shakir And say: Surely I am the plain warner.
015:089 Sherali And say, `I am indeed a plain Warner.'
015:089 Yusufali And say: "I am indeed he that warneth openly and without ambiguity,"-
015:090
015:090 Khan As We have sent down on the dividers, (Quraish pagans or Jews and Christians).
015:090 Maulana Like as We sent down on them who took oaths,
015:090 Pickthal Such as We send down for those who make division,
015:090 Rashad We will deal with the dividers.
015:090 Sarwar (We have given you the Quran) as We had given (the Bible) to those who divided themselves into groups
015:090 Shakir Like as We sent down on the dividers
015:090 Sherali Because WE have decided to send down punishment on those who have formed themselves into groups against thee;
015:090 Yusufali (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts),-

015:091	
015:091 Khan	Who have made the Qur'an into parts. (i.e. believed in a part and disbelieved in the other).
015:091 Maulana	Those who divided the Qur'an into parts.
015:091 Pickthal	Those who break the Qur'an into parts.
015:091 Rashad	They accept the Quran only partially.
015:091 Sarwar	and also divided the Quran believing in some parts and rejecting others.
015:091 Shakir	Those who made the Quran into shreds.
015:091 Sherali	Who have pronounced the Qur'an to be so many lies.
015:091 Yusufali	(So also on such) as have made Qur'an into shreds (as they please).
015:092	
015:092 Khan	So, by your Lord (O Muhammad SAW), We shall certainly call all of them to account.
015:092 Maulana	So, by thy Lord! We shall question them all.
015:092 Pickthal	Them, by thy Lord, We shall question, every one,
015:092 Rashad	By your Lord, we will question them all,
015:092 Sarwar	By the Lord, We will hold them all responsible
015:092 Shakir	So, by your Lord, We would most certainly question them all,
015:092 Sherali	So by the Lord, WE will, surely, question them all
015:092 Yusufali	Therefore, by the Lord, We will, of a surety, call them to account,
015:093	
015:093 Khan	For all that they used to do.
015:093 Maulana	As to what they did.
015:093 Pickthal	Of what they used to do.
015:093 Rashad	about everything they have done.
015:093 Sarwar	for what they have done.
015:093 Shakir	As to what they did.
015:093 Sherali	Concerning that which they used to do.
015:093 Yusufali	For all their deeds.
015:094	
015:094 Khan	Therefore proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikun (polytheists, idolaters, and disbelievers, etc. - see V.2:105).
015:094 Maulana	Therefore declare openly what thou art commanded, and turn away from he polytheists.
015:094 Pickthal	So proclaim that which thou art commanded, and withdraw from the idolaters.
015:094 Rashad	Therefore, carry out the orders given to you, and disregard the idol worshipers.
015:094 Sarwar	Preach what you have been commanded to and stay away from the pagans.
015:094 Shakir	Therefore declare openly what you are bidden and turn aside from the polytheists.
015:094 Sherali	So declare openly that thou art commanded to convey and turn aside from those who ascribe partners to ALLAH.
015:094 Yusufali	Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.
015:095	
015:095 Khan	Truly! We will suffice you against the scoffers.
015:095 Maulana	Surely We are sufficient for thee against the scoffers --
015:095 Pickthal	Lo! We defend thee from the scoffers,
015:095 Rashad	We will spare you the mockers,
015:095 Sarwar	We shall help you against those who mock you
015:095 Shakir	Surely We will suffice you against the scoffers
015:095 Sherali	WE will, certainly, suffice thee against those who mock -
015:095 Yusufali	For sufficient are We unto thee against those who scoff,-
015:096	
015:096 Khan	Who set up along with Allah another ilah (god), they will come to know.
015:096 Maulana	Those who set up another god with Allah; so they will come to know.
015:096 Pickthal	Who set some other god along with Allah. But they will come to know.
015:096 Rashad	who set up another god beside GOD. They will surely find out.
015:096 Sarwar	and believe other things to be equal to God. They will soon know the truth.
015:096 Shakir	Those who set up another god with Allah; so they shall soon know.
015:096 Sherali	Who set up another god with ALLAH, but soon shall they come to know.
015:096 Yusufali	Those who adopt, with Allah, another god: but soon will they come to know.
015:097	
015:097 Khan	Indeed, We know that your breast is straitened at what they say.
015:097 Maulana	And We know indeed that thy breast straitens at what they say;
015:097 Pickthal	Well know We that thy bosom is oppressed by what they say,
015:097 Rashad	We know full well that you may be annoyed by their utterances.
015:097 Sarwar	We certainly know that you feel sad about what they say against you.
015:097 Shakir	And surely We know that your breast straitens at what they say;
015:097 Sherali	And, indeed, WE know that thy bosom becomes straitened because of what they say.
015:097 Yusufali	We do indeed know how thy heart is distressed at what they say.
015:098	
015:098 Khan	So glorify the praises of your Lord and be of those who prostrate themselves (to Him).
015:098 Maulana	So celebrate the praise of thy Lord, and be of those who make obeisance.
015:098 Pickthal	But hymn the praise of thy Lord, and be of those who make prostration (unto Him).
015:098 Rashad	You shall sing the praises of your Lord, and be with the prostrators.
015:098 Sarwar	Glorify and praise your Lord and be with those who prostrate themselves before God.
015:098 Shakir	Therefore celebrate the praise of your Lord, and be of those who make obeisance.
015:098 Sherali	But glorify the Lord praising HIM, and be of those who prostrate themselves before Him.
015:098 Yusufali	But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.

015:099
015:099 Khan And worship your Lord until there comes unto you the certainty (i.e. death).
015:099 Maulana And serve thy Lord, until there comes to thee that which is certain.
015:099 Pickthal And serve thy Lord till the Inevitable cometh unto thee.
015:099 Rashad And worship your Lord, in order to attain certainty.
015:099 Sarwar Worship your Lord until you achieve the ultimate certainty.
015:099 Shakir And serve your Lord until there comes to you that which is certain.
015:099 Sherali And continue worshiping thy Lord till death comes to thee.
015:099 Yusufali And serve thy Lord until there come unto thee the Hour that is Certain.
016:000
016:000 Translations of the Qur'an, Chapter 16: AN-NAHL (THE BEE). Total Verses: 128. Revealed At: MAKKA
016:000 In the name of God, Most Gracious, Most Merciful
016:001
016:001 Section 1: Revelation testified to by Nature
016:001 Khan The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
016:001 Maulana Allah’s commandment will come to pass, so seek not to hasten it. Glory be to Him, and highly exalted be He above what they associate (with Him)!
016:001 Pickthal The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
016:001 Rashad GOD's command has already been issued (and everything has already been written), so do not rush it. Be He glorified; the Most High, far above any idols they set up.
016:001 Sarwar God's help will certainly support (the believers), so pagans do not (seek) to hasten it. God is too Glorious and Exalted to be considered equal to idols.
016:001 Shakir Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).
016:001 Sherali The decree of ALLAH is at hand, so seek ye not to hasten it. Holy is HE and exalted far above all that which they associate with HIM.
016:001 Yusufali (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!
016:002
016:002 Khan He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
016:002 Maulana He sends down angels with revelation by His command on whom He pleases of His servants saying: Give the warning that there is no God but Me, so keep your duty to Me.
016:002 Pickthal He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.
016:002 Rashad He sends down the angels with the revelations, carrying His commands, to whomever He chooses from among His servants: "You shall preach that there is no other god beside Me; You shall reverence Me."
016:002 Sarwar He sends the angels with the Spirit to carry His orders to whichever of His servants He wants so that they would warn people that He is the only God and that people must have fear of Him.
016:002 Shakir He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.
016:002 Sherali HE sends down the angels with revelation by HIS command on whomsoever of HIS servants HE pleases, saying, `Warn people that there is no god but I, so take ME alone for your protector.'
016:002 Yusufali He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me.”
016:003
016:003 Khan He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.
016:003 Maulana He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him)!
016:003 Pickthal He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).
016:003 Rashad He created the heavens and the earth for a specific purpose. He is much too High, far above any idols they set up.
016:003 Sarwar He has created the heavens and the earth for a genuine purpose. He is too Exalted to be considered equal to anything else.
016:003 Shakir He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).
016:003 Sherali HE has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is HE far above all that they associate with Him.
016:003 Yusufali He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!
016:004
016:004 Khan He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
016:004 Maulana He created man from a small life-germ, and lo! he is an open contender.
016:004 Pickthal He hath created man from a drop of fluid, yet behold! he is an open opponent.
016:004 Rashad He created the human from a tiny drop, then he turns into an ardent opponent.
016:004 Sarwar He created the human being from a drop of fluid but the human being openly disputes His Word.
016:004 Shakir He created man from a small seed and lo! he is an open contender.
016:004 Sherali HE has created man from a mere drop of fluid, but lo ! he is an open disputer.
016:004 Yusufali He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!
016:005
016:005 Khan And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
016:005 Maulana And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat.
016:005 Pickthal And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;
016:005 Rashad And He created the livestock for you, to provide you with warmth, and many other benefits, as well as food.
016:005 Sarwar He created cattle which provide you with clothes, food, and other benefits.
016:005 Shakir And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.
016:005 Sherali And the cattle too HE has created; and you find in them warmth and other uses; and of the flesh of some of them you eat.
016:005 Yusufali And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

016:006
016:006 Khan And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
016:006 Maulana And therein is beauty for you, when you drive them back (home) and when you send them out (to pasture).
016:006 Pickthal And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.
016:006 Rashad They also provide you with luxury during your leisure, and when you travel.
016:006 Sarwar How beautiful you find them when you bring them home and when you drive them out to graze.
016:006 Shakir And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).
016:006 Sherali And in them there is ornament and dignity for you when you bring them home in the evening and when you drive them forth to pasture in the morning.
016:006 Yusufali And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
016:007
016:007 Khan And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.
016:007 Maulana And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful.
016:007 Pickthal And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.
016:007 Rashad And they carry your loads to lands that you could not reach without a great hardship. Surely, your Lord is Compassionate, Most Merciful.
016:007 Sarwar They carry your heavy loads to lands which you would not have been able to reach without great difficulty. Your Lord is certainly Compassionate and All-Merciful.
016:007 Shakir And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.
016:007 Sherali And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is compassionate, Merciful.
016:007 Yusufali And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,
016:008
016:008 Khan And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
016:008 Maulana And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not.
016:008 Pickthal And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
016:008 Rashad And (He created) the horses, the mules, and the donkeys for you to ride, and for luxury. Additionally, He creates what you do not know.
016:008 Sarwar He created horses, mules, and donkeys for you to ride and as a means of beauty. He has also created things that you do not know.
016:008 Shakir And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.
016:008 Sherali And HE has created horses and mules and asses that you may ride them, and as a source of beauty. And HE will create what you do not yet know.
016:008 Yusufali And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.
016:009
016:009 Khan And upon Allah is the responsibility to explain the Straight Path (i.e. Islamic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).
016:009 Maulana And upon Allah it rests to show the right way, and there are some deviating (ways). And if He pleases, He would guide you all aright.
016:009 Pickthal And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
016:009 Rashad GOD points out the paths, including the wrong ones. If He willed, He could have guided all of you.
016:009 Sarwar Some paths lead away from God but one must follow the path that leads to God. Had God wanted, He could have guided (all to the right path).
016:009 Shakir And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.
016:009 Sherali And upon ALLAH rests the showing of the right way, and there are ways which deviate from the right course. And if HE had enforced HIS Will, HE would have guided you all.
016:009 Yusufali And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
016:010
016:010 Section 2: Nature upholds Unity
016:010 Khan He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;
016:010 Maulana He it is who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed.
016:010 Pickthal He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
016:010 Rashad He sends down from the sky water for your drink, and to grow trees for your benefit.
016:010 Sarwar It is God who sends down water from the sky for you to drink and produces plants as pasture for your cattle.
016:010 Shakir He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.
016:010 Sherali HE it is who sends down water from the clouds; out of it you have your drink, and there grow from it trees on which you pasture your cattle.
016:010 Yusufali It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.
016:011
016:011 Khan With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
016:011 Maulana He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect.
016:011 Pickthal Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
016:011 Rashad With it, He grows for you crops, olives, date palms, grapes, and all kinds of fruits. This is (sufficient) proof for people who think.
016:011 Sarwar (With this water) He causes corn, olives, palm-trees, vines, and all kinds of fruits to grow. In this there is evidence (of the existence of God) for the people of understanding.
016:011 Shakir He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.
016:011 Sherali Therewith HE grows corn for you and the olive and the date-palm and the grapes and all manner of fruit. Surely, in that is a Sign for people who reflect.
016:011 Yusufali With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

016:012
016:012 Khan And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
016:012 Maulana And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand.
016:012 Pickthal And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
016:012 Rashad And He commits, in your service, the night and the day, as well as the sun and the moon. Also, the stars are committed by His command. These are (sufficient) proofs for people who understand.
016:012 Sarwar God has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding.
016:012 Shakir And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;
016:012 Sherali And HE pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by HIS command. Surely, in that are Signs for a people who use their understanding.
016:012 Yusufali He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.
016:013
016:013 Khan And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.
016:013 Maulana And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.
016:013 Pickthal And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
016:013 Rashad And (He created) for you on earth things of various colors. This is a (sufficient) proof for people who take heed.
016:013 Sarwar All that He has created for you on the earth are of different colors. In this there is evidence of the Truth for the people who take heed.
016:013 Shakir And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.
016:013 Sherali And the things of diverse hues that HE has created for you in the earth also serve your purpose. Surely, in that is a Sign for a people who take heed.
016:013 Yusufali And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).
016:014
016:014 Khan And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
016:014 Maulana And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks.

016:014 Pickthal And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
016:014 Rashad And He committed the sea to serve you; you eat from it tender meat, and extract jewelry which you wear. And you see the ships roaming it for your commercial benefits, as you seek His bounties, that you may be appreciative.
016:014 Sarwar It is God who put the oceans at your disposal so that you could find therein fresh fish for food and ornaments with which to deck yourselves with. You will find ships that sail for you so that you may travel in search of the bounties of God and give Him thanks.
016:014 Shakir And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.
016:014 Sherali And HE it is Who has subjected to you the sea that you may eat therefrom fresh flesh and may take forth articles which you wear as ornaments. And thou seest the ships ploughing through it, that you may journey thereby and that you may seek of HIS bounty in other ways and that you may be grateful.
016:014 Yusufali It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.
016:015
016:015 Khan And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.
016:015 Maulana And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright,
016:015 Pickthal And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
016:015 Rashad And He placed stabilizers (mountains) on earth, lest it tumbles with you, as well as rivers and roads, that you may be guided.
016:015 Sarwar God has fixed the mountains on earth lest you should be hurled away when it quakes. Therein He has also made rivers and roads so that you will find your way.
016:015 Shakir And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,
016:015 Sherali And HE has placed in the earth firm mountains lest it quake with you and rivers and routes that you may find the way to your destination.
016:015 Yusufali And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;
016:016
016:016 Khan And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.
016:016 Maulana And landmarks. And by the stars they find the right way.
016:016 Pickthal And landmarks (too), and by the star they find a way.
016:016 Rashad And landmarks, as well as the stars; to be used for navigation.
016:016 Sarwar The stars and other signs also help people to find their way.
016:016 Shakir And landmarks; and by the stars they find the right way.
016:016 Sherali And, HE has set up other marks; by them and by the stars they follow the right direction.
016:016 Yusufali And marks and sign-posts; and by the stars (men) guide themselves.

016:017
016:017 Khan Is then He, Who creates as one who creates not? Will you not then remember?
016:017 Maulana Is He then Who creates like him who creates not? Do you not then mind?
016:017 Pickthal Is He then Who createth as him who createth not? Will ye not then remember?
016:017 Rashad Is One who creates like one who does not create? Would you now take heed?
016:017 Sarwar Is the One who can create equal to the one who cannot create anything? Why, then, will you not consider?.
016:017 Shakir Is He then Who creates like him who does not create? Do you not then mind?
016:017 Sherali Is HE, then, WHO creates like one who creates not? Will you not then take heed?
016:017 Yusufali Is then He Who creates like one that creates not? Will ye not receive admonition?
016:018
016:018 Khan And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful.
016:018 Maulana And if you would count Allah's favours, you would not be able to number them. Surely Allah is Forgiving, Merciful.
016:018 Pickthal And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
016:018 Rashad If you count GOD's blessings, you cannot possibly encompass them. GOD is Forgiver, Most Merciful.
016:018 Sarwar Even if you wanted to count up all of God's blessings, you would not be able to. God is All-forgiving and All-merciful.
016:018 Shakir And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.
016:018 Sherali And if you try to count the favours of ALLAH, you will not be able to number them. Surely, ALLAH is Most Forgiving, Merciful.
016:018 Yusufali If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.
016:019
016:019 Khan And Allah knows what you conceal and what you reveal.
016:019 Maulana And Allah knows what you conceal and what you do openly.
016:019 Pickthal And Allah knoweth that which ye keep hidden and that which ye proclaim.
016:019 Rashad And GOD knows whatever you conceal and whatever you declare.
016:019 Sarwar God knows all that you conceal or reveal.
016:019 Shakir And Allah knows what you conceal and what you do openly.
016:019 Sherali And ALLAH knows what you keep hidden and what you disclose.
016:019 Yusufali And Allah doth know what ye conceal, and what ye reveal.
016:020
016:020 Khan Those whom they (Al-Mushrikun) invoke besides Allah have not created anything, but are themselves created.
016:020 Maulana And those whom they call on besides Allah created naught, while they are themselves created.
016:020 Pickthal Those unto whom they cry beside Allah created naught, but are themselves created.
016:020 Rashad As for the idols they set up beside GOD, they do not create anything; they themselves were created.
016:020 Sarwar Whatever (idols) they worship besides God can create nothing for they are themselves created.
016:020 Shakir And those whom they call on besides Allah have not created anything while they are themselves created;
016:020 Sherali And those on whom they call besides ALLAH create not anything, but they are themselves created.
016:020 Yusufali Those whom they invoke besides Allah create nothing and are themselves created.
016:021
016:021 Khan (They are) dead, lifeless, and they know not when they will be raised up.
016:021 Maulana Dead (are they), not living. And they know not when they will be raised.
016:021 Pickthal (They are) dead, not living. And they know not when they will be raised.
016:021 Rashad They are dead, not alive, and they have no idea how or when they will be resurrected.
016:021 Sarwar They are not living but are dead. They can not know when they will be raised.
016:021 Shakir Dead (are they), not living, and they know not when they shall be raised.
016:021 Sherali They are dead, not living; and they know not when they will be raised.
016:021 Yusufali (They are things) dead, lifeless: nor do they know when they will be raised up.
016:022
016:022 Section 3: Denial due to Ignorance
016:022 Khan Your Ilah (God) is One Ilah (God Allah, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allah), and they are proud.
016:022 Maulana Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud.
016:022 Pickthal Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.
016:022 Rashad Your god is one god. As for those who do not believe in the Hereafter, their hearts are denying, and they are arrogant.
016:022 Sarwar Your Lord is only One. The hearts of those who do not believe in the life hereafter dislike (the truth). They are puffed up with pride.
016:022 Shakir Your Allah is one Allah; so (as for) those who do not believe m the hereafter, their hearts are ignorant and they are proud.
016:022 Sherali Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers to truth and they are full of pride.
016:022 Yusufali Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.
016:023
016:023 Khan Certainly, Allah knows what they conceal and what they reveal. Truly, He likes not the proud.
016:023 Maulana Undoubtedly Allah knows what they hide and what they manifest. Surely He loves not the proud.
016:023 Pickthal Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.
016:023 Rashad Absolutely, GOD knows everything they conceal and everything they declare. He does not love those who are arrogant.
016:023 Sarwar God certainly knows whatever you conceal or reveal. He does not love the proud ones.
016:023 Shakir Truly Allah knows what they hide and what they manifest; surely He does not love the proud.
016:023 Sherali Undoubtedly, ALLAH knows what they keep secret and what they disclose. Surely, HE loves not the proud.
016:023 Yusufali Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.
016:024
016:024 Khan And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"
016:024 Maulana And when it is said to them, What is it that your Lord has revealed? they say, Stories of the ancients!
016:024 Pickthal And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,
016:024 Rashad When they are asked, "What do you think of these revelations from your Lord," they say, "Tales from the past."
016:024 Sarwar When they are asked, "What has your Lord revealed to you?" they say, "Only ancient legends".
016:024 Shakir And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;
016:024 Sherali And when it is said to them, `What think ye of that which your Lord has sent down?' They say, `They are but mere stories of the ancients.'
016:024 Yusufali When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

016:025
016:025 Khan They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
016:025 Maulana That they may bear their burdens in full on the day of Resurrection, and also of the burdens of those whom they lead astray without knowledge. Ah! evil is what they bear.
016:025 Pickthal That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!
016:025 Rashad They will be held responsible for their sins on the Day of Resurrection, all of them, in addition to sins of all those whom they misled by their ignorance. What a miserable load!
016:025 Sarwar Besides their own burdens, on the Day of Judgment ,they will have to carry on the burdens of those whom they have misled without knowledge. How evil that burden will be!
016:025 Shakir That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.
016:025 Sherali The consequence will be that they shall bear their burdens in full on the Day of Resurrection, and also a portion of the burdens of those whom they lead astray without knowledge. Behold ! evil is that which the bear.
016:025 Yusufali Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!
016:026
016:026 Section 4: The Wicked will come to Disgrace.
016:026 Khan Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
016:026 Maulana Those before them plotted, so Allah demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they perceived not.
016:026 Pickthal Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;
016:026 Rashad Others like them have schemed in the past, and consequently, GOD destroyed their building at the foundation, causing the roof to fall on them. The retribution struck them when they least expected.
016:026 Sarwar Those who went before them had also devised evil plans. God demolished their houses, destroying their very foundations. Their ceilings toppled on their heads and torment struck them from a direction which they had never expected.
016:026 Shakir Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.
016:026 Sherali Those who were before them also devised plans, but ALLAH came upon their structure from the very foundations, so that the roof fell down upon them from above them, and the punishment came upon them from where they knew not.
016:026 Yusufali Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.
016:027
016:027 Khan Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allah)?" Those who have been given the knowledge (about the Torment of Allah for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers.
016:027 Maulana Then on the Resurrection day he will bring them to disgrace and say: Where are My partners, for whose sake you became hostile? Those who are given the knowledge will say: Surely disgrace this day and evil are upon the disbelievers,
016:027 Pickthal Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
016:027 Rashad Then, on the Day of Resurrection, He will disgrace them and ask, "Where are My partners that you had set up beside Me, and had opposed Me for their sake?" Those blessed with knowledge will say, "Today, the shame and misery have befallen the disbelievers."
016:027 Sarwar God will humiliate them on the Day of Judgment and ask them, "Where are the idols which you had considered equal to Me and which were the cause of hostility and animosity among you?" The people who were given knowledge will say, "It is the unbelievers who face disgrace and trouble on this day."
016:027 Shakir Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:
016:027 Sherali The on the Day of Resurrection HE will humiliate them and will say, `Where are my partners for whose sake you used to oppose My Prophets?' Those endowed with knowledge will say, `This day humiliation and affliction will surely befall the disbelievers.'
016:027 Yusufali Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-
016:028
016:028 Khan "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allah and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allah is All- Knower of what you used to do.
016:028 Maulana Whom the angels cause to die, while they are unjust to themselves. Then would they offer submission: We did not do any evil. Nay! Surely Allah knows what you did.
016:028 Pickthal Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
016:028 Rashad The angels put them to death in a state of wronging their souls. That is when they finally submit, and say, "We did not do anything wrong!" Yes indeed. GOD is fully aware of everything you have done.
016:028 Sarwar The unjust, who will be seized by the angels, will submit themselves, obey, and say, "We were not evil-doers." But God certainly knows what they had been doing.
016:028 Shakir Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.
016:028 Sherali Those on whom the angels cause to die while they are wronging their souls, will offer submission pleading, `We use not to do any evil.' It will be said to them, `Nay, surely, ALLAH knows well what you used to do,
016:028 Yusufali "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;

016:029
016:029 Khan "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."
016:029 Maulana So enter the gates of hell, to abide therein. Evil indeed is the dwelling-place of the proud.
016:029 Pickthal So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
016:029 Rashad Therefore, enter the gates of Hell, wherein you abide forever. What a miserable destiny for the arrogant ones.
016:029 Sarwar They will be commanded to enter hell to live therein forever. How terrible will be the place of the proud ones!
016:029 Shakir Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.
016:029 Sherali `So enter the gates of Hell, to abide therein. Evil indeed is the abode of the arrogant.'
016:029 Yusufali "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."
016:030
016:030 Khan And (when) it is said to those who are the Muttaqun (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqun (pious - see V.2:2).
016:030 Maulana And it is said to those who guard against evil: What has your Lord revealed? They say, Good. For those who do good in this world is good. And certainly the abode of the Hereafter is better. And excellent indeed is the abode of those who keep their duty --
016:030 Pickthal And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
016:030 Rashad As for the righteous, when they are asked, "What do you think of these revelations from your Lord," they say, "Good." For those who lead a righteous life, happiness; and the abode of the Hereafter is even better. What a blissful abode for the righteous.
016:030 Sarwar The pious ones will be asked, "What did your Lord reveal to you?" They will reply, "He revealed only good." The share of the righteous ones is virtue in this world and greater virtue in the life to come. How blessed will be the dwelling of the pious ones!
016:030 Shakir And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);
016:030 Sherali And when it is said to the righteous, `What say ye of that which your Lord has revealed?' They say, `The best.' For those who do good, there is good in this world, and the home of the Hereafter is even better. Excellent indeed is the abode of the righteous,
016:030 Yusufali To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,-
016:031
016:031 Khan 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allah rewards the Muttaqun (pious - see V.2:2).
016:031 Maulana Gardens of perpetuity which they enter, wherein flow rivers: they have therein what they please. Thus does Allah reward those who keep their duty,
016:031 Pickthal Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
016:031 Rashad The gardens of Eden are reserved for them, wherein rivers flow. They have anything they wish therein. GOD thus rewards the righteous.
016:031 Sarwar They will be admitted into the gardens of Eden wherein steams flow and they will have therein whatever they want. This is how God will reward the pious ones.
016:031 Shakir The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),
016:031 Sherali Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does ALLAH reward the righteous,
016:031 Yusufali Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-
016:032
016:032 Khan Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them): Salamun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."
016:032 Maulana Whom the angels cause to die in purity, saying: Peace be to you! enter the Garden for what you did.
016:032 Pickthal Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
016:032 Rashad The angels terminate their lives in a state of righteousness, saying, "Peace be upon you. Enter Paradise (now) as a reward for your works."
016:032 Sarwar They will be received by the angels of mercy with the greeting, "Peace be with you. Enter Paradise as a reward for your good deeds."
016:032 Shakir Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.
016:032 Sherali Those whom the angels cause to die while they are pure, they say to them, `Peace be unto you. Enter Heaven because of what you used to do.'
016:032 Yusufali (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."
016:033
016:033 Khan Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allah wronged them not, but they used to wrong themselves.
016:033 Maulana Await they aught but that the angels should come to them or that thy Lord's command should come to pass. Thus did those before them. And Allah wronged them not, but they wronged themselves.
016:033 Pickthal Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
016:033 Rashad Are they waiting for the angels to come to them, or until your Lord's judgment comes to pass? Those before them did the same thing. GOD is not the One who wronged them; they are the ones who wronged their own souls.
016:033 Sarwar Are they (the disbelievers) waiting for the angels and the decree of your Lord to be fulfilled before they believe? The people who lived before them had also done the same thing. God did not do injustice to them, but they wronged themselves.
016:033 Shakir They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.
016:033 Sherali What do these disbelievers wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. ALLAH did not wrong them, but they used to wrong themselves.
016:033 Yusufali Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

016:034
016:034 Khan Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.
016:034 Maulana So the evil of what they did afflicted them, and that which they mocked encompassed them.
016:034 Pickthal So that the evils of what they did smote them, and that which they used to mock surrounded them.
016:034 Rashad They have incurred the consequences of their evil works, and the very things they ridiculed came back to haunt them.
016:034 Sarwar The evil consequences of their deeds afflicted them and they were surrounded by what they had mocked.
016:034 Shakir So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.
016:034 Sherali So the evil consequences of what they did overtook them and that which they used to mock at encompassed them.
016:034 Yusufali But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.
016:035
016:035 Section 5: Prophets are raised to explain.
016:035 Khan And those who join others in worship with Allah say: "If Allah had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
016:035 Maulana And the idolaters say: Had Allah pleased, we had not served aught but Him, (neither) we nor our fathers, nor had we prohibited aught without (order from) Him. Thus did those before them. But have the messengers any duty except a plain delivery (of the message)?
016:035 Pickthal And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?
016:035 Rashad The idol worshipers say, "Had GOD willed, we would not worship any idols besides Him, nor would our parents. Nor would we prohibit anything besides His prohibitions." Those before them have done the same. Can the messengers do anything but deliver the complete message?
016:035 Sarwar The pagans had said, "Had God wanted we would not have worshipped anything other than Him, nor would our fathers. We would not have forbidden anything without (a command from) Him." The same thing was said by the people who lived before them. Are the Messengers expected to do more than just preach?
016:035 Shakir And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?
016:035 Sherali And the idolaters say, `If ALLAH had so willed, we should not have worshiped anything beside HIM, neither we nor our fathers, nor should we have forbidden anything without command from HIM.' So did those who opposed the truth before them. Are the Messengers responsible for anything except the plain delivery of the Message?
016:035 Yusufali The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His.” So did those who went before them. But what is the mission of messengers but to preach the Clear Message?
016:036
016:036 Khan And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
016:036 Maulana And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil. Then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejectors.
016:036 Pickthal And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
016:036 Rashad We have sent a messenger to every community, saying, "You shall worship GOD, and avoid idolatry." Subsequently, some were guided by GOD, while others were committed to straying. Roam the earth and note the consequences for the rejectors.
016:036 Sarwar To every nation We sent a Messenger who told its people, "Worship God and stay away from satan." Some of them were guided by God and others were doomed to go astray. Travel through the land and see how terrible was the end for those who rejected the truth!
016:036 Shakir And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.
016:036 Sherali And WE did raise among every people a Messenger with the teaching, `Worship ALLAH and shun the Evil one.' Then among them were some whom ALLAH guided and among them were some who became deserving of ruin. So travel through the earth and see what was the end of those who treated the prophets as liars !
016:036 Yusufali For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).
016:037
016:037 Khan If you (O Muhammad SAW) covet for their guidance, then verily Allah guides not those whom He makes to go astray (or none can guide him whom Allah sends astray). And they will have no helpers.
016:037 Maulana If thou desirest their guidance, yet Allah will not guide him who leads astray, or have they any helpers.
016:037 Pickthal Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.
016:037 Rashad No matter how hard you try to guide them, GOD does not guide the ones He had committed to straying. Thus, no one can help them.
016:037 Sarwar (Muhammad), even though you have a strong desire to guide them, be sure that God will not guide those who have gone astray and no one will be able to help them.
016:037 Shakir If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.
016:037 Sherali If thou art solicitous of their guidance, then know that ALLAH surely guides not those who lead others astray. And for such there are no helpers.
016:037 Yusufali If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.

016:038
016:038 Khan And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
016:038 Maulana And they swear by Allah their most energetic oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people know not:
016:038 Pickthal And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
016:038 Rashad They swore solemnly by GOD: "GOD will not resurrect the dead." Absolutely, such is His inviolable promise, but most people do not know.
016:038 Sarwar They strongly swear by God that God will not bring the dead to life. God's promise (of the Resurrection) will certainly come true but many people do not know.
016:038 Shakir And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;
016:038 Sherali And they swear by ALLAH their strongest oaths, that ALLAH will not raise up those who die. Nay, HE will certainly raise them up. This is a true promise the fulfillment of which is binding on HIM but most men know not.
016:038 Yusufali They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.
016:039
016:039 Khan In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars.
016:039 Maulana So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.
016:039 Pickthal That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
016:039 Rashad He will then point out to everyone all the things they had disputed, and will let those who disbelieved know that they were liars.
016:039 Sarwar (Through the resurrection) God wants to make a clear distinction between right and wrong and make the unbelievers know that they were liars.
016:039 Shakir So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.
016:039 Sherali HE will surely raise them up that HE may make clear to them that wherein they differed, and that those who disbelieved may realize that they were liars.
016:039 Yusufali (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.
016:040
016:040 Khan Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
016:040 Maulana Our word for a thing, when We intend it, is only that We say to it, Be; and it is.
016:040 Pickthal And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
016:040 Rashad To have anything done, we simply say to it, "Be," and it is.
016:040 Sarwar When We want to bring something into existence, Our command is, "Exist," and it comes into existence.
016:040 Shakir Our word for a thing when We intend it, is only that We say to it, Be, and it is.
016:040 Sherali Our word concerning a thing, when WE will it, it is only that WE say to it, `Be,' and it is.
016:040 Yusufali For to anything which We have willed, We but say the word, "Be", and it is.
016:041
016:041 Section 6: Doom of Opponents is coming.
016:041 Khan And as for those who emigrated for the Cause of Allah, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!
016:041 Maulana And those who flee for Allah’s sake after they are oppressed, We shall certainly give them a good abode in the world; and the reward of the Hereafter is much greater. Did they but know!
016:041 Pickthal And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
016:041 Rashad Those who emigrated for the sake of GOD, because they were persecuted, we will surely make it up to them generously in this life, and the recompense of the Hereafter is even greater, if they only knew.
016:041 Sarwar God settles those who leave their homes for His cause after having suffered injustice, in a prosperous dwelling in this life and greater rewards will be theirs in the life to come. Would that they knew this.
016:041 Shakir And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;
016:041 Sherali And as to those who leave their homes for the sake of ALLAH after they are wronged, WE will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater; if they but knew -
016:041 Yusufali To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!
016:042
016:042 Khan (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone).
016:042 Maulana Those who are steadfast and on their Lord they rely.
016:042 Pickthal Such as are steadfast and put their trust in Allah.
016:042 Rashad This is because they steadfastly persevere, and in their Lord they trust.
016:042 Sarwar (It is they) who have exercised patience and trust in their Lord.
016:042 Shakir Those who are patient and on their Lord do they rely.
016:042 Sherali Those who are steadfast and put their trust in their Lord.
016:042 Yusufali (They are) those who persevere in patience, and put their trust on their Lord.

016:043
016:043 Khan And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not.
016:043 Maulana And We sent not before thee any but men to whom We sent revelation -- so ask the followers of the Reminder if you know not --
016:043 Pickthal And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
016:043 Rashad We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.
016:043 Sarwar The Messengers whom We sent before you were mere mortals to whom We had sent with miracles and revelations. Ask those who know about the heavenly Books if you do not know about this.
016:043 Shakir And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--
016:043 Sherali And WE sent not as Messengers before thee but men to whom WE sent revelation - so ask those who possess the reminder, if you know not -
016:043 Yusufali And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
016:044
016:044 Khan With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.
016:044 Maulana With clear arguments and Scriptures. And We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them, and that haply they may reflect.
016:044 Pickthal With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.
016:044 Rashad We provided them with the proofs and the scriptures. And we sent down to you this message, to proclaim for the people everything that is sent down to them, perhaps they will reflect.
016:044 Sarwar We have revealed the Quran to you so that you could tell the people what has been revealed to them and so that perhaps they will think.
016:044 Shakir With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.
016:044 Sherali With clear Signs and Scriptures. And WE have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.
016:044 Yusufali (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
016:045
016:045 Khan Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
016:045 Maulana Are they, then, who plan evil (plans), secure that Allah will not abase them in the earth, or that chastisement will not overtake them from whence they perceive not?
016:045 Pickthal Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?
016:045 Rashad Did those who scheme evil schemes guarantee that GOD will not cause the earth to swallow them, or that the retribution will not come to them when they least expect it?
016:045 Sarwar Can they who have devised evil plans expect to be safe from the command of God to the earth to swallow them up, or from a torment which might strike them from an unexpected direction?.
016:045 Shakir Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?
016:045 Sherali Do, then, those who devise evil plans, feel secure that ALLAH will humiliate them in their own land, or that the punishment will not come upon them whence they do not know?
016:045 Yusufali Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-
016:046
016:046 Khan Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allah's Punishment)?
016:046 Maulana Or that He will not seize them in their going to and fro, then they will not be able to escape?
016:046 Pickthal Or that He will not seize them in their going to and fro so that there be no escape for them?
016:046 Rashad It may strike them while they are asleep; they can never escape.
016:046 Sarwar Are they confident that God will not seize them while they are on a journey? They will not be able to escape from God.
016:046 Shakir Or that He may not seize them in the course of their journeys, then shall they not escape;
016:046 Sherali Or that HE will not seize them in their going to and fro so that they shall not be able to frustrate HIS plans?
016:046 Yusufali Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-
016:047
016:047 Khan Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?
016:047 Maulana Or that He will not seize them with a gradual diminution? Your Lord is surely Compassionate, Merciful.
016:047 Pickthal Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.
016:047 Rashad Or it may strike them while they are fearfully expecting it. Your Lord is Compassionate, Most Merciful.
016:047 Sarwar Are they confident that God will not slowly destroy them? Your Lord is Compassionate and All-merciful.
016:047 Shakir Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.
016:047 Sherali Or that HE will not destroy them through a process of gradual attrition? Your Lord is indeed Compassionate, Merciful.
016:047 Yusufali Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

016:048
016:048 Khan Have they not observed things that Allah has created, (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?
016:048 Maulana See they not everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah, while they are in utter abasement.
016:048 Pickthal Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?
016:048 Rashad Have they not seen all the things created by GOD? Their shadows surround them right and left, in total submission to GOD, and willingly.
016:048 Sarwar Can they not see that the shadows of whatever God has created turn to the right and to the left in prostration and submission to Him?.
016:048 Shakir Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.
016:048 Sherali Have they not observed, bowing in humility before ALLAH that the shadows of everything which ALLAH has created shift from the right and from the left, and they are being humbled?
016:048 Yusufali Do they not look at Allah's creation, (even) among (inanimate) things,- How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?
016:049
016:049 Khan And to Allah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility].
016:049 Maulana And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud.
016:049 Pickthal And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.
016:049 Rashad To GOD prostrates everything in the heavens and everything on earth - every creature - and so do the angels; without the least arrogance.
016:049 Sarwar Whatever is in the heavens and the earth, the cattle and the angels prostrate themselves before God without pride.
016:049 Shakir And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.
016:049 Sherali And whatever is in the heavens and whatever creature is in the earth submits humbly to ALLAH, and the angels too, and they are not proud.
016:049 Yusufali And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).
016:050
016:050 Khan They fear their Lord above them, and they do what they are commanded.
016:050 Maulana They fear their Lord above them and do what they are commanded.
016:050 Pickthal They fear their Lord above them, and do what they are bidden.
016:050 Rashad They reverence their Lord, high above them, and they do what they are commanded to do.
016:050 Sarwar They (angels) have fear of their Lord above them and fulfill His commands.
016:050 Shakir They fear their Lord above them and do what they are commanded.
016:050 Sherali They fear their Lord above them, and they do what they are commanded.
016:050 Yusufali They all revere their Lord, high above them, and they do all that they are commanded.
016:051
016:051 Section 7: Human Nature revolts against Polytheism
016:051 Khan And Allah said (O mankind!): "Take not ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah swt) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah].
016:051 Maulana And Allah has said: Take not two gods. He is only one God: So Me alone should you fear.
016:051 Pickthal Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe.
016:051 Rashad GOD has proclaimed: "Do not worship two gods; there is only one god. You shall reverence Me alone."
016:051 Sarwar God says, "Do not worship two gods. There is only One God. Have fear of Me".
016:051 Shakir And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.
016:051 Sherali ALLAH has said, `Take not for worship two gods. There is only One God. So fear ME alone.'
016:051 Yusufali Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."
016:052
016:052 Khan To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His [(i.e. perpetual sincere obedience to Allah is obligatory). None has the right to be worshipped but Allah)]. Will you then fear any other than Allah?
016:052 Maulana And whatever is in the heavens and the earth is His, and to Him is obedience due always. Will you then fear other than Allah?
016:052 Pickthal Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?
016:052 Rashad To Him belongs everything in the heavens and the earth and therefore, the religion shall be devoted absolutely to Him alone. Would you worship other than GOD?
016:052 Sarwar To Him belongs all that is in the heavens and the earth. God's retribution is severe. Should you then have fear of anyone other than God?
016:052 Shakir And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?
016:052 Sherali And to HIM belongs whatever is in the heavens and the earth and to HIM is obedience due for ever. Will you then take any other than ALLAH as your Protector?
016:052 Yusufali To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?
016:053
016:053 Khan And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.
016:053 Maulana And whatever good you have, it is from Allah; then, when evil afflicts you, to Him do you cry for aid.
016:053 Pickthal And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
016:053 Rashad Any blessing you enjoy is from GOD. Yet, whenever you incur any adversity you immediately complain to Him.
016:053 Sarwar Whatever bounties you have are from God. When hardship befalls you, you begin to cry out to Him.
016:053 Shakir And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.
016:053 Sherali And whatever blessing you have, it is from ALLAH. And when affliction befalls you, it is unto HIM that you cry for help;
016:053 Yusufali And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;

016:054
016:054 Khan Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allah).
016:054 Maulana Then when He removes the evil from you, lo! some of you associate others with their Lord,
016:054 Pickthal And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
016:054 Rashad Yet, as soon as He relieves your affliction, some of you revert to idol worship.
016:054 Sarwar When He saves you from the hardship, some of you start to believe in idols.
016:054 Shakir Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;
016:054 Sherali Then, when HE removes the affliction from you, behold ! a party among you begins to ascribe associates to their Lord,
016:054 Yusufali Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-
016:055
016:055 Khan So (as a result of that) they deny (with ungratefulness) that (Allah's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
016:055 Maulana So as to deny what We have given them. Then enjoy yourselves, for soon will you know.
016:055 Pickthal So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
016:055 Rashad Let them disbelieve in what we have given them. Go ahead and enjoy temporarily; you will surely find out.
016:055 Sarwar In the end you will reject Our bounties. Enjoy yourselves; you will soon know (the consequences of your deeds).
016:055 Shakir So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know
016:055 Sherali So as to deny that which WE have bestowed upon them. Well, then, enjoy yourselves a while, but soon will you know.
016:055 Yusufali (As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!
016:056
016:056 Khan And they assign a portion of that which We have provided them unto what they know not (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate.
016:056 Maulana And they set apart for what they know not, a portion of what we have given them. By Allah! you shall certainly be questioned about that which you forged.
016:056 Pickthal And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.
016:056 Rashad They designate for the idols they set up out of ignorance, a share of the provisions we bestow upon them. By GOD, you will be held accountable for your innovations.
016:056 Sarwar They give to unknown images a share out of the sustenance that We gave them. By God, you will be questioned about that which you have falsely invented.
016:056 Shakir And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.
016:056 Sherali And they set apart for their false gods of which they know nothing, a portion of that which WE have bestowed on them. By ALLAH, you shall certainly be called to account for all that you forged.
016:056 Yusufali And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.
016:057
016:057 Khan And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him!. And unto themselves what they desire;
016:057 Maulana And they ascribe daughters to Allah. Glory be to Him! And for themselves is what they desire!
016:057 Pickthal And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;
016:057 Rashad They even assign daughters to GOD, be He glorified, while they prefer for themselves what they like.
016:057 Sarwar They ascribe daughters to God, God is too Exalted to have daughters, but they can have whatever they want.
016:057 Shakir And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.
016:057 Sherali And they ascribe daughters to ALLAH - Holy is HE - while they themselves have what they desire.
016:057 Yusufali And they assign daughters for Allah! - Glory be to Him! - and for themselves (sons,- the issue) they desire!
016:058
016:058 Khan And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
016:058 Maulana And when the birth of a daughter is announced to one of them, his face becomes black and he is full of wrath.
016:058 Pickthal When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.
016:058 Rashad When one of them gets a baby girl, his face becomes darkened with overwhelming grief.
016:058 Sarwar When the glad news of the birth of their daughter is brought to them, their faces turn gloomy and black with anger.
016:058 Shakir And when a daughter is announced to one of them his face becomes black and he is full of wrath.
016:058 Sherali And when to one of them is conveyed the tidings of the birth of a female, his face darkens with inward suppressed grief;
016:058 Yusufali When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!
016:059
016:059 Khan He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.
016:059 Maulana He hides himself from the people because of the evil of what is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust. Now surely evil is what they judge!
016:059 Pickthal He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.
016:059 Rashad Ashamed, he hides from the people, because of the bad news given to him. He even ponders: should he keep the baby grudgingly, or bury her in the dust. Miserable indeed is their judgment.
016:059 Sarwar They try to hide themselves from the people because of the disgrace of such news. Will they keep their new born despite the disgrace or bury it alive? How sinful is their Judgment!
016:059 Shakir He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.
016:059 Sherali He hides himself from the people because of the bad news he has had. Shall he keep it inspite of disgrace or shall he bury it in the dust? Verily, evil is that which they judge.
016:059 Yusufali With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

016:060
016:060 Khan For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All- Wise.
016:060 Maulana For those who believe not in the Hereafter are evil attributes and Allah's are the sublime attributes. And He is the Mighty, the Wise.
016:060 Pickthal For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
016:060 Rashad Those who do not believe in the Hereafter set the worst examples, while to GOD belongs the most sublime examples. He is the Almighty, the Most Wise.
016:060 Sarwar Those who do not believe in the life to come are evil examples. To God belongs all the exalted attributes; He is the Majestic and the All-wise.
016:060 Shakir For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.
016:060 Sherali The state of those who do not believe in the Hereafter, is evil, while all sublime attributes belong to ALLAH and HE is the Mighty, the Wise.
016:060 Yusufali To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.
016:061
016:061 Section 8: Iniquity of Deniers
016:061 Khan And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
016:061 Maulana And if Allah were to destroy men for their iniquity, He would not leave therein a single creature, but He respites them till an appointed time. So when their doom comes, they are not able to delay (it) an hour, nor can they advance (it).
016:061 Pickthal If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).
016:061 Rashad If GOD punished the people for their transgressions, He would have annihilated every creature on earth. But He respites them for a specific, predetermined time. Once their interim ends, they cannot delay it by one hour, nor advance it.
016:061 Sarwar Was God to seize people immediately for their injustice, no living creature would be left on earth. He gives them respite for an appointed time. When their term is over, they will not be able to change the inevitable.
016:061 Shakir And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).
016:061 Sherali And if ALLAH were to punish men for their wrongdoing, HE would not leave on the earth a living creature, but HE gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.
016:061 Yusufali If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).
016:062
016:062 Khan They assign to Allah that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.
016:062 Maulana And they ascribe to Allah what they (themselves) hate, and their tongues related the lie that for them is good. Assuredly for them is the Fire, and they will be (therein) abandoned.
016:062 Pickthal And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
016:062 Rashad They ascribe to GOD what they dislike for themselves, then utter the lie with their own tongues that they are righteous! Without any doubt, they have incurred Hell, for they have rebelled.
016:062 Sarwar They ascribe to God that which even they themselves do not like and their lying tongues say that their end will be virtuous. Their share will certainly be hell fire to which they are earnestly heading.
016:062 Shakir And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.
016:062 Sherali And they assign to ALLAH what they dislike for themselves and their tongues utter the lie that they will have the best of everything. Undoubtedly, theirs shall be the Fire, and therein shall they be abandoned.
016:062 Yusufali They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!
016:063
016:063 Khan By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitan (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
016:063 Maulana By Allah! We certainly sent (messengers) to nations before thee, but the devil made their deeds fair-seeming to them. So he is their patron to-day, and for them is a painful chastisement.
016:063 Pickthal By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
016:063 Rashad By GOD, we have sent (messengers) to communities before you, but the devil adorned their works in their eyes. Consequently, he is now their lord, and they have incurred a painful retribution.
016:063 Sarwar By God, We sent (Messengers) to nations who lived before you. Satan made their deeds seem attractive to them and, on the Day of Judgment, satan will be their guardian. For them there will be a painful punishment.
016:063 Shakir By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.
016:063 Sherali By ALLAH, WE certainly sent Messengers to all the peoples before thee; but Satan made their works appear beautiful to them. So he is their patron this day, and they shall have a grievous punishment.
016:063 Yusufali By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

016:064
016:064 Khan And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
016:064 Maulana And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
016:064 Pickthal And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
016:064 Rashad We have revealed this scripture to you, to point out for them what they dispute, and to provide guidance and mercy for people who believe.
016:064 Sarwar We have sent you the Book for no other reason than to settle their differences and to be a guide and mercy for those who believe.
016:064 Shakir And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.
016:064 Sherali And WE have not sent down to thee the Book except that thou mayest explain to them that concerning which they have created differences and as a guidance, and a mercy for a people who believe.
016:064 Yusufali And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.
016:065
016:065 Khan And Allah sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allah).
016:065 Maulana And Allah sends down water from above, and therewith gives life to the earth after its death. Surely there is a sign in this for a people who listen.
016:065 Pickthal Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
016:065 Rashad GOD sends down from the sky water to revive the land after it had died. This should be (sufficient) proof for people who hear.
016:065 Sarwar God has sent down water from the sky and has brought the dead earth to life. In this there is evidence (of the truth) for those who listen (carefully).
016:065 Shakir And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.
016:065 Sherali And ALLAH has sent down water from the sky and has quickened the earth after its death. Surely, in that is a Sign for a people who would listen to the truth.
016:065 Yusufali And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.
016:066
016:066 Section 9: Parables showing the Truth of Revelation
016:066 Khan And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
016:066 Maulana And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies -- from betwixt the faeces and the blood -- pure milk, agreeable to the drinkers.
016:066 Pickthal And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
016:066 Rashad And in the livestock there is a lesson for you: we provide you with a drink from their bellies. From the midst of digested food and blood, you get pure milk, delicious for the drinkers.
016:066 Sarwar There is a lesson for you to learn concerning cattle. We provide pleasant milk for you to drink within the delicate system of their veins and arteries.
016:066 Shakir And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.
016:066 Sherali And surely in the cattle too there is a lesson for you. WE provide for you drink out of that which is in their bellies -from betwixt the faeces and the blood - milk pure and pleasant for those who drink it.
016:066 Yusufali And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.
016:067
016:067 Khan And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.
016:067 Maulana And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provision. There is surely a sign in this for a people who ponder.
016:067 Pickthal And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.
016:067 Rashad And from the fruits of date palms and grapes you produce intoxicants, as well as good provisions. This should be (sufficient) proof for people who understand.
016:067 Sarwar The fruit of palm trees and vines which provide you with sugar and delicious food also provide a lesson and evidence (of the Truth) for the people of understanding.
016:067 Shakir And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.
016:067 Sherali And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily in that is a Sign for a people who use their understanding.
016:067 Yusufali And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.
016:068
016:068 Khan And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.
016:068 Maulana And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in what they build,
016:068 Pickthal And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;
016:068 Rashad And your Lord inspired the bee: build homes in mountains and trees, and in (the hives) they build for you.
016:068 Sarwar Your Lord inspired the bees, "Make hives in the mountains, in the trees and in the trellises,
016:068 Shakir And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:
016:068 Sherali And thy Lord revealed to the bee: `Make thou houses in the hills and in the trees and in the trellises which they build,
016:068 Yusufali And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;

016:069
016:069 Khan "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.
016:069 Maulana Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is healing for men. Therein is surely a sign for a people who reflect.
016:069 Pickthal Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.
016:069 Rashad Then eat from all the fruits, following the design of your Lord, precisely. From their bellies comes a drink of different colors, wherein there is healing for the people. This should be (sufficient) proof for people who reflect.
016:069 Sarwar then eat of every fruit and follow the path of your Lord submissively." From out of their bellies comes a drink of different color in which there is a cure for the human being. In this there is evidence (of the truth) for the people of understanding.
016:069 Shakir Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.
016:069 Sherali `Then eat all manner of fruits, and follow the ways taught to thee by thy Lord and which have been made easy for thee.' There comes from their bellies a drink of varying hues. Therein is a healing for mankind. Surely, in that is Sign for a people who reflect.
016:069 Yusufali Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.
016:070
016:070 Khan And Allah has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allah is All-Knowing, All-Powerful.
016:070 Maulana And Allah creates you, then He causes you to die; and of you is he who is brought back to the worst part of life, so that he knows nothing after having knowledge. Surely Allah is Knowing, Powerful.
016:070 Pickthal And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.
016:070 Rashad GOD created you, then He terminates your lives. He lets some of you live to the oldest age, only to find out that there is a limit to the knowledge they can acquire. GOD is Omniscient, Omnipotent.
016:070 Sarwar God has created you and He causes you to die. Some of you will grow to an extremely old age and lose your memory. God is All-knowing and Almighty.
016:070 Shakir And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.
016:070 Sherali And ALLAH creates you, then HE causes you to die; and there are some among you who are driven to the worst state of life with the result that they know nothing after having had knowledge. Surely, ALLAH is All-Knowing, Powerful.
016:070 Yusufali It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.
016:071
016:071 Section 10: The Recipient of Revelation
016:071 Khan And Allah has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allah?
016:071 Maulana And Allah has made some of you excel others in the means of subsistence; so those who are made to excel give not away their sustenance to those whom their right hands possess, so that they may be equal therein. Will they then deny the favor of Allah?
016:071 Pickthal And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
016:071 Rashad GOD has provided for some of you more than others. Those who are given plenty would never give their properties to their subordinates to the extent of making them partners. Would they give up GOD's blessings?
016:071 Sarwar God has made some of you richer than others. The rich ones do not have to give away their property to their slaves to make them equally rich. Do they reject the bounties of God?
016:071 Shakir And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?
016:071 Sherali And ALLAH has favoured some of you above others in worldly gifts. But those more favoured will not restore any part of their worldly gifts to those whom their right hands possess, so that they may be equal shares in them. Knowing this, will they still deny the favour of ALLAH?
016:071 Yusufali Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?
016:072
016:072 Khan And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone).
016:072 Maulana And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favor of Allah?
016:072 Pickthal And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
016:072 Rashad And GOD made for you spouses from among yourselves, and produced for you from your spouses children and grandchildren, and provided you with good provisions. Should they believe in falsehood, and turn unappreciative of GOD's blessings?
016:072 Sarwar God has created spouses for you from your own selves. He has created your sons and grandsons from your spouses and has given you pure things for your sustenance. Do they then believe in falsehood and reject the bounties of God?.
016:072 Shakir And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?
016:072 Sherali And ALLAH has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in that which perishes and deny the favour of ALLAH?
016:072 Yusufali And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-

016:073
016:073 Khan And they worship others besides Allah, such as do not and cannot own any provision for them from the heavens or the earth.
016:073 Maulana And they serve besides Allah that which controls for them no sustenance at all from the heavens and the earth; nor have they any power.
016:073 Pickthal And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
016:073 Rashad Yet, they worship beside GOD what possesses no provisions for them in the heavens, nor on earth, nor can provide them with anything.
016:073 Sarwar Do they worship things other than God which neither provide them with any sustenance from the heavens and the earth nor have the ability to do so?.
016:073 Shakir And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.
016:073 Sherali And they worship beside ALLAH such as have no power to bestow on them any gift from the heavens and the earth, nor can they ever have such power.
016:073 Yusufali And worship others than Allah,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?
016:074
016:074 Khan So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything). Truly! Allah knows and you know not.
016:074 Maulana So coin not similitudes for Allah. Surely Allah knows and you know not.
016:074 Pickthal So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
016:074 Rashad Therefore, do not cite the examples for GOD; GOD knows while you do not know.
016:074 Sarwar Do not consider anything equal to God. God knows that which you do not know.
016:074 Shakir Therefore do not give likenesses to Allah; surely Allah knows and you do not know.
016:074 Sherali So coin not similitudes for ALLAH. Surely ALLAH knows and you know not.
016:074 Yusufali Invent not similitudes for Allah: for Allah knoweth, and ye know not.
016:075
016:075 Khan Allah puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allah. Nay! (But) most of them know not.
016:075 Maulana Allah sets forth a parable: There is a slave, the property of another, controlling naught, and there is one to whom we have granted from ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike? Praise be to Allah! Nay, most of them know not.
016:075 Pickthal Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.
016:075 Rashad GOD cites the example of a slave who is owned, and is totally powerless, compared to one whom we blessed with good provisions, from which he gives to charity secretly and publicly. Are they equal? Praise be to GOD, most of them do not know.
016:075 Sarwar God tells a parable about a helpless servant and one to whom He has given honorable provisions and who has spent for the cause of God privately and in public. Can these two people be considered equal? It is only God who deserves all praise, but most people do not know.
016:075 Shakir Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.
016:075 Sherali ALLAH sets forth for you the parable of a slave who is owned, having no power over anything; and a free man whom WE have provided with a fair provision from US and he spends thereof secretly and openly. Are they equal? Praise be to ALLAH. But most of them know not.
016:075 Yusufali Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.
016:076
016:076 Khan And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islamic Monotheism) who commands justice, and is himself on a Straight Path?
016:076 Maulana And Allah sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path?
016:076 Pickthal And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
016:076 Rashad And GOD cites the example of two men: one is dumb, lacks the ability to do anything, is totally dependent on his master - whichever way he directs him, he cannot produce anything good. Is he equal to one who rules with justice, and is guided in the right path?
016:076 Sarwar God tells a parable about two men. One of them is dumb and useless and a burden on his friend. Wherever he goes, he returns with nothing. Can he be considered equal to the one who maintains justice and follows the right path?
016:076 Shakir And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?
016:076 Sherali And ALLAH sets forth another parable of two men - one of them is dumb, having no power over anything, and he is a burden on his master; withersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is on the straight path?
016:076 Yusufali Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?

016:077
016:077 Section 11: Punishment withheld
016:077 Khan And to Allah belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.
016:077 Maulana And Allah’s is the unseen of the heavens and the earth. And the matter of the Hour is but as a twinkling of the eye or it is nigher still. Surely Allah is Possessor of power over all things.
016:077 Pickthal And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
016:077 Rashad To GOD belongs the future of the heavens and the earth. As far as He is concerned, the end of the world (the Hour) is a blink of an eye away, or even closer. GOD is Omnipotent.
016:077 Sarwar To God belongs all the secrets of the heavens and the earth. It only takes God a twinkling of an eye or even less to make it the Day of Judgment. God has power over all things.
016:077 Shakir And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.
016:077 Sherali And to ALLAH belongs the knowledge of the unseen in the heavens and the earth; and the matter of the coming of the promised Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, ALLAH has full power over all things.
016:077 Yusufali To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twingkling of an eye, or even quicker: for Allah hath power over all things.
016:078
016:078 Khan And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).
016:078 Maulana And Allah brought you forth from the wombs of your mothers -- you knew nothing -- and He gave you hearing and sight and hearts that you might give thanks.
016:078 Pickthal And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
016:078 Rashad GOD brought you out of your mothers' bellies knowing nothing, and He gave you the hearing, the eyesight, and the brains, that you may be appreciative.
016:078 Sarwar When God brought you out of your mothers wombs, you knew nothing. He gave you ears, eyes, and hearts so that perhaps you would give Him thanks.
016:078 Shakir And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.
016:078 Sherali And ALLAH has brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you may be grateful.
016:078 Yusufali It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).
016:079
016:079 Khan Do they not see the birds held (flying) in the midst of the sky? None holds them but Allah [none gave them the ability to fly but Allah]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of Allah).
016:079 Maulana See they not the birds, constrained in the middle of the sky? None witholds them but Allah. Surely in this are signs for a people who believe.
016:079 Pickthal Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.
016:079 Rashad Do they not see the birds committed to fly in the atmosphere of the sky? None holds them up in the air except GOD. This should be (sufficient) proof for people who believe.
016:079 Sarwar Have you not considered the free movements of the birds high in the sky above? What keeps them aloft except God? In this there is evidence (of the truth) for the believing people.
016:079 Shakir Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.
016:079 Sherali Do they not observe the birds held under subjection in the vault of heaven? None keeps them back save ALLAH. Verily, in that are Signs for a people who believe.
016:079 Yusufali Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.
016:080
016:080 Khan And Allah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.
016:080 Maulana And Allah has given you an abode in your houses, and He has given you houses of the skins of cattle, which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair, household stuff and a provision for a time.
016:080 Pickthal And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
016:080 Rashad And GOD provided for you stationary homes where you can live. And He provided for you portable homes made of the hides of livestock, so you can use them when you travel, and when you settle down. And from their wools, furs, and hair, you make furnishings and luxuries for awhile.
016:080 Sarwar God has made your house the place for you to rest. He has also made homes for you out of the skins of cattle which are easy to carry along on a journey or at a camp. He has made wool, fur and the hair of cattle a temporary means of enjoyment for you.
016:080 Shakir And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.
016:080 Sherali And ALLAH has made for you, in your houses, a place of rest and has also made for you, of the skins of cattle, abodes which you find light at the time when you travel and useful at the time when you halt; and of their wool and their furs and their hair HE has supplied you with household goods and articles of use for a time.
016:080 Yusufali It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.

016:081
016:081 Khan And Allah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islam).
016:081 Maulana And Allah has made for you, of what He has created, shelters, and He has given you in the mountains, places of retreat, and He has given you garments to save you from the heat, and coats of mail to save you in your fighting. Thus does He complete His favor to you that you may submit.
016:081 Pickthal And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
016:081 Rashad And GOD provided for you shade through things which He created, and provided for you shelters in the mountains, and provided for you garments that protect you from heat, and garments that protect when you fight in wars. He thus perfects His blessings upon you, that you may submit.
016:081 Sarwar God has provided shade for you out of what He has created and places of retreat out of mountains. He has given you garments to protect you from the heat and cover your private parts. This is how He perfects His bounties to you so that perhaps you would submit to His will.
016:081 Shakir And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.
016:081 Sherali And ALLAH has made for you of that which HE has created, many things affording shade; and HE has made for you in the mountains places of shelter; and HE has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does HE complete HIS favours upon you, that you may submit wholly to HIM.
016:081 Yusufali It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).
016:082
016:082 Khan Then, if they turn away, your duty (O Muhammad SAW) is only to convey (the Message) in a clear way.
016:082 Maulana Then if they turn away, thy duty is only clear deliverance (of the message).
016:082 Pickthal Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).
016:082 Rashad If they still turn away, then your sole mission is the clear delivery (of the message).
016:082 Sarwar (Muhammad), if they turn away, your only duty is to clearly preach to them.
016:082 Shakir But if they turn back, then on you devolves only the clear deliverance (of the message).
016:082 Sherali But if they turn away, then thou art responsible only for the plain delivery of the Message.
016:082 Yusufali But if they turn away, thy duty is only to preach the clear Message.
016:083
016:083 Khan They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad SAW).
016:083 Maulana They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.
016:083 Pickthal They know the favour of Allah and then deny it. Most of them are ingrates.
016:083 Rashad They fully recognize GOD's blessings, then deny them; the majority of them are disbelievers.
016:083 Sarwar They recognize the bounties of God but they refuse them and most of them are unbelievers.
016:083 Shakir They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.
016:083 Sherali They recognize the favour of ALLAH, yet they deny it; and most of them are confirmed disbelievers.
016:083 Yusufali They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.
016:084
016:084 Section 12: Prophets testify.
016:084 Khan And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allah's Forgiveness (of their sins, etc.).
016:084 Maulana And on the day when We raise up a witness out of every nation, then permission (to offer excuse) will not be given to the disbelievers, nor will they be allowed to make amends.
016:084 Pickthal And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.
016:084 Rashad The day will come when we raise from every community a witness, then those who disbelieved will not be permitted (to speak), nor will they be excused.
016:084 Sarwar On the day when We will call a witness from every nation, the disbelievers will not be given permission for anything, nor will they be allowed to seek solicitation.
016:084 Shakir And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.
016:084 Sherali And remember the day when WE shall raise up a witness from every people, then those who disbelieve shall not be permitted to make amends, nor shall their plea be accepted.
016:084 Yusufali One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.
016:085
016:085 Khan And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.
016:085 Maulana And when the wrongdoers see the chastisement, it will not be lightened for them, nor will they be respited.
016:085 Pickthal And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.
016:085 Rashad Once those who transgressed see the retribution, it will be too late; it will not be commuted for them, nor will they be respited.
016:085 Sarwar There will be no relief for them when the torment approaches the unjust nor will they be given any respite.
016:085 Shakir And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .
016:085 Sherali And when those who did wrong actually see the punishment, it will not be lightened for them, nor will they be respited.
016:085 Yusufali When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.

016:086	
016:086 Khan	And when those who associated partners with Allah see their (Allah's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
016:086 Maulana	And when those who ascribed partners (to Allah) see their associate-gods, they will say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will throw back at them the word: Surely you are liars.
016:086 Pickthal	And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!
016:086 Rashad	And when those who committed idol worship see their idols, they will say, "Our Lord, these are the idols we had set up beside You." The idols will then confront them and say, "You are liars."
016:086 Sarwar	When the idolators see their idols, they will say, "Lord, these are the idols whom we worshipped instead of you." But the idols will say, "They are liars."
016:086 Shakir	And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.
016:086 Sherali	And when those who associate partners with ALLAH, will see their associated-gods, they will say, `Our Lord, these are our associated-gods, whom we used to call upon instead of Thee.' Thereupon they will retort on them with the words, `Surely, you are liars.'
016:086 Yusufali	When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!”
016:087	
016:087 Khan	And they will offer (their full) submission to Allah (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allah, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.
016:087 Maulana	And they will tender submission to Allah on that day, and what they used to forge will fail them.
016:087 Pickthal	And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.
016:087 Rashad	They will totally submit to GOD on that day, and the idols they had invented will disown them.
016:087 Sarwar	(On the Day of Judgment) the disbelievers will submit themselves to God and whatever they had falsely invented will disappear.
016:087 Shakir	And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.
016:087 Sherali	And they will offer submission to ALLAH on that day, and all that they used to forge shall fail them.
016:087 Yusufali	That Day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.
016:088	
016:088 Khan	Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allah themselves, as well as ordering others (mankind) to do so].
016:088 Maulana	Those who disbelieve and hinder (men) from Allah’s way, We will add chastisement to their chastisement because they made mischief.
016:088 Pickthal	For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,
016:088 Rashad	Those who disbelieve and repel from the path of GOD, we augment their retribution by adding more retribution, due to their transgressions.
016:088 Sarwar	The disbelievers who had created obstacles in the way leading to God will face manifold torments as a result of their evil deeds.
016:088 Shakir	(As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.
016:088 Sherali	As for those who disbelieve and turn men away from the way of ALLAH, WE will add punishment to their punishment because they made mischief.
016:088 Yusufali	Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.
016:089	
016:089 Khan	And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).
016:089 Maulana	And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining all things, and a guidance and mercy and good news for those who submit.
016:089 Pickthal	And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
016:089 Rashad	The day will come when we will raise from every community a witness from among them, and bring you as the witness of these people. We have revealed to you this book to provide explanations for everything, and guidance, and mercy, and good news for the submitters.
016:089 Sarwar	On the day when We call a witness against every nation from their own people, We will call you, (Muhammad), as a witness against them all. We have sent you the Book which clarifies all matters. It is a guide, a mercy, and glad news to the Muslims.
016:089 Shakir	And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these--and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.
016:089 Sherali	And remember the day when WE will raise up in every people a witness against them from among themselves, and WE will bring thee as a witness against all of them. And WE have sent down to thee the Book to explain everything and a guidance and a mercy and glad tidings to those who submit to ALLAH.
016:089 Yusufali	One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

016:090
016:090 Section 13: Revelation enjoins Good.
016:090 Khan Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.
016:090 Maulana Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful.
016:090 Pickthal Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
016:090 Rashad GOD advocates justice, charity, and regarding the relatives. And He forbids evil, vice, and transgression. He enlightens you, that you may take heed.
016:090 Sarwar God commands (people) to maintain justice, kindness, and proper relations with their relatives. He forbids them to commit indecency, sin, and rebellion. God gives you advice so that perhaps you will take heed.
016:090 Shakir Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.
016:090 Sherali Verily, ALLAH enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. HE admonishes you that you may take heed.
016:090 Yusufali Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
016:091
016:091 Khan And fulfill the Covenant of Allah (Bai'a: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.
016:091 Maulana And fulfill the covenant of Allah, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah knows what you do.
016:091 Pickthal Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.
016:091 Rashad You shall fulfill your covenant with GOD when you make such a covenant. You shall not violate the oaths after swearing (by God) to carry them out, for you have made GOD a guarantor for you. GOD knows everything you do.
016:091 Sarwar (He commands people) to keep their established covenants with God, not to disregard their firm oaths; they have already appointed God as their Guarantor. God certainly knows what you do.
016:091 Shakir And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.
016:091 Sherali And fulfill the covenant of ALLAH when you have made one, and break not your oaths after making them firm, while you have made ALLAH your surety. Certainly, ALLAH knows what you do.
016:091 Yusufali Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
016:092
016:092 Khan And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this [i.e who obeys Allah and fulfills Allah's Covenant and who disobeys Allah and breaks Allah's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world].
016:092 Maulana And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this. And He will certainly make clear to you on the day of Resurrection that wherein you differed.
016:092 Pickthal And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.
016:092 Rashad Do not be like the knitter who unravels her strong knitting into piles of flimsy yarn. This is your example if you abuse the oaths to take advantage of one another. Whether one group is larger than the other, GOD thus puts you to the test. He will surely show you on the Day of Resurrection everything you had disputed.
016:092 Sarwar Do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.
016:092 Shakir And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.
016:092 Sherali And be not like unto her who cuts up her yarn into pieces after having spun it strong by making your oaths a means of deceit between you, for fear lest one people become more powerful than another people. Surely, ALLAH tries you therewith, and on the Day of Resurrection HE will make clear to you that wherein you differed.
016:092 Yusufali And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

016:093
016:093 Khan And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
016:093 Maulana And if Allah please, He would make you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did.
016:093 Pickthal Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
016:093 Rashad Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.
016:093 Sarwar Had God wanted, He would have made you one single nation but He guides or causes to go astray whomever He wants. You will certainly be questioned about what you have done.
016:093 Shakir And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.
016:093 Sherali And if ALLAH had enforced HIS will, HE would surely have made you all one people; but HE lets go astray him who wishes it, and guides him who wishes it, and you shall surely be questioned concerning that which you have been doing.
016:093 Yusufali If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
016:094
016:094 Khan And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allah (i.e. Belief in the Oneness of Allah and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
016:094 Maulana And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from Allah’s way and grievous chastisement be your (lot).
016:094 Pickthal Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
016:094 Rashad Do not abuse the oaths among you, lest you slide back after having a strong foothold, then you incur misery. Such is the consequence of repelling from the path of GOD (by setting a bad example); you incur a terrible retribution.
016:094 Sarwar Do not consider your oaths as a means of deceit lest you damage the firmness of your faith, suffer from evil by creating obstacles in the way that leads to God, and incur a great torment upon yourselves.
016:094 Shakir And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).
016:094 Sherali And make not your oaths a means of deceit between you; or you foot will slip after it has been firmly established and you will taste evil because by acting thus you have turned people away from the path of ALLAH, and you will have a severe punishment.
016:094 Yusufali And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.
016:095
016:095 Khan And purchase not a small gain at the cost of Allah's Covenant. Verily! What is with Allah is better for you if you did but know.
016:095 Maulana And take not a small price for Allah’s covenant. Surely what is with Allah is better for you, did you but know!
016:095 Pickthal And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
016:095 Rashad Do not sell your oaths short before GOD. What GOD possesses is far better for you, if you only knew.
016:095 Sarwar Do not sell your covenant with God for a small price. The reward which you will receive from God is better for you, if only you knew it.
016:095 Shakir And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.
016:095 Sherali And barter not the covenant of ALLAH for a paltry price. Surely, that which is with ALLAH is better for you if you knew.
016:095 Yusufali Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.
016:096
016:096 Khan Whatever is with you, will be exhausted, and whatever with Allah (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.
016:096 Maulana What is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did.
016:096 Pickthal That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
016:096 Rashad What you possess runs out, but what GOD possesses lasts forever. We will surely reward those who steadfastly persevere; we will recompense them for their righteous works.
016:096 Sarwar Whatever you possess is transient and whatever is with God is everlasting. We will recompense those who exercise patience with their due reward and even more.
016:096 Shakir What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.
016:096 Sherali That which you have shall pass away, but that which is with ALLAH is lasting. And WE will certainly give those, who are steadfast, their reward according to the best of their works.
016:096 Yusufali What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

016:097
016:097 Khan Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
016:097 Maulana Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did.
016:097 Pickthal Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.
016:097 Rashad Anyone who works righteousness, male or female, while believing, we will surely grant them a happy life in this world, and we will surely pay them their full recompense (on the Day of Judgment) for their righteous works.
016:097 Sarwar All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more.
016:097 Shakir Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.
016:097 Sherali Whoso acts righteously, whether male or female and is a believer, WE will surely grant him a pure life; and WE will surely bestow on such their reward according to the best of their works.
016:097 Yusufali Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.
016:098
016:098 Khan So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one).
016:098 Maulana So when thou recitest the Qur’an seek refuge in Allah from the accursed devil.
016:098 Pickthal And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.
016:098 Rashad When you read the Quran, you shall seek refuge in GOD from Satan the rejected.
016:098 Sarwar (Muhammad), when you recite the Quran, seek refuge in God from the mischief of satan.
016:098 Shakir So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,
016:098 Sherali And when thou recitest the Qur'an, seek refuge with ALLAH from Satan, the rejected.
016:098 Yusufali When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.
016:099
016:099 Khan Verily! He has no power over those who believe and put their trust only in their Lord (Allah).
016:099 Maulana Surely he has no authority over those who believe and rely on their Lord.
016:099 Pickthal Lo! he hath no power over those who believe and put trust in their Lord.
016:099 Rashad He has no power over those who believe and trust in their Lord.
016:099 Sarwar Satan has certainly no authority over the believers who have trust in their Lord.
016:099 Shakir Surely he has no authority over those who believe and rely on their Lord.
016:099 Sherali Surely he has no power over those who believe and who put their trust in their Lord.
016:099 Yusufali No authority has he over those who believe and put their trust in their Lord.
016:100
016:100 Khan His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) [i.e. those who are Mushrikun - polytheists - see Verse 6:121].
016:100 Maulana His authority is only over those who befriend him and those who associate others with Him.
016:100 Pickthal His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).
016:100 Rashad His power is limited to those who choose him as their master, those who choose him as their god.
016:100 Sarwar The only authority which he has is over his friends and those who consider things equal to God.
016:100 Shakir His authority is only over those who befriend him and those who associate others with Him.
016:100 Sherali His power is only over those who make friends with him and those who associate partners with him.
016:100 Yusufali His authority is over those only, who take him as patron and who join partners with Allah.
016:101
016:101 Section 14: The Qur’an is not a Forgery
016:101 Khan And when We change a Verse [of the Qur'an, i.e. cancel (abrogate) its order] in place of another, and Allah knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not.
016:101 Maulana And when We change a message for a message -- and Allah knows best what He reveals -- they say: Thou art only a forger. Nay, most of them know not.
016:101 Pickthal And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.
016:101 Rashad When we substitute one revelation in place of another, and GOD is fully aware of what He reveals, they say, "You made this up!" Indeed, most of them do not know.
016:101 Sarwar When God replaces one revelation with another, He knows best what to reveal. But they say, "(Muhammad), you have falsely invented it." Most people are ignorant.
016:101 Shakir And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.
016:101 Sherali And when WE bring one Sign in place of another - and ALLAH knows best the object of what HE reveals - they say, `Thou art but a fabricator,' Nay, but most of them know not.
016:101 Yusufali When We substitute one revelation for another,- and Allah knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not.

016:102
016:102 Khan Say (O Muhammad SAW) Ruh-ul-Qudus [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).
016:102 Maulana Say: The Holy Spirit has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit.
016:102 Pickthal Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
016:102 Rashad Say, "The Holy Spirit has brought it down from your Lord, truthfully, to assure those who believe, and to provide a beacon and good news for the submitters."
016:102 Sarwar (Muhammad), say, "The Holy Spirit has brought the Quran from your Lord to you in all truth to strengthen the faith of the believers and to be a guide and glad news for the Muslims".
016:102 Shakir Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.
016:102 Sherali Say, `The Spirit of holiness has brought it down from thy Lord with truth, that HE may strengthen in their faith those who believe and as a guidance and glad tidings for Muslims.
016:102 Yusufali Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.
016:103
016:103 Khan And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.
016:103 Maulana And indeed We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign, and this is clear Arabic language.
016:103 Pickthal And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
016:103 Rashad We are fully aware that they say, "A human being is teaching him!" The tongue of the source they hint at is non-Arabic, and this is a perfect Arabic tongue.
016:103 Sarwar We know that they say a mere mortal has taught it (the Quran) to him (Muhammad). The language of the person whom they think has taught it to him is not Arabic. This (the Quran) is in illustrious Arabic.
016:103 Shakir And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.
016:103 Sherali And indeed WE know that they say that it is only a man who teaches him. But the tongue of him towards whom their minds is inclined in making this insinuation is foreign while this is Arabic tongue plain and clear.
016:103 Yusufali We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.
016:104
016:104 Khan Verily! Those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, Allah will not guide them and theirs will be a painful torment.
016:104 Maulana Those who believe not in Allah’s messages, Allah guides them not, and for them is a painful chastisement.
016:104 Pickthal Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
016:104 Rashad Surely, those who do not believe in GOD's revelations, GOD does not guide them. They have incurred a painful retribution.
016:104 Sarwar God will not guide those who do not believe in His miracles. They will suffer a painful punishment.
016:104 Shakir (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.
016:104 Sherali As to those who do not believe in the Signs of ALLAH, surely, ALLAH will not guide them, and they shall have a grievous punishment.
016:104 Yusufali Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.
016:105
016:105 Khan It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars.
016:105 Maulana Only they forge lies who believe not in Allah’s messages, and they are the liars.
016:105 Pickthal Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
016:105 Rashad The only ones who fabricate false doctrines are those who do not believe in GOD's revelations; they are the real liars.
016:105 Sarwar Those who do not believe in the miracles of God invent lies and they are liars.
016:105 Shakir Only they forge the lie who do not believe in Allah's communications, and these are the liars.
016:105 Sherali It is only those who believe not in the Signs of ALLAH, who forge falsehood, and they it is who are the liars.
016:105 Yusufali It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!
016:106
016:106 Khan Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.
016:106 Maulana Whoso disbelieves in Allah after his belief -- not he who is compelled while his heart is content with faith, but he who opens (his) breast for disbelief -- on them is the wrath of Allah, and for them is a grievous chastisement.
016:106 Pickthal Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
016:106 Rashad Those who disbelieve in GOD, after having acquired faith, and become fully content with disbelief, have incurred wrath from GOD. The only ones to be excused are those who are forced to profess disbelief, while their hearts are full of faith.
016:106 Sarwar No one verbally denounces his faith in God - unless he is forced - but his heart is confident about his faith. But those whose breasts have become open to disbelief will be subject to the wrath of God and will suffer a great torment.
016:106 Shakir He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.
016:106 Sherali Whoso disbelieves in ALLAH after he has believed - save him who is forced to make a declaration of disbelief while his heart finds peace in faith - but such as open their breast to disbelief, on them is ALLAH's wrath; and for them is decreed a severe punishment.
016:106 Yusufali Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

016:107
016:107 Khan That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve.
016:107 Maulana That is because they love this world’s life more than the Hereafter, and because Allah guides not the disbelieve people.
016:107 Pickthal That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
016:107 Rashad This is because they have given priority to this life over the Hereafter, and GOD does not guide such disbelieving people.
016:107 Sarwar This is because they have given preference to this life over the life to come and God does not guide disbelieving people.
016:107 Shakir This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.
016:107 Sherali That is because they have preferred the present life to the Hereafter, and because ALLAH guides not the disbelieving people.
016:107 Yusufali This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.
016:108
016:108 Khan They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless!
016:108 Maulana These are they whose hearts and ears and eyes Allah has sealed and these are the heedless ones.
016:108 Pickthal Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
016:108 Rashad Those are the ones whom GOD has sealed their hearts, and their hearing, and their eyesight. Consequently, they remain unaware.
016:108 Sarwar God has sealed their hearts, ears and eyes and they are not aware of it.
016:108 Shakir These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.
016:108 Sherali It is they on whose hearts and ears and eyes ALLAH has set a seal. And it is they who are the heedless.
016:108 Yusufali Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.
016:109
016:109 Khan No doubt, in the Hereafter, they will be the losers.
016:109 Maulana No doubt that in the Hereafter they are the losers.
016:109 Pickthal Assuredly in the Hereafter they are the losers.
016:109 Rashad Without a doubt, they will be the losers in the Hereafter.
016:109 Sarwar On the Day of Judgment they will certainly be lost.
016:109 Shakir No doubt that in the hereafter they will be the losers.
016:109 Sherali Undoubtedly, it is they who will be the loses in the Hereafter.
016:109 Yusufali Without doubt, in the Hereafter they will perish.
016:110
016:110 Khan Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.
016:110 Maulana Then surely thy Lord, to those who flee after they are persecuted, then struggle hard and are patient, surely thy Lord after that is Protecting, Merciful.
016:110 Pickthal Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
016:110 Rashad As for those who emigrate because of persecution, then continue to strive and steadfastly persevere, your Lord, because of all this, is Forgiver, Most Merciful.
016:110 Sarwar Those who left their homes for the cause of God after they had been persecuted, strove hard for His cause and exercised patience should know (even though they had verbally renounced their faith) that your Lord is All-forgiving and All-merciful.
016:110 Shakir Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.
016:110 Sherali Then, surely thy Lord - to those who migrated after they had been persecuted and the strove hard in the cause of ALLAH and remained steadfast - surely, after that, thy Lord is Most Forgiving, Merciful.
016:110 Yusufali But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.
016:111
016:111 Section 15: Fate of the Opponents
016:111 Khan (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.
016:111 Maulana On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.
016:111 Pickthal On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
016:111 Rashad The day will come when every soul will serve as its own advocate, and every soul will be paid fully for whatever it had done, without the least injustice.
016:111 Sarwar On the Day of Judgment every soul shall try to defend itself and every soul will be justly recompensed.
016:111 Shakir (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.
016:111 Sherali On the day when every soul shall come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.
016:111 Yusufali One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

016:112
016:112 Khan And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do.
016:112 Maulana And Allah sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allah’s favours, so Allah made it taste a pall of hunger and fear because of what they wrought.
016:112 Pickthal Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.
016:112 Rashad GOD cites the example of a community that used to be secure and prosperous, with provisions coming to it from everywhere. But then, it turned unappreciative of GOD's blessings. Consequently, GOD caused them to taste the hardships of starvation and insecurity. Such is the requital for what they did.
016:112 Sarwar God tells a parable about a secure and peaceful town surrounded by abundant sustenance. Its inhabitants rejected the bounties of God and He caused them to suffer hunger and fear as a result of their deeds.
016:112 Shakir And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.
016:112 Sherali And ALLAH sets forth the parable of a city which enjoyed security and peace; its provisions come to it in plenty from every quarter; but it was ungrateful for the favours of ALLAH, so ALLAH made it taste hunger and fear which clothed it like a garment because of what they used do.
016:112 Yusufali Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.
016:113
016:113 Khan And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Zalimun (polytheists and wrong- doers, etc.).
016:113 Maulana And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement overtook them, while they were wrongdoers.
016:113 Pickthal And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.
016:113 Rashad A messenger had gone to them from among them, but they rejected him. Consequently, the retribution struck them for their transgression.
016:113 Sarwar A Messenger from their own people came to them and they called him a liar. Torment struck them because of their injustice.
016:113 Shakir And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.
016:113 Sherali And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.
016:113 Yusufali And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.
016:114
016:114 Khan So eat of the lawful and good food which Allah has provided for you. And be grateful for the Graces of Allah, if it is He Whom you worship.
016:114 Maulana So eat of what Allah has given you, lawful and good (things), and give thanks for Allah’s favor, if He it is you serve.
016:114 Pickthal So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.
016:114 Rashad Therefore, you shall eat from GOD's provisions everything that is lawful and good, and be appreciative of GOD's blessings, if you do worship Him alone.
016:114 Sarwar (People), consume the pure and lawful sustenance which God has given to you and thank God for his bounty if you are His true worshippers.
016:114 Shakir Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.
016:114 Sherali So eat of the lawful and good things which ALLAH has provided for you; and be grateful for the bounty of ALLAH, if it is HIM you worship.
016:114 Yusufali So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.
016:115
016:115 Khan He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols etc. or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft- Forgiving, Most Merciful.
016:115 Maulana He has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of Allah has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.
016:115 Pickthal He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
016:115 Rashad He only prohibits for you dead animals, blood, the meat of pigs, and food which is dedicated to other than GOD. If one is forced (to eat these), without being deliberate or malicious, then GOD is Forgiver, Most Merciful.
016:115 Sarwar The only things which are made unlawful for you are the flesh of dead animals, blood, pork and that which is not consecrated with the Name of God. But in an emergency, without the intention of transgression and rebellion, (it is not an offense for one to consume such things). God is certainly All-forgiving and All-merciful.
016:115 Shakir He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.
016:115 Sherali HE has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of other than ALLAH has been invoked. But he who is driven by necessity to eat any of these things, being neither disobedient nor exceeding the limit, them, surely, ALLAH is Most Forgiving, Merciful.
016:115 Yusufali He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.

016:116
016:116 Khan And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.
016:116 Maulana And utter not, for what your tongues describe, the lie: This is lawful and this unlawful; so that you forge a lie against Allah. Surely those who forge a lie against Allah will not prosper.
016:116 Pickthal And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.
016:116 Rashad You shall not utter lies with your own tongues stating: "This is lawful, and this is unlawful," to fabricate lies and attribute them to GOD. Surely, those who fabricate lies and attribute them to GOD will never succeed.
016:116 Sarwar (Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against God. Those who invent lies against God will have no happiness.
016:116 Shakir And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.
016:116 Sherali And say not - because of the falsehood which your tongues utter - `This is lawful, and this is unlawful,' so as to be of those who forge lies against ALLAH. Surely, those who forge lies against ALLAH do not prosper.
016:116 Yusufali But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.
016:117
016:117 Khan A passing brief enjoyment (will be theirs), but they will have a painful torment.
016:117 Maulana A little enjoyment -- and for them is a painful chastisement.
016:117 Pickthal A brief enjoyment (will be theirs); and theirs a painful doom.
016:117 Rashad They enjoy briefly, then suffer painful retribution.
016:117 Sarwar (Such an invention) will bring only a little enjoyment but will be followed by painful torment.
016:117 Shakir A little enjoyment and they shall have a painful punishment.
016:117 Sherali This life is a brief enjoyment and then they shall have a grievous punishment.
016:117 Yusufali (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.
016:118
016:118 Khan And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Surat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.
016:118 Maulana And to those who are Jews We prohibited what We have related to thee already, and We did them no wrong, but they wronged themselves.
016:118 Pickthal And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.
016:118 Rashad For the Jews, we prohibited what we narrated to you previously. It was not us who wronged them; they are the ones who wronged their own souls.
016:118 Sarwar We had made unlawful for the Jews all that we told you before. We did not do any wrong to them but they wronged themselves.
016:118 Shakir And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.
016:118 Sherali And to those also who are the Jews, WE forbade before this all that WE have related to thee. And WE wronged them not, but they used to wrong themselves.
016:118 Yusufali To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.
016:119
016:119 Khan Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
016:119 Maulana And surely thy Lord, for those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful.
016:119 Pickthal Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.
016:119 Rashad Yet, as regards those who fall in sin out of ignorance then repent thereafter and reform, your Lord, after this is done, is Forgiver, Most Merciful.
016:119 Sarwar To those who commit sins in their ignorance then repent and reform, your Lord is certainly All-forgiving and All-merciful.
016:119 Shakir Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.
016:119 Sherali Then, surely, thy Lord - to those who do evil in ignorance and repent thereafter and make amends - surely, after that thy Lord is Most Forgiving, Merciful.
016:119 Yusufali But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.
016:120
016:120 Section 16: The Way to Greatness
016:120 Khan Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).
016:120 Maulana Surely Abraham was a model (of virtue), obedient to Allah, upright, and he was not of the polytheists.
016:120 Pickthal Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;
016:120 Rashad Abraham was indeed an exemplary vanguard in his submission to GOD, a monotheist who never worshipped idols.
016:120 Sarwar Abraham was, certainly, an obedient and upright person. He was not a pagan.
016:120 Shakir Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.
016:120 Sherali Abraham was indeed a paragon of virtue, obedient to ALLAH, ever inclined to HIM , and he was not of those who set up equals with ALLAH;
016:120 Yusufali Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:

016:121
016:121 Khan (He was) thankful for His (Allah's) Graces. He (Allah) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity).
016:121 Maulana Grateful for His favours. He chose him and guided him on the right path.
016:121 Pickthal Thankful for His bounties; He chose him and He guided him unto a straight path.
016:121 Rashad Because he was appreciative of His Lord's blessings, He chose him and guided him in a straight path.
016:121 Sarwar He was thankful to God for His bounties. God chose him and guided him to the right path.
016:121 Shakir Grateful for His favors; He chose him and guided him on the right path.
016:121 Sherali Ever grateful for HIS favours: HE chose him and guided him to a straight path.
016:121 Yusufali He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.
016:122
016:122 Khan And We gave him good in this world, and in the Hereafter he shall be of the righteous.
016:122 Maulana And We gave him good in this world; and in the Hereafter he is surely among the righteous.
016:122 Pickthal And We gave him good in the world, and in the Hereafter he is among the righteous.
016:122 Rashad We granted him happiness in this life, and in the Hereafter he will be with the righteous.
016:122 Sarwar We granted him virtue in this life and he shall be among the righteous ones in the life to come.
016:122 Shakir And We gave him good in this world, and in the next he will most surely be among the good.
016:122 Sherali And WE bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.
016:122 Yusufali And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.
016:123
016:123 Khan Then, We have inspired you (O Muhammad SAW saying): "Follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikun (polytheists, idolaters, disbelievers, etc.).
016:123 Maulana Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists.
016:123 Pickthal And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.
016:123 Rashad Then we inspired you (Muhammad) to follow the religion of Abraham, the monotheist; he never was an idol worshiper.
016:123 Sarwar We sent you, (Muhammad), a revelation that you should follow the tradition of Abraham, the upright one, who was not a pagan.
016:123 Shakir Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.
016:123 Sherali And now WE have sent revelation to thee, enjoining, `Follow the way of Abraham who was ever inclined to ALLAH and was not of those who set up equals to HIM.'
016:123 Yusufali So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."
016:124
016:124 Khan The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
016:124 Maulana The Sabbath was ordained only against those who differed about it. And surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.
016:124 Pickthal The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
016:124 Rashad The Sabbath was decreed only for those who ended up disputing it (Jews & Christians). Your Lord is the One who will judge them on the Day of Resurrection regarding their disputes.
016:124 Sarwar (The observance) of the Sabbath was only sanctioned for those who disputed it. Your Lord will certainly issue His decree about their dispute on the Day of Judgment.
016:124 Shakir The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.
016:124 Sherali The punishment for profaning the Sabbath was imposed only on those who had differed about it and thy Lord will surely judge between them on the Day of Resurrection concerning that wherein they differed.
016:124 Yusufali The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.
016:125
016:125 Khan Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.
016:125 Maulana Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best him who strays from His path, and He knows best those who go aright.
016:125 Pickthal Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.
016:125 Rashad You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones.
016:125 Sarwar Call (the pagans) to the path of your Lord through wisdom and good advice and argue with them in the best manner. God knows well about those who stray from His path and those who seek guidance.
016:125 Shakir Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.
016:125 Sherali Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from HIS way; and HE also knows those who are rightly guided.
016:125 Yusufali Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

016:126
016:126 Khan And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirin (the patient ones, etc.).
016:126 Maulana And if you take your turn, then punish with the like of that with which you were afflicted. But if you show patience, it is certainly best for the patient.
016:126 Pickthal If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
016:126 Rashad And if you punish, you shall inflict an equivalent punishment. But if you resort to patience (instead of revenge), it would be better for the patient ones.
016:126 Sarwar If you want retaliation, let it be equal to that which you faced. But if you exercise patience it will be better for you.
016:126 Shakir And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.
016:126 Sherali And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.
016:126 Yusufali And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.
016:127
016:127 Khan And endure you patiently (O Muhammad SAW), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.
016:127 Maulana And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan.
016:127 Pickthal Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.
016:127 Rashad You shall resort to patience - and your patience is attainable only with GOD's help. Do not grieve over them, and do not be annoyed by their schemes.
016:127 Sarwar Exercise patience and let it be only for the cause of God. Do not be grieved about them nor disappointed at their evil plans.
016:127 Shakir And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.
016:127 Sherali And, O Prophet, endure thou with patience; and verily thy patience is possible only with the help of ALLAH. And grieve not for them, nor feel distressed because of their evil designs.
016:127 Yusufali And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.
016:128
016:128 Khan Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers, - see the footnote of V.9:120).
016:128 Maulana Surely Allah is with those who keep their duty and those who do good (to others).
016:128 Pickthal Lo! Allah is with those who keep their duty unto Him and those who are doers of good.
016:128 Rashad GOD is with those who lead a righteous life, and those who are charitable.
016:128 Sarwar God is certainly with the pious and the righteous ones.
016:128 Shakir Surely Allah is with those who guard (against evil) and those who do good (to others).
016:128 Sherali Verily, ALLAH is with those who are righteous and those who do good.
016:128 Yusufali For Allah is with those who restrain themselves, and those who do good.
017:000
017:000 Translations of the Qur'an, Chapter 17: AL-ISRA (ISRA', THE NIGHT JOURNEY, CHILDREN OF ISRAEL). Total Verses: 111. Revealed At: MAKKA
017:000 In the name of God, Most Gracious, Most Merciful
017:001
017:001 Part 15.
017:001 Section 1: Israelites punished Twice
017:001 Khan Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.
017:001 Maulana Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs! Surely He is the Hearing, the Seeing.
017:001 Pickthal Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.
017:001 Rashad Most glorified is the One who summoned His servant (Muhammad) during the night, from the Sacred Masjid (of Mecca) to the farthest place of prostration, whose surroundings we have blessed, in order to show him some of our signs. He is the Hearer, the Seer.
017:001 Sarwar God is the Exalted One who took His servant one night for a visit from the Sacred Mosque (in Mecca) to the Aqsa Mosque (in Jerusalem). God has blessed the surroundings of the Aqsa Mosque. He took His servant on this visit to show him (miraculous) evidence of His (existence). It is He who is All-hearing and All-aware.
017:001 Shakir Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.
017:001 Sherali Glory be to HIM WHO carried HIS servant by night from the Sacred Mosque to the Distant Mosque, the environs of which WE have blessed, that WE might show him some of OUR Signs. Surely, HE alone is the All-Hearing, the All-Seeing.
017:001 Yusufali Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).
017:002
017:002 Khan And We gave Musa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc).
017:002 Maulana And We gave Moses the Book and made it a guidance to the Children of Israel (saying): Take no guardian beside Me --
017:002 Pickthal We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.
017:002 Rashad Similarly, we gave Moses the scripture, and rendered it a beacon for the Children of Israel that: "You shall not set up any idol as a Lord and Master beside Me."
017:002 Sarwar To Moses We gave the Book and made it a guide for the children of Israel, so that they would not have any one as their guardian other than Me
017:002 Shakir And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;
017:002 Sherali And WE gave Moses the Book and WE made it a guidance for the Children of Israel, commanding, `Take ye no guardian beside ME,
017:002 Yusufali We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."

017:003
017:003 Khan "O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful slave."
017:003 Maulana The offspring of those whom We bore with Noah. Surely he was a grateful servant.
017:003 Pickthal (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.
017:003 Rashad They are descendants of those whom we carried with Noah; he was an appreciative servant.
017:003 Sarwar (We made it a guide for) the offspring of those whom We carried in the Ark with Noah, a thankful servant (of God).
017:003 Shakir The offspring of those whom We bore with Nuh; surely he was a grateful servant.
017:003 Sherali `O ye, the progeny of those whom WE carried in the Ark with Noah.' He indeed was a grateful servant of OURS.
017:003 Yusufali O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.
017:004
017:004 Khan And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!
017:004 Maulana And We made known to the Children of Israel in the Book: Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance.
017:004 Pickthal And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.
017:004 Rashad We addressed the Children of Israel in the scripture: "You will commit gross evil on earth, twice. You are destined to fall into great heights of arrogance.
017:004 Sarwar We made it known to the Israelites through the Torah that they would twice commit evil in the land with great transgression and rebellion.
017:004 Shakir And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.
017:004 Sherali And WE had clearly conveyed to the Children of Israel in the Book: `You will surely do great mischief in the land twice, and you will surely become excessively overbearing.'
017:004 Yusufali And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!
017:005
017:005 Khan So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.
017:005 Maulana So when of the two, the first warning came to pass, We raised against you Our servants, of mighty prowess, so they made havoc in (your) houses. And it was an accomplished threat.
017:005 Pickthal So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.
017:005 Rashad "When the first time comes to pass, we will send against you servants of ours who possess great might, and they will invade your homes. This is a prophecy that must come to pass.
017:005 Sarwar (We told them) during your first uprising of evil We shall send to you
017:005 Shakir So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.
017:005 Sherali So when the time of the fulfillment of the first of the two warnings came, WE sent against you some servants of OURS, possessed of great might in war, and they penetrated into your houses and it was a warning that was bound to be fulfilled.
017:005 Yusufali When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.
017:006
017:006 Khan Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.
017:006 Maulana Then We gave you back the turn against them, and aided you with wealth and children and made you a numerous band.
017:006 Pickthal Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.
017:006 Rashad "Afterwards, we will give you a turn over them, and will supply you with a lot of wealth and children; we will give you the upper hand.
017:006 Sarwar Our Mighty servants, who will chase you from house to house. This is a decree already ordained. We, then, gave you a chance to defeat your enemies with the help of increasing your wealth and offspring.
017:006 Shakir Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.
017:006 Sherali Then WE gave you back the power against them and aided you with wealth and children and also made you larger in numbers than before.
017:006 Yusufali Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.

017:007
017:007 Khan (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
017:007 Maulana If you do good, you do good for your own souls. And if you do evil, it is for them. So when the second warning came, (We raised another people) that they might bring you to grief and that they might enter the Mosque as they entered it the first time, and that they might destroy, whatever they conquered, with utter destruction.
017:007 Pickthal (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
017:007 Rashad "If you work righteousness, you work righteousness for your own good, but if you commit evil you do so to your own detriment. Thus, when the second time comes to pass, they will defeat you and enter the masjid, just as they did the first time. They will wipe out all the gains you had accomplished."
017:007 Sarwar (We told you), "If you do good, it will be for your own benefit, but if you do bad, it will be against your souls. When the prophecy of your second transgression will come to pass, sadness will cover your faces. They (your enemies) will enter the mosque as they did the first time to bring about utter destruction.
017:007 Shakir If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.
017:007 Sherali Now, if you do good, you will do good for your own souls; and if you do evil, it will be to your own loss. So when the time for the fulfillment of the latter warning came, WE raised a people against you that they might cover your faces with grief, and that they enter the Mosque, as they entered it the first time, and that they might destroy utterly all that they conquered.
017:007 Yusufali If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.
017:008
017:008 Khan [And We said in the Taurat (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
017:008 Maulana It may be that your Lord will have mercy on you. And if you return (to mischief), We will return (to punishment). And We have made hell a prison for the disbelievers.
017:008 Pickthal It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.
017:008 Rashad Your Lord showers you with His mercy. But if you revert to transgression, we will counter with retribution. We have designated Gehenna as a final abode for the disbelievers.
017:008 Sarwar Perhaps your Lord will have mercy on you. If you return to disobedience We will also punish you again. We have made hell a prison for the disbelievers."
017:008 Shakir It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.
017:008 Sherali It may be that your Lord will now have mercy on you; but if you return to mischief, WE too will return to punishment, and remember WE have made Hell a prison for the disbelievers.
017:008 Yusufali It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).
017:009
017:009 Khan Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).
017:009 Maulana Surely this Qur'an guides to that which is most upright, and gives good news to the believers who do good that theirs is a great reward,
017:009 Pickthal Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.
017:009 Rashad This Quran guides to the best path, and brings good news to the believers who lead a righteous life, that they have deserved a great recompense.
017:009 Sarwar This Quran shows the way to that which is the most upright and gives to the righteous believers the glad news of a great reward.
017:009 Shakir Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.
017:009 Sherali Surely, this Qur'an guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward;
017:009 Yusufali Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;
017:010
017:010 Khan And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).
017:010 Maulana And that those who believe not in the Hereafter, We have prepared for them a painful chastisement.
017:010 Pickthal And that those who believe not in the Hereafter, for them We have prepared a painful doom.
017:010 Rashad As for those who disbelieve in the Hereafter, we have prepared for them a painful retribution.
017:010 Sarwar (It also declares) that for the disbelievers We have prepared a painful torment in the life to come.
017:010 Shakir And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.
017:010 Sherali And warns that for those who do not believe in the Hereafter WE have prepared a grievous punishment.
017:010 Yusufali And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).
017:011
017:011 Section 2: Every Deed has a Consequence
017:011 Khan And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him, etc." and that one should not do, but one should be patient].
017:011 Maulana And man prays for evil as he ought to pray for good; and man is ever hasty.
017:011 Pickthal Man prayeth for evil as he prayeth for good; for man was ever hasty.
017:011 Rashad The human being often prays for something that may hurt him, thinking that he is praying for something good. The human being is impatient.
017:011 Sarwar People pray as earnestly to gain evil as one should to gain virtue. But people are hasty.
017:011 Shakir And man prays for evil as he ought to pray for good, and man is ever hasty.
017:011 Sherali And man prays for evil as he should pray for good; and man is very hasty.
017:011 Yusufali The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).

017:012	
017:012 Khan	And We have appointed the night and the day as two Ayat (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
017:012 Maulana	And We made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness.
017:012 Pickthal	And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.
017:012 Rashad	We rendered the night and the day two signs. We made the night dark, and the day lighted, that you may seek provisions from your Lord therein. This also establishes for you a timing system, and the means of calculation. We thus explain everything in detail.
017:012 Sarwar	We have made the day and night each as evidence (of Our existence). The night is invisible and the day is visible so that you may seek favors from your Lord and determine the number of years and mark the passing of time. For everything We have given a detailed explanation.
017:012 Shakir	And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.
017:012 Sherali	And WE have made the night and the day two Signs, and the Sign of the night WE have made dark, and the Sign of the day WE have made sight-giving, that you make seek bounty from your Lord, and that you may know the computation of years and the process of reckoning. And everything WE have explained with a detailed explanation.
017:012 Yusufali	We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.
017:013	
017:013 Khan	And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
017:013 Maulana	And We have made every man’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open.
017:013 Pickthal	And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.
017:013 Rashad	We have recorded the fate of every human being; it is tied to his neck. On the Day of Resurrection we will hand him a record that is accessible.
017:013 Sarwar	We have made every person's actions cling to his neck. On the Day of Judgment, We will bring forth the record of his actions in the form of a wide open book.
017:013 Shakir	And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:
017:013 Sherali	And every man's work have WE fasten to his neck; and on the Day of Resurrection WE shall bring out for him a book which he will find wide open.
017:013 Yusufali	Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.
017:014	
017:014 Khan	(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
017:014 Maulana	Read thy book. Thine own soul is sufficient as a reckoner against thee this day.
017:014 Pickthal	(And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.
017:014 Rashad	Read your own record. Today, you suffice as your own reckoner.
017:014 Sarwar	We will tell him, "Read it and judge for yourself."
017:014 Shakir	Read your book; your own self is sufficient as a reckoner against you this day.
017:014 Sherali	It will be said to him, `Read thy book. Sufficient is thy own soul as a reckoner against thee this day.'
017:014 Yusufali	(It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee.”
017:015	
017:015 Khan	Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
017:015 Maulana	Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another. Nor do We chastise until We raise a messenger.
017:015 Pickthal	Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.
017:015 Rashad	Whoever is guided, is guided for his own good, and whoever goes astray does so to his own detriment. No sinner will bear the sins of anyone else. We never punish without first sending a messenger.
017:015 Sarwar	One who follows guidance does so for himself and one who goes astray does so against his soul. No one will suffer for the sins of others. We have never punished anyone without sending them Our Messenger first.
017:015 Shakir	Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.
017:015 Sherali	He who follows the right way follows it only for the good of his own soul; and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. And WE shall never punish until WE have sent a Messenger.
017:015 Yusufali	Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).

017:016	
017:016 Khan	And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
017:016 Maulana	And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.
017:016 Pickthal	And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.
017:016 Rashad	If we are to annihilate any community, we let the leaders commit vast corruption therein. Once they deserve retribution, we annihilate it completely.
017:016 Sarwar	When We decide to destroy a town We warn the rich ones therein who commit evil. Thus it becomes deserving to destruction and We destroy its very foundations.
017:016 Shakir	And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.
017:016 Sherali	And when WE intend to destroy a township, WE command its people who live in comfort to adopt the way of righteousness but they transgress therein, so the sentence of punishment becomes due against it, so WE destroy it with utter destruction.
017:016 Yusufali	When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.
017:017	
017:017 Khan	And how many generations have We destroyed after Nuh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.
017:017 Maulana	And how many generations did We destroy after Noah! And thy Lord suffices as being Aware and Seer of his servants' sins.
017:017 Pickthal	How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.
017:017 Rashad	Many a generation have we annihilated after Noah. Your Lord is most efficient in dealing with the sins of His servants; He is fully Cognizant, Seer.
017:017 Sarwar	We have destroyed many generations after the time of Noah. Your Lord is All knowing and Well Aware of the sins of His servants.
017:017 Shakir	And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.
017:017 Sherali	How many generations did WE destroy after Noah ! and thy Lord suffices as Knower and Seer of the sins of HIS servants.
017:017 Yusufali	How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.
017:018	
017:018 Khan	Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah's Mercy).
017:018 Maulana	Whoso desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he will enter it despised, driven away.
017:018 Pickthal	Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.
017:018 Rashad	Anyone who chooses this fleeting life as his priority, we will rush to him what we decide to give him, then we commit him to Gehenna, where he suffers forever, despised and defeated.
017:018 Sarwar	Whoever desires (only) the enjoyment of this life will receive it if We want it to be so. Then We will make Hell his reward wherein he will suffer, despised and driven away from Our mercy.
017:018 Shakir	Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.
017:018 Sherali	Whoso desires the present life, WE hasten for him therein of its provision what WE will - for such of them as WE please; then WE appoint Hell for him; he shall burn therein condemned and rejected.
017:018 Yusufali	If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.
017:019	
017:019 Khan	And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah).
017:019 Maulana	And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer -- those are they whose striving is amply rewarded.
017:019 Pickthal	And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).
017:019 Rashad	As for those who choose the Hereafter as their priority, and work righteousness, while believing, their efforts will be appreciated.
017:019 Sarwar	The effort of one who faithfully strives hard for the (happiness) of the life to come will be appreciated (by God).
017:019 Shakir	And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.
017:019 Sherali	And whoso desires the Hereafter and strives for it as it should be striven for and is a believer - these are the ones whose striving shall be duly appreciated.
017:019 Yusufali	Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to Allah).
017:020	
017:020 Khan	To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.
017:020 Maulana	And do We aid -- these as well as those -- out of the bounty of thy Lord, and the bounty of thy Lord is not limited.
017:020 Pickthal	Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.
017:020 Rashad	For each one of them we provide; we provide for those and these from your Lord's bounties. Your Lord's bounties are inexhaustible.
017:020 Sarwar	Each group will receive its share of your Lord's generosity. Your Lord's generosity is not limited.
017:020 Shakir	All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.
017:020 Sherali	To all WE render aid - to those as well as to these - a gift from thy Lord. And the gift of thy Lord is not restricted.
017:020 Yusufali	Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).

017:021
017:021 Khan See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.
017:021 Maulana See how We have made some of them to excel others. And certainly the Hereafter is greater in degrees and greater in excellence.
017:021 Pickthal See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.
017:021 Rashad Note how we preferred some people above others (in this life). The differences in the Hereafter are far greater and far more significant.
017:021 Sarwar Consider how We have given preference to some people above others, yet the life to come has more honor and respect.
017:021 Shakir See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.
017:021 Sherali Behold, how WE have exalted some of them over others in the present life; and surely the Hereafter shall be greater in degrees of rank and greater in excellence.
017:021 Yusufali See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.
017:022
017:022 Khan Set not up with Allah any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad SAW, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
017:022 Maulana Associate not any other god with Allah, lest thou sit down despised, forsaken.
017:022 Pickthal Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.
017:022 Rashad You shall not set up any other god beside GOD, lest you end up despised and disgraced.
017:022 Sarwar Do not consider anything equal to God lest you will become despised and neglected.
017:022 Shakir Do not associate with Allah any other god, lest you sit down despised, neglected.
017:022 Sherali So set up not another god with ALLAH lest thou sit down condemned and forsaken.
017:022 Yusufali Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.
017:023
017:023 Section 3: Moral Precepts
017:023 Khan And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
017:023 Maulana And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word.
017:023 Pickthal Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.
017:023 Rashad Your Lord has decreed that you shall not worship except Him, and your parents shall be honored. As long as one or both of them live, you shall never say to them, "Uff" (the slightest gesture of annoyance), nor shall you shout at them; you shall treat them amicably.
017:023 Sarwar Your Lord has ordained that you must not worship anything other than Him and that you must be kind to your parents. If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never yell at them but always speak to them with kindness.
017:023 Shakir And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.
017:023 Sherali Thy Lord has commanded that ye worship none but HIM, and that ye show kindness to parents. If one or both of them attain old age with thee, never say to them as much as ugh nor reproach them, but always address them with kindly speech.
017:023 Yusufali Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.
017:024
017:024 Khan And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."
017:024 Maulana And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little.
017:024 Pickthal And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
017:024 Rashad And lower for them the wings of humility, and kindness, and say, "My Lord, have mercy on them, for they have raised me from infancy."
017:024 Sarwar Be humble and merciful towards them and say, "Lord, have mercy upon them as they cherished me in my childhood."
017:024 Shakir And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.
017:024 Sherali And lower them the wing of humility out of tenderness. And say, `My Lord, have mercy on them even as they nourished me when I was a little child.'
017:024 Yusufali And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood.”
017:025
017:025 Khan Your Lord knows best what is in your inner- selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
017:025 Maulana Your Lord knows best what is in your minds. If you are righteous, He is surely Forgiving to those who turn (to Him).
017:025 Pickthal Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).
017:025 Rashad Your Lord is fully aware of your innermost thoughts. If you maintain righteousness, He is Forgiver of those who repent.
017:025 Sarwar Your Lord knows what is in your souls. If you would be righteous, know that He is All-forgiving to those who turn to Him in repentance.
017:025 Shakir Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.
017:025 Sherali Your Lord knows best what is in your minds, if you are righteous, then surely, HE is Most Forgiving to those who turn to HIM again and again.
017:025 Yusufali Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).
017:026
017:026 Khan And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.
017:026 Maulana And give to the near of kin his due and (to) the needy and the wayfarer, and squander not wastefully.
017:026 Pickthal Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
017:026 Rashad You shall give the due alms to the relatives, the needy, the poor, and the traveling alien, but do not be excessive, extravagant.
017:026 Sarwar Give the relatives, the destitute and those who when on a journey have become needy, their dues.
017:026 Shakir And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.
017:026 Sherali And give to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly.
017:026 Yusufali And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.

017:027
017:027 Khan Verily, spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil - Satan) is ever ungrateful to his Lord.
017:027 Maulana Surely the squanderers are the devil's brethren. And the devil is ever ungrateful to his Lord.
017:027 Pickthal Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
017:027 Rashad The extravagant are brethren of the devils, and the devil is unappreciative of his Lord.
017:027 Sarwar Do not be a wasteful spender. Squanderers are the brothers of satan. Satan was faithless to his Lord.
017:027 Shakir Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.
017:027 Sherali Verily, the squanderers are brothers of satans and Satan is ungrateful to his Lord.
017:027 Yusufali Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.
017:028
017:028 Khan And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).
017:028 Maulana And if thou turn away from them to seek mercy from thy Lord, which thou hopest for, speak to them a gentle word.
017:028 Pickthal But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.
017:028 Rashad Even if you have to turn away from them, as you pursue the mercy of your Lord, you shall treat them in the nicest manner.
017:028 Sarwar If you are not able to assist them, at least speak to them in a kind manner.
017:028 Shakir And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.
017:028 Sherali And if thou has to turn away from them while seeking thy Lord's mercy for which thou hopest, even then speak to them a kind word.
017:028 Yusufali And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.
017:029
017:029 Khan And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
017:029 Maulana And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off.
017:029 Pickthal And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
017:029 Rashad You shall not keep your hand stingily tied to your neck, nor shall you foolishly open it up, lest you end up blamed and sorry.
017:029 Sarwar Do not be stingy nor over generous lest you become empty handed and bankrupt.
017:029 Shakir And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.
017:029 Sherali And keep not thy hand chained to thy neck out of miserliness nor stretch it forth to its utmost limit out of extravagance, lest thou sit down blamed and exhausted.
017:029 Yusufali Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.
017:030
017:030 Khan Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
017:030 Maulana Surely thy Lord makes plentiful the means of subsistence for whom He pleases, and He straitens. Surely He is ever Aware, Seer, of His servants.
017:030 Pickthal Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.
017:030 Rashad For your Lord increases the provision for anyone He chooses, and reduces it. He is fully Cognizant of His creatures, Seer.
017:030 Sarwar Your Lord increases and determines the sustenance of whomever He wants. He is Well Aware and watches over His servants.
017:030 Shakir Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.
017:030 Sherali Surely, thy Lord enlarges HIS provision for whom HE pleases, and straitens it for whom HE pleases. Verily, HE knows and sees HIS servants full well.
017:030 Yusufali Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.
017:031
017:031 Section 4: Moral Precepts
017:031 Khan And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.
017:031 Maulana And kill not your children for fear of poverty -- We provide for them and for you. Surely the killing of them is a great wrong.
017:031 Pickthal Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.
017:031 Rashad You shall not kill your children due to fear of poverty. We provide for them, as well as for you. Killing them is a gross offense.
017:031 Sarwar Do not kill your children for fear of poverty. We will give sustenance to all of you. To kill them is certainly a great sin.
017:031 Shakir And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.
017:031 Sherali And slay not your children for fear of poverty. It is WE Who provide for them and for you. Surely, the slaying of them is a grievous sin.
017:031 Yusufali Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.
017:032
017:032 Khan And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).
017:032 Maulana And go not nigh to fornication: surely it is an obscenity. And evil is the way.
017:032 Pickthal And come not near unto adultery. Lo! it is an abomination and an evil way.
017:032 Rashad You shall not commit adultery; it is a gross sin, and an evil behavior.
017:032 Sarwar Do not even approach adultery. It is indecent and an evil act.
017:032 Shakir And go not nigh to fornication; surely it is an indecency and an evil way.
017:032 Sherali And go not nigh unto adultery, surely, it is a manifest indecency and an evil way.
017:032 Yusufali Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

017:033
017:033 Khan And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islamic law).
017:033 Maulana And kill not the soul which Allah has forbidden except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority -- but let him not exceed the limit in slaying. Surely he will be helped.
017:033 Pickthal And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.
017:033 Rashad You shall not kill any person - for GOD has made life sacred - except in the course of justice. If one is killed unjustly, then we give his heir authority to enforce justice. Thus, he shall not exceed the limits in avenging the murder; he will be helped.
017:033 Sarwar Do not kill a respectable soul without a just cause. If anyone is wrongfully killed, we have given the heirs of that person the right (to demand satisfaction or to forgive). He must not exceed the law in having vengeance; his victim shall also be assisted (by law).
017:033 Shakir And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.
017:033 Sherali And slay not the soul, the slaying of which ALLAH has forbidden, save for a just cause. And whoso is slain wrongfully, WE have surely given his heir authority to demand retribution but let him not exceed the prescribed bounds in slaying; for therein he will be supported by law.
017:033 Yusufali Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).
017:034
017:034 Khan And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.
017:034 Maulana And draw not nigh to the orphan’s property, except in a goodly way, till he attains his maturity. And fulfil the promise; surely, the promise will be enquired into.
017:034 Pickthal Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
017:034 Rashad You shall not touch the orphans' money except for their own good, until they reach maturity. You shall fulfill your covenants, for a covenant is a great responsibility.
017:034 Sarwar Do not get close to the property of the orphans (unless it is for a good reason) until they are mature and strong. Keep your promise; you will be questioned about it.
017:034 Shakir And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.
017:034 Sherali And come not near the property of the orphan, except in the best way, until he attains his maturity and fulfill the covenant; for the covenant shall be questioned about.
017:034 Yusufali Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).
017:035
017:035 Khan And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
017:035 Maulana And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end.
017:035 Pickthal Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.
017:035 Rashad You shall give full measure when you trade, and weigh equitably. This is better and more righteous.
017:035 Sarwar While weighing, use proper measurements in the exchange of your property. This is fair and will be better in the end.
017:035 Shakir And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.
017:035 Sherali And give full measure when you measure and weigh with a right balance; that is best and most commendable in the end.
017:035 Yusufali Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
017:036
017:036 Khan And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).
017:036 Maulana And follow not that of which thou has no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked.
017:036 Pickthal (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.
017:036 Rashad You shall not accept any information, unless you verify it for yourself. I have given you the hearing, the eyesight, and the brain, and you are responsible for using them.
017:036 Sarwar Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.
017:036 Shakir And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.
017:036 Sherali And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart - all these shall be called to account.
017:036 Yusufali And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).
017:037
017:037 Khan And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
017:037 Maulana And go not about in the land exultingly, for thou canst not rend the earth, nor reach the mountains in height.
017:037 Pickthal And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
017:037 Rashad You shall not walk proudly on earth - you cannot bore through the earth, nor can you be as tall as the mountains.
017:037 Sarwar Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.
017:037 Shakir And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.
017:037 Sherali And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height.
017:037 Yusufali Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

017:038	
017:038 Khan	All the bad aspects of these (the above mentioned things) are hateful to your Lord.
017:038 Maulana	And this, the evil thereof, is hateful in the sight of thy Lord.
017:038 Pickthal	The evil of all that is hateful in the sight of thy Lord.
017:038 Rashad	All bad behavior is condemned by your Lord.
017:038 Sarwar	All such things are sins and detestable in the sight of your Lord.
017:038 Shakir	All this-- the evil of it-- is hateful in the sight of your Lord.
017:038 Sherali	The evil of all these is hateful in the sight of thy Lord.
017:038 Yusufali	Of all such things the evil is hateful in the sight of thy Lord.
017:039	
017:039 Khan	This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad SAW). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy).
017:039 Maulana	This is of the wisdom which thy Lord has revealed to thee. And associate not any other god with Allah lest thou be thrown into hell, blamed, cast away.
017:039 Pickthal	This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.
017:039 Rashad	This is some of the wisdom inspired to you by your Lord. You shall not set up another god beside GOD, lest you end up in Gehenna, blamed and defeated.
017:039 Sarwar	(Muhammad), these are words of wisdom which your Lord has revealed to you. Do not consider anything equal to God lest you be thrown into hell, despised, and driven away from God's mercy.
017:039 Shakir	This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.
017:039 Sherali	These injunctions are part of that wisdom which thy Lord has revealed to thee. And set not up with ALLAH any other god, lest thou be cast into Hell, condemned and rejected.
017:039 Yusufali	These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
017:040	
017:040 Khan	Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.
017:040 Maulana	Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Surely you utter a grievous saying.
017:040 Pickthal	Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
017:040 Rashad	Has your Lord given you boys, while giving Himself the angels as daughters?! How could you utter such a blasphemy?
017:040 Sarwar	(Pagans) has your Lord given you preference over Himself by granting you sons and taking the angels as His own daughters? What you say is a monstrous utterance.
017:040 Shakir	What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.
017:040 Sherali	What ! has your Lord favoured you with sons and taken for Himself females from among the angels? Surely, you say a grievous saying.
017:040 Yusufali	Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!
017:041	
017:041	Section 5: Disbelievers grow harder
017:041 Khan	And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.
017:041 Maulana	And certainly We have repeated (warnings) in this Qur’an that they may be mindful. And it adds not save to their aversion.
017:041 Pickthal	We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.
017:041 Rashad	We have cited in this Quran (all kinds of examples), that they may take heed. But it only augments their aversion.
017:041 Sarwar	We have given you various facts (about the Truth in this Quran) so that they (unbelievers) would take heed, but this has only increased their aversion (to the truth).
017:041 Shakir	And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.
017:041 Sherali	WE have explained the truth in this Qur'an in various ways that they may be admonished, but it only increase them in aversion.
017:041 Yusufali	We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!
017:042	
017:042 Khan	Say (O Muhammad SAW to these polytheists, pagans, etc.): "If there had been other aliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
017:042 Maulana	Say: If there were with Him gods, as they say, then certainly they would have been able to seek a way to the Lord of the Throne.
017:042 Pickthal	Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.
017:042 Rashad	Say, "If there were any other gods beside Him, as they claim, they would have tried to overthrow the Possessor of the throne."
017:042 Sarwar	(Muhammad), ask them, "Had there been many other gods besides Him, as they say, they should have found a way to the Lord of the Throne
017:042 Shakir	Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.
017:042 Sherali	Say, `Had there been other gods with HIM as they allege, then certainly by their help the idolaters would have sought out a way to the Owner of the Throne.'
017:042 Yusufali	Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!
017:043	
017:043 Khan	Glorified and High be He! From 'Uluwan Kabira (the great falsehood) that they say! (i.e.forged statements that there are other gods along with Allah, but He is Allah, the One, the Self- Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).
017:043 Maulana	Glory to Him! and He is highly exalted above what they say!
017:043 Pickthal	Glorified is He, and High Exalted above what they say!
017:043 Rashad	Be He glorified, He is much too exalted, far above their utterances.
017:043 Sarwar	(to challenge Him). God is too Glorious and Exalted to be considered as they believe Him to be. He is the most High and Great.
017:043 Shakir	Glory be to Him and exalted be He in high exaltation above what they say.
017:043 Sherali	Holy is HE, and Exalted far above that which they say.
017:043 Yusufali	Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!

017:044
017:044 Khan The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
017:044 Maulana The seven heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with his praise, but you do not understand their glorification. Surely He is Forbearing, Forgiving.
017:044 Pickthal The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.
017:044 Rashad Glorifying Him are the seven universes, the earth, and everyone in them. There is nothing that does not glorify Him, but you do not understand their glorification. He is Clement, Forgiver.
017:044 Sarwar The seven heavens, the earth, and whatever is between them all glorify Him. There is nothing that does not glorify Him and always praise him, but you do not understand their praise and glorification. He is All-forbearing and All-forgiving.
017:044 Shakir The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.
017:044 Sherali The seven heavens and the earth and those that are therein extol HIS glory; and there is not a thing but glorifies HIM with HIS praise; but you understand not their glorification. Verily, HE is Forbearing, Most Merciful.
017:044 Yusufali The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!
017:045
017:045 Khan And when you (Muhammad SAW) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).
017:045 Maulana And when thou recitest the Qur'an, We place between thee and those who believe not in the Hereafter a hidden barrier;
017:045 Pickthal And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;
017:045 Rashad When you read the Quran, we place between you and those who do not believe in the Hereafter an invisible barrier.
017:045 Sarwar When you recite the Quran We place a curtain as a barrier between you and those who do not believe in the life to come.
017:045 Shakir And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;
017:045 Sherali And when thou recitest the Qur'an, WE put between thee and those who believe not in the Hereafter an invisible veil;
017:045 Yusufali When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:
017:046
017:046 Khan And We have put coverings over their hearts lest, they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone [La ilaha ill-Allah (none has the right to be worshipped but Allah) Islamic Monotheism] in the Qur'an, they turn on their backs, fleeing in extreme dislikeness.
017:046 Maulana And We put coverings on their hearts and a deafness in their ears lest they understand it; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.
017:046 Pickthal And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.
017:046 Rashad We place shields around their minds, to prevent them from understanding it, and deafness in their ears. And when you preach your Lord, using the Quran alone, they run away in aversion.
017:046 Sarwar We put a veil over their hearts so that they cannot understand it. We deafen their ears. When you mention your Lord in this Quran as One (Supreme Being), they run away.
017:046 Shakir And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.
017:046 Sherali And WE put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur'an of thy Lord alone, they turn their backs in aversion.
017:046 Yusufali And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).
017:047
017:047 Khan We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zalimun (polytheists and wrong-doers, etc.) say: "You follow none but a bewitched man."
017:047 Maulana We know best what they listen to when they listen to thee, and when they take counsel secretly, when the wrongdoers say: You follow only a man deprived of reason.
017:047 Pickthal We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.
017:047 Rashad We are fully aware of what they hear, when they listen to you, and when they conspire secretly - the disbelievers say, "You are following a crazy man."
017:047 Sarwar We know what they want to hear when they listen to you. They whisper to each other and say, "You are only following a bewitched person".
017:047 Shakir We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.
017:047 Sherali WE knowest best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, `You follow none but a man who is a victim of deception.'
017:047 Yusufali We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"
017:048
017:048 Khan See what examples they have put forward for you. So they have gone astray, and never can they find a way.
017:048 Maulana See, what they liken thee to! So they have gone astray, and cannot find the way.
017:048 Pickthal See what similitudes they coin for thee, and thus are all astray, and cannot find a road!
017:048 Rashad Note how they describe you, and how this causes them to stray off the path.
017:048 Sarwar Consider what they have called you. They have certainly gone astray and cannot find the right path.
017:048 Shakir See what they liken you to! So they have gone astray and cannot find the way.
017:048 Sherali See, how they coin similitudes for thee, and have in consequence gone astray so that they cannot find a way.
017:048 Yusufali See what similes they strike for thee: but they have gone astray, and never can they find a way.

017:049
017:049 Khan And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
017:049 Maulana And they say: When we are bones and decayed particles, shall we then be raised up as a new creation?
017:049 Pickthal And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?
017:049 Rashad They said, "After we turn into bones and fragments, we get resurrected anew?!"
017:049 Sarwar The pagans say, "When we become mere bones and dust, shall we then be brought back to life again?".
017:049 Shakir And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?
017:049 Sherali And they say, `What ! when we shall have become bones and broken particles, shall we be really raised up again as a new creation?'
017:049 Yusufali They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"
017:050
017:050 Khan Say (O Muhammad SAW) "Be you stones or iron,"
017:050 Maulana Say: Be stones or iron,
017:050 Pickthal Say: Be ye stones or iron
017:050 Rashad Say, "Even if you turn into rocks or iron.
017:050 Sarwar (Muhammad), say "Yes, even if you become rocks, iron,
017:050 Shakir Say: Become stones or iron,
017:050 Sherali Say, `Be ye stones or Iron,
017:050 Yusufali Say: "(Nay!) be ye stones or iron,
017:051
017:051 Khan "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"
017:051 Maulana Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh.
017:051 Pickthal Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;
017:051 Rashad "Even if you turn into any kind of creation that you deem impossible." They will then say, "Who will bring us back?" Say, "The One who created you in the first place." They will then shake their heads and say, "When will that be?" Say, "It may be closer than you think."
017:051 Sarwar or anything that you think is harder to be brought to life." They will soon ask, "Who will bring us back to life?" Say,"The One who created you in the first place." They will shake their heads and say, "When will He bring us back to life?" Say, "Perhaps very soon.
017:051 Shakir Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.
017:051 Sherali `Or created matter of any kind which appears hardest in your minds, even then shall you be raised up.' Then will they ask, `Who shall restore us to life?' Say, `He who created you the first time.' Still they will shake their heads at thee and say, ``When will it be?' Say, `May be, it is nigh,
017:051 Yusufali "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!
017:052
017:052 Khan On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
017:052 Maulana On the day when he will call you forth, then will you obey Him, giving Him praise, and you will think that you tarried but a little (while).
017:052 Pickthal A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.
017:052 Rashad The day He summons you, you will respond by praising Him, and you will then realize that you had lasted in this life but a short while.
017:052 Sarwar On the day when He will call you, you will answer Him with praise and think that you have tarried for only a little while."
017:052 Shakir On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).
017:052 Sherali `It will be on the day when HE will call you; Then you will respond praising HIM and you will think that you have tarried in the world but a little while.'
017:052 Yusufali "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"
017:053
017:053 Section 6: Punishment must follow
017:053 Khan And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy.
017:053 Maulana And say to My servants that they speak what is best. Surely the devil sows dissensions among them. The devil is surely an open enemy to man.
017:053 Pickthal Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.
017:053 Rashad Tell My servants to treat each other in the best possible manner, for the devil will always try to drive a wedge among them. Surely, the devil is man's most ardent enemy.
017:053 Sarwar (Muhammad), tell My servants to say what is best. Satan sows dissension among them; he is the sworn enemy of human beings.
017:053 Shakir And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.
017:053 Sherali And say to MY servants that they should always speak what is best. Surely, Satan, stirs up discord among them. Surely, Satan is an open enemy to man.
017:053 Yusufali Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

017:054
017:054 Khan Your Lord knows you best, if He will, He will have mercy on you, or if He will, He will punish you. And We have not sent you (O Muhammad SAW) as a guardian over them.
017:054 Maulana Your Lord knows you best. He will have mercy on you, if He please, or He will chastise you, if He please. And we have not sent thee as being in charge of them.
017:054 Pickthal Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.
017:054 Rashad Your Lord knows you best. According to His knowledge, He may shower you with mercy, or He may requite you. We did not send you to be their advocate.
017:054 Sarwar Your Lord knows better than you (people). He will have mercy on you or will punish you as He wills. We have not sent you to watch over them. Your Lord knows best about those in the heavens and the earth.
017:054 Shakir Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.
017:054 Sherali Your Lord knows you best. If HE please, HE will have mercy on you; or if HE please, HE will punish you. And WE have not sent thee to be a keeper over them.
017:054 Yusufali It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
017:055
017:055 Khan And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawud (David) We gave the Zabur (Psalms).
017:055 Maulana And thy Lord best knows those who are in the heavens and the earth. And certainly We made some of the prophets to excel others, and to David We gave the Zabur.
017:055 Pickthal And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.
017:055 Rashad Your Lord is the best knower of everyone in the heavens and the earth. In accordance with this knowledge, we preferred some prophets over others. For example, we gave David the Psalms.
017:055 Sarwar We have given preference to some Prophets over others and We gave the psalms to David.
017:055 Shakir And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.
017:055 Sherali And thy Lord knows best those that are in the heavens and the earth. And WE exalted some of the Prophets over others and to David WE gave a Book.
017:055 Yusufali And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.
017:056
017:056 Khan Say (O Muhammad SAW): "Call unto those besides Him whom you pretend [to be gods like angels, Iesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
017:056 Maulana Say: Call on those whom you assert besides Him; they have no power to remove distress from you nor to change.
017:056 Pickthal Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.
017:056 Rashad Say, "Implore whatever idols you have set up beside Him." They have no power to relieve your afflictions, nor can they prevent them.
017:056 Sarwar (Muhammad), tell them, "Seek help from those whom you consider equal to God. They are not able to remove or change your hardships".
017:056 Shakir Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.
017:056 Sherali Say, `Call on those whom you assert to be gods besides HIM; then you will know that they have no power to remove affliction from you nor to change your condition.'
017:056 Yusufali Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."
017:057
017:057 Khan Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!
017:057 Maulana Those whom they call upon, themselves seek the means of access to their Lord -- whoever of them is nearest -- and they hope for His mercy and fear His chastisement. Surely the chastisement of thy Lord is a thing to be cautious of.
017:057 Pickthal Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.
017:057 Rashad Even the idols that they implore are seeking the ways and means towards their Lord. They pray for His mercy, and fear His retribution. Surely, the retribution of your Lord is dreadful.
017:057 Sarwar Those whom they worship seek to find intercessors for themselves with God. (They try to find out which of the intercessors) are closer to God. They have hope for His mercy and fear of His punishment; the punishment of your Lord is awesome.
017:057 Shakir Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.
017:057 Sherali Those, whom they call on, themselves seek nearness to their Lord - even those of them who are nearest - and hope for HIS mercy, and fear HIS punishment. Surely the punishment of thy Lord is a thing to be feared.
017:057 Yusufali Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

017:058
017:058 Khan And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees)
017:058 Maulana And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book.
017:058 Pickthal There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).
017:058 Rashad There is not a community that we will not annihilate before the Day of Resurrection, or inflict severe retribution upon them. This is already written down in the book.
017:058 Sarwar The decree that all the towns were to be destroyed or afflicted with severe punishment was already written in the Book before the Day of Judgment.
017:058 Shakir And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.
017:058 Sherali There is not a township but WE shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in a Book.
017:058 Yusufali There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.
017:059
017:059 Khan And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
017:059 Maulana And nothing hindered Us from sending signs, but the ancients rejected them. And We gave to Thamud the she-camel, a manifest sign, but they did her wrong, and We send not signs but to warn.
017:059 Pickthal Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.
017:059 Rashad What stopped us from sending the miracles is that the previous generations have rejected them. For example, we showed Thamoud the camel, a profound (miracle), but they transgressed against it. We sent the miracles only to instill reverence.
017:059 Sarwar We did not abstain from sending miracles to any of Our Messengers. These miracles were called lies by the people who lived in ancient times. To the people of Thamud, We sent the she-camel as a visible miracle and they did injustice to it. We only send miracles as warnings.
017:059 Shakir And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.
017:059 Sherali And nothing could hinder US from sending Signs, except that the former people rejected them, but this did not hinder US. And WE gave Thamud the she-camel as a clear Sign, but they unjustly restricted it. And WE send not Signs but to warn.
017:059 Yusufali And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).
017:060
017:060 Khan And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind, and likewise the accursed tree (Zaqqum, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.
017:060 Maulana And when We said to thee: Surely thy Lord encompasses men. And We made not the vision which We showed thee but a trial for men, as also the tree cursed in the Qur’an. And We warn them, but it only adds to their great inordinacy.
017:060 Pickthal And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.
017:060 Rashad We informed you that your Lord fully controls the people, and we rendered the vision that we showed you a test for the people, and the tree that is accursed in the Quran. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.
017:060 Sarwar (Muhammad), We told you that your Lord has encompassed all mankind. We made the vision which We showed you and the condemned tree, mentioned in the Quran, as a trial for the human being. Even though We warn them, it only increases their rebellion.
017:060 Shakir And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.
017:060 Sherali And call to mind when WE said to thee, `Surely, thy Lord has decreed the ruin of this people.' And WE made not the vision which WE showed thee but as a trial for men, as also the tree cursed in the Qur'an. And WE continue to warn them, but it only increases them in great transgression.
017:060 Yusufali Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!
017:061
017:061 Section 7: The Devil’s Opposition to the Righteous
017:061 Khan And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblis (Satan). He said: "Shall I prostrate to one whom You created from clay?"
017:061 Maulana And when We said to the angels: Be submissive to Adam; they submitted, except Iblis. He said: Shall I submit to him whom Thou hast created of dust?
017:061 Pickthal And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?
017:061 Rashad When we said to the angels, "Fall prostrate before Adam," they fell prostrate, except Satan. He said, "Shall I prostrate to one You created from mud?"
017:061 Sarwar When We told the angels to prostrate before Adam, they all obeyed, except Iblis who said, "Should I prostrate before one whom You have created out of clay?".
017:061 Shakir And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?
017:061 Sherali And call to mind when WE said to the angels, `Submit to Adam,' and they all submitted. But Iblis did not. He said, `Shall I submit to one whom Thou hast created of Clay?'
017:061 Yusufali Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?”

017:062
017:062 Khan [Iblis (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
017:062 Maulana He said: Seest Thou? This is he whom Thou hast honoured above me! If Thou respite me to the day of Resurrection, I will certainly cause his progeny to perish except a few.
017:062 Pickthal He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.
017:062 Rashad He said, "Since You have honored him over me, if You respite me till the Day of Resurrection, I will possess all his descendants, except a few."
017:062 Sarwar He continued, "Remember, this one whom you have honored more than me I shall bring him and most of his offspring under my sway if you will give me respite until the Day of Judgment."
017:062 Shakir He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.
017:062 Sherali And he said, `What thinkest thou? Can this whom thou hast honoured above me be my superior? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'
017:062 Yusufali He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"
017:063
017:063 Khan (Allah) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.
017:063 Maulana He said: Be gone! whoever of them follows thee surely hell is your recompense, a full recompense.
017:063 Pickthal He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.
017:063 Rashad He said, "Then go; you and those who follow you will end up in Hell as your requital; an equitable requital.
017:063 Sarwar God said, "Go away. All those who follow you will have hell as ample recompense for their deeds.
017:063 Shakir He said: Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense:
017:063 Sherali ALLAH said, `Begone ! and whoso follow thee from them, Hell shall surely be the recompense of you all - a full recompense;
017:063 Yusufali (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense.
017:064
017:064 Khan "And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.
017:064 Maulana And incite whom thou canst of them with thy voice, and collect against them thy horse and thy foot, and share with them in wealth and children, and promise them. And the devil promises them only to deceive.
017:064 Pickthal And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.
017:064 Rashad "You may entice them with your voice, and mobilize all your forces and all your men against them, and share in their money and children, and promise them. Anything the devil promises is no more than an illusion.
017:064 Sarwar Draw anyone of them you can into sin by your voice and by your cavalry and infantry, share their property and children with them and make promises to them. Your promises are all lies.
017:064 Shakir And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:
017:064 Sherali And entice whomsoever of them thou canst with thy voice, and urge against them thy horsemen and thy footmen and share with them in wealth, and their children, and make promises to them.' And Satan promises them naught but deceit.
017:064 Yusufali "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.
017:065
017:065 Khan "Verily! My slaves (i.e the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."
017:065 Maulana My servants -- thou has surely no authority over them. And thy Lord suffices as having charge of affairs.
017:065 Pickthal Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.
017:065 Rashad "As for My servants, you have no power over them." Your Lord suffices as an advocate.
017:065 Sarwar You have no authority over My servants. Your Lord is a Sufficient Protector."
017:065 Shakir Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.
017:065 Sherali As to MY servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.
017:065 Yusufali "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.
017:066
017:066 Khan Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.
017:066 Maulana Your Lord is He who speeds the ships for you in the sea that you may seek of His grace. Surely He is ever Merciful to you.
017:066 Pickthal (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.
017:066 Rashad Your Lord is the One who causes the ships to float on the ocean, that you may seek His bounties. He is Most Merciful towards you.
017:066 Sarwar Your Lord who causes the ships to sail on the sea so that you may seek His bounty is certainly All-merciful to you.
017:066 Shakir Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.
017:066 Sherali Your Lord is HE WHO drives for you the ships in the sea, that you may seek of HIS bounty. Surely, HE is Ever-Merciful towards you.
017:066 Yusufali Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.

017:067
017:067 Khan And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.
017:067 Maulana And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn away. And man is ever ungrateful.
017:067 Pickthal And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.
017:067 Rashad If you are afflicted in the middle of the sea, you forget your idols and sincerely implore Him alone. But as soon as He saves you to the shore, you revert. Indeed, the human being is unappreciative.
017:067 Sarwar If you are afflicted by hardships in the middle of the sea, it would be an error to call anyone other than Him for help. When God saves you from such difficulties, you turn away from Him. The human being has always been ungrateful.
017:067 Shakir And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.
017:067 Sherali And when harm touches you on the sea, all of those whom you call upon, except HIM, are lost to you. But when HE brings you safe to land, you turn aside; and man is very ungrateful.
017:067 Yusufali When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!
017:068
017:068 Khan Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakil (guardian one to guard you from the torment).
017:068 Maulana Do you then feel secure that He will not bring you low on a tract of land, or send on you a violent wind? Then you will not find a protector for yourselves;
017:068 Pickthal Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?
017:068 Rashad Have you guaranteed that He will not cause the land, on shore, to swallow you? Or, that He will not send upon you a tempest, then you find no protector?
017:068 Sarwar Do you feel secure that We will not cause a part of the land to sink or engulf you with sand storms when you would find no one to protect you?.
017:068 Shakir What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.
017:068 Sherali Do you then feel secure that HE will not cause you to sink in the earth on the side of the shore or send against you a violent sand-storm and then you will find no guardian for yourselves?
017:068 Yusufali Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?
017:069
017:069 Khan Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?
017:069 Maulana Or, do you feel secure that He will not take you back into it another time, then send on you a fierce gale and thus overwhelm you for your ungratefulness? Then you will not find any aider against Us in the matter.
017:069 Pickthal Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?
017:069 Rashad Have you guaranteed that He will not return you to the sea another time, then send upon you a storm that drowns you because of your disbelief? Once this happens, we will not give you another chance.
017:069 Sarwar Do you feel secure that We will not drive you back to the sea, send a fierce gale to you, and cause you to drown because of your disbelief when you would not be able to find anyone who would intercede for you with Us?
017:069 Shakir Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.
017:069 Sherali Or, do you feel secure that HE will not send you back therein a second time, and then send against you a storm-blast, and drown you because of your disbelief? You will then find therein no helper for yourselves against US.
017:069 Yusufali Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?
017:070
017:070 Khan And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.
017:070 Maulana And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We provide them with good things, and We have made them to excel highly most of those whom We have created.
017:070 Pickthal Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.
017:070 Rashad We have honored the children of Adam, and provided them with rides on land and in the sea. We provided for them good provisions, and we gave them greater advantages than many of our creatures.
017:070 Sarwar We have honored the children of Adam, carried them on the land and the sea, given them pure sustenance and exalted them above most of My creatures.
017:070 Shakir And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.
017:070 Sherali Indeed, WE have honoured the children of Adam, and WE carry them by land and sea, and provide them with good things and have exalted them far above many of those whom WE have created.
017:070 Yusufali We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.

017:071
017:071 Section 8: Opposition to the Prophet
017:071 Khan (And remember) the Day when We shall call together all human beings with their (respective) Imam [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.
017:071 Maulana On the day when We shall call every people with their leader: then whoever is given his book in his right hand, these will read their book; and they will not be dealt with a whit unjustly.
017:071 Pickthal On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.
017:071 Rashad The day will come when we summon every people, together with their record. As for those who are given a record of righteousness, they will read their record and will not suffer the least injustice.
017:071 Sarwar On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands will read the book and the least wrong will not be done to them.
017:071 Shakir (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.
017:071 Sherali Call to mind the day when WE shall summon every people with their Leader. Then whoso shall be given his Book in his right hand - such will read their book eagerly and they will not be wronged a whit.
017:071 Yusufali One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.
017:072
017:072 Khan And whoever is blind in this world (i.e., does not see Allah's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
017:072 Maulana And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path.
017:072 Pickthal Whoso is blind here will be blind in the Hereafter, and yet further from the road.
017:072 Rashad As for those who are blind in this life, they will be blind in the Hereafter; even a lot worse.
017:072 Sarwar Those who are blind in this life will also be blind in the life to come and in terrible error.
017:072 Shakir And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.
017:072 Sherali But whoso is blind in this world shall be blind in the Hereafter, and even more astray from the way.
017:072 Yusufali But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.
017:073
017:073 Khan Verily, they were about to tempt you away from that which We have revealed (the Qur'an) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a friend!
017:073 Maulana And surely they had purposed to turn thee away from that which We have revealed to thee, that thou shouldst forge against Us other than that, and then they would have taken thee for a friend.
017:073 Pickthal And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.
017:073 Rashad They almost diverted you from the revelations we have given you. They wanted you to fabricate something else, in order to consider you a friend.
017:073 Sarwar (Such blind ones) try to confuse what We have revealed to you so that they may falsely ascribe to Us something other than the true revelation and thus establish friendship with you.
017:073 Shakir And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.
017:073 Sherali And they had well-nigh caused thee severest affliction on account of what WE have revealed to thee that thou mightest forge against US something other than that; and they would have certainly taken thee for a special friend.
017:073 Yusufali And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!
017:074
017:074 Khan And had We not made you stand firm, you would nearly have inclined to them a little.
017:074 Maulana And if We had not made thee firm, thou mightest have indeed included to them a little;
017:074 Pickthal And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.
017:074 Rashad If it were not that we strengthened you, you almost leaned towards them just a little bit.
017:074 Sarwar Had We not strengthened your faith you might have relied on them some how.
017:074 Shakir And had it not been that We had already established you, you would certainly have been near to incline to them a little;
017:074 Sherali And if WE had not strengthened thee with the Qur'an even then thou wouldst have inclined to them but a little.
017:074 Yusufali And had We not given thee strength, thou wouldst nearly have inclined to them a little.
017:075
017:075 Khan In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
017:075 Maulana Then We would have made thee taste a double (punishment) in life and a double (punishment) after death, and then thou wouldst not have found any helper against Us.
017:075 Pickthal Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.
017:075 Rashad Had you done that, we would have doubled the retribution for you in this life, and after death, and you would have found no one to help you against us.
017:075 Sarwar Had you done so, We would certainly have made you face double punishment in this life and after your death and you would have found none to help you.
017:075 Shakir In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.
017:075 Sherali But if, as they imagine, thou hast been one to forge a lie against US, then WE would have made thee taste a heavy punishment in life and a heavy punishment in death, and then thou wouldst not have found for thyself any helper against US.
017:075 Yusufali In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!

017:076
017:076 Khan And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, expcept for a little while.
017:076 Maulana And surely they purposed to unsettle thee from the land that they might expel thee from it, and then they will not tarry after thee but a little.
017:076 Pickthal And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.
017:076 Rashad They almost banished you from the land to get rid of you, so they could revert as soon as you left.
017:076 Sarwar They try to annoy you so that they can expel you from the land. Had they been successful, no one would have been left behind except a few.
017:076 Shakir And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.
017:076 Sherali And indeed they are near to scare thee to drive thee away from the land that they might expel thee therefrom, but in that case they themselves would not have stayed after thee save a little.
017:076 Yusufali Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.
017:077
017:077 Khan (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad SAW), and you will not find any alteration in Our Sunnah (rule or way, etc.).
017:077 Maulana (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.
017:077 Pickthal (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.
017:077 Rashad This has been consistently the case with all the messengers that we sent before you, and you will find that our system never changes.
017:077 Sarwar This was Our tradition with Our Messengers who lived before you, and you will find no change in Our tradition.
017:077 Shakir (This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.
017:077 Sherali This has been OUR way with OUR Messengers whom WE sent before thee; and thou wilt not find any change in OUR way.
017:077 Yusufali (This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.
017:078
017:078 Section 9: Truth will prevail
017:078 Khan Perform As-Salat (Iqamat-as-Salat) from mid- day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).
017:078 Maulana Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur'an at dawn. Surely the recital of the Qur'an at dawn is witnessed.
017:078 Pickthal Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.
017:078 Rashad You shall observe the Contact Prayer (Salat) when the sun declines from its highest point at noon, as it moves towards sunset. You shall also observe (the recitation of) the Quran at dawn. (Reciting) the Quran at dawn is witnessed.
017:078 Sarwar Say your prayer when the sun declines until the darkness of night and also at dawn. Dawn is certainly witnessed (by the angels of the night and day).
017:078 Shakir Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.
017:078 Sherali Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite the Qur'an at dawn. Verily, the recitation of the Qur'an at dawn is specially acceptable to ALLAH.
017:078 Yusufali Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.
017:079
017:079 Khan And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!).
017:079 Maulana And during a part of the night, keep awake by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.
017:079 Pickthal And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.
017:079 Rashad During the night, you shall meditate for extra credit, that your Lord may raise you to an honorable rank.
017:079 Sarwar Say your special (tahajjud) prayer during some part of the night as an additional (obligatory) prayer for you alone so that perhaps your Lord will raise you to a highly praiseworthy position.
017:079 Shakir And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.
017:079 Sherali And during a part of the night wake up for its recitation - a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.
017:079 Yusufali And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!
017:080
017:080 Khan And say (O Muhammad SAW): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
017:080 Maulana And say: My Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me).
017:080 Pickthal And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.
017:080 Rashad And say, "My Lord, admit me an honorable admittance, and let me depart an honorable departure, and grant me from You a powerful support."
017:080 Sarwar (Muhammad), say, "Lord, make me enter through a path that will lead to the Truth and come out of an exit that will take me to the Truth. Give me helpful authority.
017:080 Shakir And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).
017:080 Sherali And say, `O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from thyself a helping power.'
017:080 Yusufali Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

017:081
017:081 Khan And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish."
017:081 Maulana And say: The truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.
017:081 Pickthal And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.
017:081 Rashad Proclaim, "The truth has prevailed, and falsehood has vanished; falsehood will inevitably vanish."
017:081 Sarwar Say, 'Truth has come and falsehood has been banished; it is doomed to banishment.'"
017:081 Shakir And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).
017:081 Sherali And proclaim: `Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.
017:081 Yusufali And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."
017:082
017:082 Khan And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong- doers) nothing but loss.
017:082 Maulana And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers.
017:082 Pickthal And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.
017:082 Rashad We send down in the Quran healing and mercy for the believers. At the same time, it only increases the wickedness of the transgressors.
017:082 Sarwar We reveal the Quran which is a cure and mercy for the believers but does nothing for the unjust except to lead them to perdition.
017:082 Shakir And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.
017:082 Sherali And WE gradually reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.
017:082 Yusufali We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.
017:083
017:083 Khan And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.
017:083 Maulana And when We bestow favours on man, he turns away and behaves proudly; and when evil afflicts him, he is in despair.
017:083 Pickthal And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.
017:083 Rashad When we bless the human being, he becomes preoccupied and heedless. But when adversity strikes him, he turns despondent.
017:083 Sarwar When We do favors to the human being, he disregards it and turns away from it. When evil afflicts him, he becomes despairing.
017:083 Shakir And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.
017:083 Sherali And when WE bestow favour on man, he turns away and goes aside; and when evil touches him, he gives himself up to despair.
017:083 Yusufali Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!
017:084
017:084 Khan Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."
017:084 Maulana Say: Everyone acts according to his manner. But your Lord best knows who is best guided on the path.
017:084 Pickthal Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.
017:084 Rashad Say, "Everyone works in accordance with his belief, and your Lord knows best which ones are guided in the right path."
017:084 Sarwar Say, "Everyone does as he wants. Your Lord knows best who has the right guidance."
017:084 Shakir Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.
017:084 Sherali Say, `Everyone acts according to his own way, and your Lord knows well who is best guided.'
017:084 Yusufali Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."
017:085
017:085 Section 10: The Qur'an -- a Unique Guidance
017:085 Khan And they ask you (O Muhammad SAW) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
017:085 Maulana And they ask thee about the revelation. Say: The revelation is by the commandment of my Lord, and of knowledge you are given but a little.
017:085 Pickthal They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.
017:085 Rashad They ask you about the revelation. Say, "The revelation comes from my Lord. The knowledge given to you is minute."
017:085 Sarwar They ask you about the Spirit. Say, "The Spirit comes by the command of my Lord. You have been given very little knowledge.
017:085 Shakir And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.
017:085 Sherali And they ask thee concerning the soul. Say, `The soul has been created by the command of my Lord; and of the knowledge thereof you have been given but a little.
017:085 Yusufali They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"
017:086
017:086 Khan And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'an). Then you would find no protector for you against Us in that respect.
017:086 Maulana And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to please (thy cause) against Us --
017:086 Pickthal And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.
017:086 Rashad If we will, we can take back what we revealed to you, then you will find no protector against us.
017:086 Sarwar Had We wanted, We could have removed the Spirit through whom We sent you revelation. Then you would not have found anyone to intercede with Us for you
017:086 Shakir And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.
017:086 Sherali And if WE pleased, WE could certainly take away that which WE have revealed to thee and then thou wouldst find no guardian for thyself against US in the matter,
017:086 Yusufali If it were Our Will, We could take away that which We have sent thee by inspiration:then wouldst thou find none to plead thy affair in that matter as against Us,-

017:087
017:087 Khan Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad SAW) is ever great.
017:087 Maulana But it is a mercy from thy Lord. Surely His bounty to thee is abundant.
017:087 Pickthal (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.
017:087 Rashad This is but mercy from your Lord. His blessings upon you have been great.
017:087 Sarwar except by the mercy of your Lord. He has certainly bestowed great favors on you.
017:087 Shakir But on account of mercy from your Lord-- surely His grace to you is abundant.
017:087 Sherali Except through the special mercy of thy Lord. Surely, great is HIS grace on thee.
017:087 Yusufali Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.
017:088
017:088 Khan Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."
017:088 Maulana Say: If men and jinn should combine together to bring the like of this Qur’an, they could not bring the like of it, though some of them were aiders of others.
017:088 Pickthal Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.
017:088 Rashad Say, "If all the humans and all the jinns banded together in order to produce a Quran like this, they could never produce anything like it, no matter how much assistance they lent one another."
017:088 Sarwar Say, "If all human beings and jinn were to come together to bring the equivalent of this Quran, they could not do so, even if they all were to help each other.
017:088 Shakir Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.
017:088 Sherali Say, `If men and jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.'
017:088 Yusufali Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.
017:089
017:089 Khan And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.
017:089 Maulana And certainly We have made clear for men in this Qur’an every kind of description, but most men consent to naught save denying.
017:089 Pickthal And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.
017:089 Rashad We have cited for the people in this Quran all kinds of examples, but most people insist upon disbelieving.
017:089 Sarwar We have mentioned in this Quran all kinds of examples for the human being, but most human beings turn away in disbelief.
017:089 Shakir And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.
017:089 Sherali And surely We have set forth for mankind in various ways all kinds of similitudes in this Qur'an, but most men would reject everything in respect of it but disbelief.
017:089 Yusufali And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!
017:090
017:090 Khan And they say: "We shall not believe in you (O Muhammad SAW), until you cause a spring to gush forth from the earth for us;
017:090 Maulana And they say: We will be no means believe in thee, till thou cause a spring to gush forth from the earth for us,
017:090 Pickthal And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;
017:090 Rashad They said, "We will not believe you unless you cause a spring to gush out of the ground.
017:090 Sarwar They have said, "We shall never believe you until you cause a spring to gush forth from the earth,
017:090 Shakir And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.
017:090 Sherali And they say, `We will not believe in thee until thou cause a spring to gush forth for us from the earth;
017:090 Yusufali They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,
017:091
017:091 Khan "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;
017:091 Maulana Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth abundantly,
017:091 Pickthal Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;
017:091 Rashad "Or unless you own a garden of date palms and grapes, with rivers running through it.
017:091 Sarwar or you (show) us that you have your own garden of palm trees and vines with flowing streams therein,
017:091 Shakir Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.
017:091 Sherali `Or, thou have a garden of date-palms and vines and cause streams to gush forth in the midst thereof in abundance;
017:091 Yusufali "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;
017:092
017:092 Khan "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;
017:092 Maulana Or thou cause the heaven to come down upon us in pieces, and thou thinkest, or bring Allah and the angels face to face (with us),
017:092 Pickthal Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;
017:092 Rashad "Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring GOD and the angels before our eyes.
017:092 Sarwar or cause the sky to fall into pieces on us - as you believe you can - or bring God and the angels face to face with us,
017:092 Shakir Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).
017:092 Sherali `Or, thou cause the heaven to fall upon us in pieces, as thou hast claimed, or, thou bring ALLAH and the angels before us face to face;
017:092 Yusufali "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:

017:093	
017:093 Khan	"Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad SAW): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"
017:093 Maulana	Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can read. Say: Glory to my Lord! am I aught but a mortal messenger?
017:093 Pickthal	Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?
017:093 Rashad	"Or unless you own a luxurious mansion, or unless you climb into the sky. Even if you do climb, we will not believe unless you bring a book that we can read." Say, "Glory be to my Lord. Am I any more than a human messenger?"
017:093 Sarwar	or (show us) that you have a well adorned house of your own, or climb into the sky. We shall never believe that you have climbed into the sky until you bring us a book that we can read." Say, "All glory belongs to my Lord. Am I more than a mortal Messenger?"
017:093 Shakir	Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?
017:093 Sherali	`Or, thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a Book that we can read.' Say, `Holy is my Lord ! I am but a mortal sent as a Messenger.'
017:093 Yusufali	"Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- a messenger?"
017:094	
017:094	Section 11: Justice of Retribution
017:094 Khan	And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?"
017:094 Maulana	And nothing prevents people from believing, when the guidance comes to them, except that they say: Has Allah raised up a mortal to be a messenger?
017:094 Pickthal	And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?
017:094 Rashad	What prevented the people from believing when the guidance came to them is their saying, "Did GOD send a human being as a messenger?"
017:094 Sarwar	What keeps people from belief that guidance has come to them, but they question, "Why has God sent a mortal Messenger?".
017:094 Shakir	And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?
017:094 Sherali	And nothing prevents people from believing when the guidance comes to them save that they say, `Has ALLAH sent a man like us as a Messenger?'
017:094 Yusufali	What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Messenger?"
017:095	
017:095 Khan	Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
017:095 Maulana	Say: Had there been in the earth angels walking about secure, We would have sent down to them from the heaven an angel as messenger.
017:095 Pickthal	Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
017:095 Rashad	Say, "If the earth were inhabited by angels, we would have sent down to them from the sky an angel messenger."
017:095 Sarwar	(Muhammad), say, "Had the earth been inhabited by angels who would walk serenely therein, only then would We have sent to them angelic Messengers".
017:095 Shakir	Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.
017:095 Sherali	Say, `Had there been in the earth angels walking about in peace and quiet, WE would have certainly sent down to them from heaven an angel as a Messenger.'
017:095 Yusufali	Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."
017:096	
017:096 Khan	Say: "Sufficient is Allah for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."
017:096 Maulana	Say: Allah suffices for a witness between me and you. Surely he is ever Aware of His servants, Seeing.
017:096 Pickthal	Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.
017:096 Rashad	Say, "GOD suffices as a witness between me and you. He is fully Cognizant of His worshipers, Seer."
017:096 Sarwar	Say, "God is a sufficient Witness between me and you. He certainly sees and knows all about His servants.
017:096 Shakir	Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.
017:096 Sherali	Say, `Sufficient is ALLAH for a Witness between me and you; surely, HE knows and sees HIS servants full well.'
017:096 Yusufali	Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

017:097
017:097 Khan And he whom Allah guides, he is led aright; but he whom He sends astray for such you will find no Auliya' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.
017:097 Maulana And he whom Allah guides, he is on the right way; and he whom He leaves in error for them thou wilt find no guardians besides Him. And We shall gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their abode is hell. Whenever it abates, We make them burn the more.
017:097 Pickthal And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.
017:097 Rashad Whomever GOD guides is the truly guided one. And whomever He sends astray, you will never find for them any lords and masters beside Him. We will summon them on the Day of Resurrection forcibly; blind, dumb, and deaf. Their destination is Hell; whenever it cools down, we will increase their fire.
017:097 Sarwar Whomever God has guided has the proper guidance. You will never find any guardian besides God for the one whom He has caused to go astray. On the Day of Judgment, We will gather them lying on their faces, blind, dumb and deaf. Hell will be their dwelling. As hell fire abates, We will increase its blazing force.
017:097 Shakir And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.
017:097 Sherali And he whom ALLAH guides, is the only one rightly guided; but as for those whom HE leaves to go astray, thou wilt find for them no helpers beside HIM. And on the Day of Resurrection WE shall gather them together on their faces blind, dumb and deaf. Their abode shall be Hell; every time it abates, WE shall increase for them the flame.
017:097 Yusufali It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.
017:098
017:098 Khan That is their recompense, because they denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
017:098 Maulana This is their retribution because they disbelieve in Our messages and say: When we are bones and decayed particles, shall we then be raised up into a new creation?
017:098 Pickthal That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?
017:098 Rashad Such is their just retribution, since they rejected our revelations. They said, "After we turn into bones and fragments, do we get resurrected into a new creation?"
017:098 Sarwar This will be the recompense for their disbelief of Our revelations and for their saying, "Shall we be brought to life again after becoming bones and dust?"
017:098 Shakir This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?
017:098 Sherali That is their recompense, because they rejected Our Signs and said, `What ! when we die and are reduced to bones and broken particles, shall we really be raised up as a new creation?'
017:098 Yusufali That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"
017:099
017:099 Khan See they not that Allah, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the Zalimun (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islamic Monotheism, and accept nothing) but disbelief.
017:099 Maulana See they not that Allah, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers consent to naught but denying.
017:099 Pickthal Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.
017:099 Rashad Could they not see that the GOD who created the heavens and the earth is able to create the same creations? (That) He has predetermined for them an irrevocable life span? Yet, the disbelievers insist upon disbelieving.
017:099 Sarwar Do they not realize that God, who has created the heavens and the earth, has the power to create their like? He has given them life for an appointed time of which there is no doubt. The unjust turn away in disbelief (from Our revelation).
017:099 Shakir Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.
017:099 Sherali Do they not see that ALLAH, WHO created the heavens and the earth, has the power to create the like of them? And HE has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.
017:099 Yusufali See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.
017:100
017:100 Khan Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
017:100 Maulana Say: If you control the treasures of the mercy of my Lord, then you would withold (them) for fear of spending. And man is ever niggardly.
017:100 Pickthal Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.
017:100 Rashad Proclaim, "If you possessed my Lord's treasures of mercy, you would have withheld them, fearing that you might exhaust them. The human being is stingy."
017:100 Sarwar Say, "Had you owned the treasures of the Mercy of my Lord, you would have locked them up for fear of spending them. The human being has always been stingy.
017:100 Shakir Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.
017:100 Sherali Say, `Even if you possessed the limitless treasures of the mercy of my Lord, you would surely hold them back for the fear of exhausting them, for man is niggardly.'
017:100 Yusufali Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"

017:101
017:101 Section 12: Comparison with Moses
017:101 Khan And indeed We gave to Musa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Musa (Moses)! I think you are indeed bewitched."
017:101 Maulana And certainly We gave Moses nine clear signs; so ask the Children of Israel. When he came to them, Pharaoh said to him: Surely I deem thee, O Moses, to be one bewitched.
017:101 Pickthal And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.
017:101 Rashad We supported Moses with nine profound miracles - ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."
017:101 Sarwar To Moses We gave nine illustrious miracles. Ask the Israelites; Moses came to them. The Pharaoh said to him,"Moses, I believe that you are bewitched".
017:101 Shakir And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.
017:101 Sherali And certainly WE gave Moses nine manifest Signs. So ask then the Children of Israel. When he came to them, Pharaoh said to him, `I do think thee, O Moses, to be a victim of deception.'
017:101 Yusufali To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!
017:102
017:102 Khan [Musa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allah's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
017:102 Maulana He said: Truly thou knowest that none but the Lord of the heavens and the earth has sent these as clear proofs; and surely I believe thee, O Pharaoh, to be lost.
017:102 Pickthal He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.
017:102 Rashad He said, "You know full well that no one can manifest these except, obviously, the Lord of the heavens and the earth. I think that you, Pharaoh, are doomed."
017:102 Sarwar He replied, "Certainly you have come to know that these have been sent by the Lord of the heavens and the earth as lessons to people. Pharaoh, I believe that you are doomed to perdition.
017:102 Shakir He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.
017:102 Sherali He said, `Thou thinkest well that none has sent down these Signs but the Lord of the heavens and the earth as so many evidences; and I certainly consider thee, O Pharaoh, to be doomed to perish.'
017:102 Yusufali Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"
017:103
017:103 Khan So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
017:103 Maulana So he desired to scare them from the land, but We drowned him and those with him, all together;
017:103 Pickthal And he wished to scare them from the land, but We drowned him and those with him, all together.
017:103 Rashad When he pursued them, as he chased them out of the land, we drowned him, together with those who sided with him, all of them.
017:103 Sarwar The Pharaoh wanted to expel the Israelites from the land so We drowned him and all who were with him.
017:103 Shakir So he desired to destroy them out of the earth, but We drowned him and those with him all together;
017:103 Sherali So he resolved to remove them from the land; but WE drowned him and those who were with him, all together.
017:103 Yusufali So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.
017:104
017:104 Khan And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations).
017:104 Maulana And We said to the Children of Israel after him: Abide in the land. But when the latter promise came, We brought you all rolled up.
017:104 Pickthal And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.
017:104 Rashad And we said to the Children of Israel afterwards, "Go live into this land. When the final prophecy comes to pass, we will summon you all in one group."
017:104 Sarwar We told the Israelites after this to settle in the land until Our second promise will come true. We would then gather them all together (on the Day of Judgment).
017:104 Shakir And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.
017:104 Sherali And after him WE said to the Children of Israel, Dwell ye in the promised land; and when the time of the promise of the Latter Days comes, WE shall bring you together out of various peoples.'
017:104 Yusufali And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

017:105
017:105 Khan And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islamic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islamic Monotheism).
017:105 Maulana And with truth have We revealed it, and with truth did it come. And We have not sent thee but as a giver of good news and as a Wagner.
017:105 Pickthal With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.
017:105 Rashad Truthfully, we sent it down, and with the truth it came down. We did not send you except as a bearer of good news, as well as a warner.
017:105 Sarwar We sent it (the Quran) in all Truth and in all Truth it came. (Muhammad), We have sent you for no other reason than to be a bearer of glad news and a warner.
017:105 Shakir And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.
017:105 Sherali And, in accordance with the requirements of truth and wisdom WE have sent it down, and with truth and wisdom has it descended. And WE have sent thee only as a bearing of good tidings and a Warner.
017:105 Yusufali We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).
017:106
017:106 Khan And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).
017:106 Maulana And it is a Qur'an We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions.
017:106 Pickthal And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.
017:106 Rashad A Quran that we have released slowly, in order for you to read it to the people over a long period, although we sent it down all at once.
017:106 Sarwar We have divided the Quran into many segments so that you would read them to the people in gradual steps as We reveal them to you from time to time.
017:106 Shakir And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.
017:106 Sherali And WE have divided the Qur'an in parts that thou mayest read it to mankind slowly and at intervals and WE have sent it down piecemeal.
017:106 Yusufali (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.
017:107
017:107 Khan Say (O Muhammad SAW to them): "Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."
017:107 Maulana Say: Believe in it or believe not. Surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them,
017:107 Pickthal Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,
017:107 Rashad Proclaim, "Believe in it, or do not believe in it." Those who possess knowledge from the previous scriptures, when it is recited to them, they fall down to their chins, prostrating.
017:107 Sarwar Say, "It does not matter whether you believe in it or not, for when it is read to those who had received the knowledge (heavenly Books) that were sent before, they bow down and prostrate themselves before the Lord.
017:107 Shakir Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.
017:107 Sherali Say, `Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them.
017:107 Yusufali Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,
017:108
017:108 Khan And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."
017:108 Maulana And say: Glory to our Lord! Surely the promise of our Lord was to be fulfilled.
017:108 Pickthal Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.
017:108 Rashad They say, "Glory be to our Lord. This fulfills our Lord's prophecy."
017:108 Sarwar They say, "Our Lord is too Glorious to disregard His promise".
017:108 Shakir And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.
017:108 Sherali And say, `Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'
017:108 Yusufali "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"
017:109
017:109 Khan And they fall down on their faces weeping and it adds to their humility.
017:109 Maulana And they fall down on their faces, weeping, and it adds to their humility.
017:109 Pickthal They fall down on their faces, weeping, and it increaseth humility in them.
017:109 Rashad They fall down on their chins, prostrating and weeping, for it augments their reverence.
017:109 Sarwar They bow down in prostration and weep and it makes them more humble (before the Lord).
017:109 Shakir And they fall down on their faces weeping, and it adds to their humility.
017:109 Sherali They fall down on their faces weeping, and it increases humility in them.
017:109 Yusufali They fall down on their faces in tears, and it increases their (earnest) humility.

017:110
017:110 Khan Say (O Muhammad SAW): "Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between.
017:110 Maulana Say: Call on Allah or call on the Beneficent. By whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these.
017:110 Pickthal Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.
017:110 Rashad Say, "Call Him GOD, or call Him the Most Gracious; whichever name you use, to Him belongs the best names." You shall not utter your Contact Prayers (Salat) too loudly, nor secretly; use a moderate tone.
017:110 Sarwar (Muhammad), tell them, "It is all the same whether you call Him God or the Beneficent. All the good names belong to Him." (Muhammad), do not be too loud or slow in your prayer. Choose a moderate way of praying.
017:110 Shakir Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.
017:110 Sherali Say, `Call upon ALLAH or call upon Al-Rahmán, by whichever name you call on HIM, HIS are the most beautiful names.' And utter not thy Prayer aloud, nor utter it too low, but seek a way between.
017:110 Yusufali Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."
017:111
017:111 Khan And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu-Akbar (Allah is the Most Great)]."
017:111 Maulana And say: Praise be to Allah! Who has not taken to Himself a son and Who has not partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him).
017:111 Pickthal And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
017:111 Rashad And proclaim: "Praise be to GOD, who has never begotten a son, nor does He have a partner in His kingship, nor does He need any ally out of weakness," and magnify Him constantly.
017:111 Sarwar Say, "It is only God who deserves all praise. He has not begotten a son and has no partner in His Kingdom. He does not need any guardian to help Him in His need. Proclaim His greatness.
017:111 Shakir And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).
017:111 Sherali And say, `All praise belongs to ALLAH who has taken unto Himself no son, and who has no partner in HIS kingdom, nor has HE anyone to help HIM because of any weakness of HIS.' And proclaim HIS greatness, glorifying HIM.
017:111 Yusufali Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"
018:000
018:000 Translations of the Qur'an, Chapter 18: AL-KAHF (THE CAVE). Total Verses: 110. Revealed At: MAKKA
018:000 In the name of God, Most Gracious, Most Merciful
018:001
018:001 Section 1: A Warning for Christians
018:001 Khan All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'an), and has not placed therein any crookedness.
018:001 Maulana Praise be to Allah! Who revealed the Book to His servant, and allowed not therein any crookedness,
018:001 Pickthal Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,
018:001 Rashad Praise GOD, who revealed to His servant this scripture, and made it flawless.
018:001 Sarwar Praise be to God. He has sent the Book to His servant and has made it a flawless guide (for human beings)
018:001 Shakir (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.
018:001 Sherali All praise belongs to ALLAH WHO has sent down the Book to HIS servant, and has not placed therein any crookedness.
018:001 Yusufali Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:
018:002
018:002 Khan (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).
018:002 Maulana Rightly directing, to give warning of severe punishment from Him and to give good news to the believers who do good that theirs is a goodly reward,
018:002 Pickthal (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,
018:002 Rashad A perfect (scripture) to warn of severe retribution from Him, and to deliver good news to the believers who lead a righteous life, that they have earned a generous recompense.
018:002 Sarwar so that he could warn them of His stern retribution, give the glad news of the best and everlasting reward to the righteously striving believers,
018:002 Shakir Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,
018:002 Sherali HE has made it a guardian, that it may give warning of a severe chastisement from HIM, and that it may give the believers, who do good works, the glad tidings that they shall have a goodly reward,
018:002 Yusufali (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,
018:003
018:003 Khan They shall abide therein forever.
018:003 Maulana Staying in it for ever;
018:003 Pickthal Wherein they will abide for ever;
018:003 Rashad Wherein they abide forever.
018:003 Sarwar wherein they shall remain forever,
018:003 Shakir Staying in it for ever;
018:003 Sherali Wherein they will abide forever;
018:003 Yusufali Wherein they shall remain for ever:

018:004
018:004 Khan And to warn those (Jews, Christians, and pagans) who say, "Allah has begotten a son (or offspring or children)."
018:004 Maulana And to warn those who say: Allah has taken to Himself a son.
018:004 Pickthal And to warn those who say: Allah hath chosen a son,
018:004 Rashad And to warn those who said, "GOD has begotten a son!"
018:004 Sarwar and admonish those who say that God has begotten a son.
018:004 Shakir And warn those who say: Allah has taken a son.
018:004 Sherali And that it may warn those who say, `ALLAH has taken unto Himself a son.'
018:004 Yusufali Further, that He may warn those (also) who say, "Allah hath begotten a son":
018:005
018:005 Khan No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.
018:005 Maulana They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.
018:005 Pickthal (A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie.
018:005 Rashad They possess no knowledge about this, nor did their parents. What a blasphemy coming out of their mouths! What they utter is a gross lie.
018:005 Sarwar Neither they nor their fathers had any knowledge of such utterance (that God has begotten a son). Whatever they say about (this matter) is vicious blasphemy and plain lies.
018:005 Shakir They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.
018:005 Sherali No knowledge have they thereof, nor had their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie.
018:005 Yusufali No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!
018:006
018:006 Khan Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).
018:006 Maulana Then maybe thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement.
018:006 Pickthal Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.
018:006 Rashad You may blame yourself on account of their response to this narration, and their disbelieving in it; you may be saddened.
018:006 Sarwar Perhaps you will destroy yourself out of grief because they disbelieve this Book.
018:006 Shakir Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.
018:006 Sherali So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse.
018:006 Yusufali Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.
018:007
018:007 Khan Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet SAW].
018:007 Maulana Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best in works.
018:007 Pickthal Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct.
018:007 Rashad We have adorned everything on earth, in order to test them, and thus distinguish those among them who work righteousness.
018:007 Sarwar We have caused earthly things to seem attractive so that We can see who will excel in good deeds.
018:007 Shakir Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.
018:007 Sherali Verily, WE have made all that is on the earth an ornament for it, that WE may try them as to which of them is the best in conduct.
018:007 Yusufali That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.
018:008
018:008 Khan And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).
018:008 Maulana And We shall surely make what is on it dust, without herbage.
018:008 Pickthal And lo! We shall make all that is thereon a barren mound.
018:008 Rashad Inevitably, we will wipe out everything on it, leaving it completely barren.
018:008 Sarwar Let it be known that We will turn all things on earth into dust.
018:008 Shakir And most surely We will make what is on it bare ground without herbage.
018:008 Sherali And WE shall destroy all that is thereon and make it a barren soil.
018:008 Yusufali Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).
018:009
018:009 Khan Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
018:009 Maulana Or, thinkest thou that the companions of the Cave and the Inscription were of Our wonderful signs?
018:009 Pickthal Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?
018:009 Rashad Why else do you think we are telling you about the people of the cave, and the numbers connected with them? They are among our wondrous signs.
018:009 Sarwar Do you not think that the story of the Companions of the Cave and the Inscription was one of Our marvelous miracles?
018:009 Shakir Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?
018:009 Sherali Dost thou think that the Companions of the Cave and the Inscription were a wonder among Our Signs?
018:009 Yusufali Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?

018:010
018:010 Khan (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
018:010 Maulana When the youths sought refuge in the Cave, they said: Our Lord, grant us mercy from Thyself, and provide for us a right course in our affair.
018:010 Pickthal When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.
018:010 Rashad When the youths took refuge in the cave, they said, "Our Lord, shower us with Your mercy, and bless our affairs with Your guidance."
018:010 Sarwar When the youth sought refuge in the cave they prayed "Lord, grant us mercy and help us to get out of this trouble in a righteous way".
018:010 Shakir When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.
018:010 Sherali When the young men betook themselves to the Cave for refuge they said, `Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.'
018:010 Yusufali Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
018:011
018:011 Khan Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.
018:011 Maulana So We prevented them from hearing in the Cave for a number of years,
018:011 Pickthal Then We sealed up their hearing in the Cave for a number of years.
018:011 Rashad We then sealed their ears in the cave for a predetermined number of years.
018:011 Sarwar We sealed their ears in the cave for a number of years.
018:011 Shakir So We prevented them from hearing in the cave for a number of years.
018:011 Sherali So WE prevented them from hearing in the Cave for a number of years.
018:011 Yusufali Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):
018:012
018:012 Khan Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
018:012 Maulana Then We raised them up that We might know which of the two parties was best able to calculate the time for which they remained.
018:012 Pickthal And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.
018:012 Rashad Then we resurrected them to see which of the two parties could count the duration of their stay therein.
018:012 Sarwar Then We roused them to find out which of the party had the correct account of the duration of their sleep in the cave.
018:012 Shakir Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained.
018:012 Sherali Then WE raised them up that WE might know which of the two parties would preserve a better reckoning of the time that they tarried.
018:012 Yusufali Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!
018:013
018:013 Section 2: The Dwellers in the Cave
018:013 Khan We narrate unto you (O Muhammad SAW) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.
018:013 Maulana We relate to thee their story with truth. Surely they were youths who believed in their Lord and We increased them in guidance.
018:013 Pickthal We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
018:013 Rashad We narrate to you their history, truthfully. They were youths who believed in their Lord, and we increased their guidance.
018:013 Sarwar We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.
018:013 Shakir We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.
018:013 Sherali WE will relate to thee the story with truth. They were young men who believed in their Lord and WE increased them in guidance.
018:013 Yusufali We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
018:014
018:014 Khan And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
018:014 Maulana And We strengthened their hearts when they stood up and said: Our Lord is the Lord of the heavens and the earth; we call upon no god beside Him, for then indeed we should utter an enormity.
018:014 Pickthal And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no Allah beside Him, for then should we utter an enormity.
018:014 Rashad We strengthened their hearts when they stood up and proclaimed: "Our only Lord is the Lord of the heavens and the earth. We will never worship any other god beside Him. Otherwise, we would be far astray.
018:014 Sarwar We strengthened their hearts when they stood up against the idols and said, "Our Lord is the Lord of the heavens and the earth. We shall never worship anyone other than Him lest we commit blasphemy.
018:014 Shakir And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.
018:014 Sherali And WE strengthened their hearts when they stood up and said, `Our Lord is the Lord of the heavens and the earth. Never shall we call on any god beside HIM; for if we did so, we would utter a preposterous thing;
018:014 Yusufali We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

018:015
018:015 Khan "These our people have taken for worship aliha (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.
018:015 Maulana These our people have taken gods beside Him. Why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against Allah?
018:015 Pickthal These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?
018:015 Rashad "Here are our people setting up gods beside Him. If only they could provide any proof to support their stand! Who is more evil than the one who fabricates lies and attributes them to GOD?
018:015 Sarwar Our people have considered other things equal to God. Why cannot they present clear proof in support of their claim. Who is more unjust than one who invents falsehood against God?"
018:015 Shakir These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?
018:015 Sherali `These, our people, have taken for worship other gods beside HIM. Wherefore do they not bring a clear authority regarding them? And who is more unjust than he who invents a lie concerning ALLAH?
018:015 Yusufali "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?
018:016
018:016 Khan (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."
018:016 Maulana And when you withdraw from them and what they worship save Allah, take refuge in the Cave; your Lord will spread forth for you of His mercy, and provide for you a profitable course in your affair.
018:016 Pickthal And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
018:016 Rashad "Since you wish to avoid them, and their worshipping of other than GOD, let us take refuge in the cave. May your Lord shower you with His mercy and direct you to the right decision."
018:016 Sarwar (They were told), "Now that you have abandoned them and what they worship instead of God, seek refuge in the cave. God will, certainly, grant you mercy and provide you with help to safely get out of this trouble."
018:016 Shakir And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.
018:016 Sherali `And now when you have withdrawn from them and from that which they worship beside ALLAH, then seek refuge in the cave; your Lord will unfold to you HIS mercy and will provide for you some easy and comfortable course in this affair of yours.'
018:016 Yusufali "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."
018:017
018:017 Khan And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides, is rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).
018:017 Maulana And thou mightest see the sun, when it rose, decline from their Cave to the right, and when it set leave them behind on the left, while they were in a wide space thereof. This is the signs of Allah. He whom Allah guides, he is on the right way; and whom He leaves in error, thou wilt not find for him a friend to guide aright.
018:017 Pickthal And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.
018:017 Rashad You could see the sun when it rose coming from the right side of their cave, and when it set, it shone on them from the left, as they slept in the hollow thereof. This is one of GOD's portents. Whomever GOD guides is the truly guided one, and whomever He sends astray, you will not find for him a guiding teacher.
018:017 Sarwar No sunlight could reach them during their sleep in the cave. One could see the rising sun decline to the right of their cave and the setting sun move its way to the left whilst they were sleeping in an opening of the cave. This is one of the miracles of God. Whomever God guides receives the right guidance and you will never find a guardian or guide for those whom He causes to go astray.
018:017 Shakir And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.
018:017 Sherali And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in a spacious hollow thereof. This is among the Signs of ALLAH. He whom ALLAH guides is alone rightly guided; but he whom HE leaves to go astray, for him thou wilt find no helper or guide.
018:017 Yusufali Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.

018:018
018:018 Section 3: The Dwellers in the Cave
018:018 Khan And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
018:018 Maulana And thou mightest think them awake while they were asleep, and We turned them about to the right and to the left, with their dog outstretching its paws at the entrance. If thou didst look at them, thou wouldst turn back from them in flight, and thou wouldst be filled with awe because of them.
018:018 Pickthal And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.
018:018 Rashad You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.
018:018 Sarwar One would think them (the youths) awake while, in fact, they were sleeping. We turned their bodies from right to left and their dog stretched its front legs on the ground. Had one looked them over, he would have run away from them in terror.
018:018 Shakir And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.
018:018 Sherali Thou mightest deem them awake, whilst they are asleep; and WE shall cause them to turn over to the right and to the left; their dog stretching out its forelegs on the threshold. If thou hadst had a look at them, thou wouldst surely be filled with awe of them.
018:018 Yusufali Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.
018:019
018:019 Khan Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.
018:019 Maulana And thus did We rouse them that they might question each other. A speaker from among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see what food is purest, and bring you provision from it, and let him behave with gentleness, and not make your case known to anyone.
018:019 Pickthal And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
018:019 Rashad When we resurrected them, they asked each other, "How long have you been here?" "We have been here one day or part of the day," they answered. "Your Lord knows best how long we stayed here, so let us send one of us with this money to the city. Let him fetch the cleanest food, and buy some for us. Let him keep a low profile, and attract no attention.
018:019 Sarwar We roused them from their sleep so that they would question each other about their stay in the cave. One of them said, "How long do you think we have stayed here?" They replied, "A day or part of a day." They added, " Your Lord knows better how long we have stayed here. Let us send one of us with this money to the city to get some pure food so that we might eat. He should be careful so that no one will know about us. If they were to recognize us,
018:019 Shakir And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:
018:019 Sherali And so WE raised them up that they might question one another. One of them said, `How long have you tarried?' They said, `We have tarried a day or part of a day.' Others said, `Your Lord knows best the time you have tarried. Now send one of you with these silver coins of yours to the city; and let him see which of the inhabitants has the purest food, and let him bring you provisions thereof. And let him be courteous but let him not inform anyone about you;
018:019 Yusufali Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, "How long have ye stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "Allah (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.
018:020
018:020 Khan "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."
018:020 Maulana For if they prevail against you, they would stone you to death or force you back to their religion, and then you would never succeed.
018:020 Pickthal For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.
018:020 Rashad "If they discover you, they will stone you, or force you to revert to their religion, then you can never succeed."
018:020 Sarwar they would certainly stone us to death or force us to follow their religion. Then we shall never be able to have everlasting happiness."
018:020 Shakir For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.
018:020 Sherali `For, if they should prevail against you, they would stone you or force you to return to their religion and then you will never prosper.'
018:020 Yusufali "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."

018:021
018:021 Khan And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
018:021 Maulana And thus did We make (men) to get knowledge of them, that they might know that Allah’s promise is true and that the Hour -- there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them. Their Lord knows best about them. Those who prevailed in their affair said: We shall certainly build a place of worship over them.
018:021 Pickthal And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.
018:021 Rashad We caused them to be discovered, to let everyone know that GOD's promise is true, and to remove all doubt concerning the end of the world. The people then disputed among themselves regarding them. Some said, "Let us build a building around them." Their Lord is the best knower about them. Those who prevailed said, "We will build a place of worship around them."
018:021 Sarwar We caused their story to become public so that people would know that God's promise was true and that there is no doubt about the coming of the Day of Judgment. They started to argue with each other about the matter (Resurrection) and some of them said, "Let us establish a building at the youths' sleeping place (to hide them). Their Lord knew best their intentions about them. The majority prevailed in their suggestion of the establishment of a mosque in that place.
018:021 Shakir And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.
018:021 Sherali And thus did WE disclose them to the people that they might know that the promise of ALLAH was true, and that, as to the promised Hour, there was no doubt about it. And call to mind the time when people disputed among themselves concerning them, and said to each other, `Build over them a building.' Their Lord knew them best. `We will, surely, build a place of worship over them.'
018:021 Yusufali Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them.”
018:022
018:022 Khan (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.
018:022 Maulana (Some) say: (They were) three, the fourth of them their dog; and (others) say: Five, the sixth of them their dog, making conjectures about the unseen. And (others) say: Seven, and the eighth of them their dog. Say: My Lord best knows their number -- none knows them but a few. So contend not in their matter but with an outward contention, and question not any of them concerning them.
018:022 Pickthal (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is Best Aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.
018:022 Rashad Some would say, "They were three; their dog being the fourth," while others would say, "Five; the sixth being their dog," as they guessed. Others said, "Seven," and the eighth was their dog. Say, "My Lord is the best knower of their number." Only a few knew the correct number. Therefore, do not argue with them; just go along with them. You need not consult anyone about this.
018:022 Sarwar (With regard to the number of the youths) some say, "There were three and the dog was the fourth one," Others say, "There were five and the dog was the sixth one." In reality, they are just feeling around in the dark. Still some of them say, "There were seven and the dog was the eighth one." (Muhammad), say, "My Lord has the best knowledge of their number. You know very little about it." Do not insist on arguing with them, but merely tell them the story as it has been revealed to you and do not ask anyone about them.
018:022 Shakir (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.
018:022 Sherali Some say, `They were three, the fourth of them was their dog;' and others say, `They were five, the sixth of them was their dog,' guessing at random. And yet others say, `They were seven, the eighth of them was their dog.' Say, `My Lord knows best their correct number. None knows them except a few.' So argue not concerning them except with unanswerable arguments, nor seek information concerning them from anyone of them.
018:022 Yusufali (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.
018:023
018:023 Section 4: The Qur’an as a Guidance
018:023 Khan And never say of anything, "I shall do such and such thing tomorrow."
018:023 Maulana And say not of anything: I will do that to-morrow,
018:023 Pickthal And say not of anything: Lo! I shall do that tomorrow,
018:023 Rashad You shall not say that you will do anything in the future,
018:023 Sarwar Never say of something, "I shall do it tomorrow,"
018:023 Shakir And do not say of anything: Surely I will do it tomorrow,
018:023 Sherali And say not of anything, `I shall do that tomorrow,'
018:023 Yusufali Nor say of anything, "I shall be sure to do so and so tomorrow"-

018:024	
018:024 Khan	Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."
018:024 Maulana	Unless Allah please. And remember thy Lord when thou forgettest and say: Maybe my Lord will guide me to a nearer course to the right than this.
018:024 Pickthal	Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.
018:024 Rashad	without saying, "GOD willing." If you forget to do this, you must immediately remember your Lord and say, "May my Lord guide me to do better next time."
018:024 Sarwar	without adding, "if God wills." Recall your Lord if you forget to do something. Say, "I hope that my Lord will provide me better guidance."
018:024 Shakir	Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.
018:024 Sherali	Unless ALLAH should will. And remember thy Lord when thou forgetest and say, `I hope my Lord will guide me to what is even nearer than this to the right path.'
018:024 Yusufali	Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road.”
018:025	
018:025 Khan	And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).
018:025 Maulana	And they remained in their cave three hundred years, and they add nine.
018:025 Pickthal	And (it is said) they tarried in their Cave three hundred years and add nine.
018:025 Rashad	They stayed in their cave three hundred years, increased by nine.
018:025 Sarwar	They, in fact, stayed in the cave for three hundred plus nine further years.
018:025 Shakir	And they remained in their cave three hundred years and (some) add (another) nine.
018:025 Sherali	And they stayed in their Cave three hundred years and to that they added nine.
018:025 Yusufali	So they stayed in their Cave three hundred years, and (some) add nine (more)
018:026	
018:026 Khan	Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."
018:026 Maulana	Say: Allah knows best how long they remained. His is the unseen of the heavens and the earth. How clear His sight and His hearing! There is no guardian for them beside Him, and He associates none in His judgment.
018:026 Pickthal	Say: Allah is Best Aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His government.
018:026 Rashad	Say, "GOD is the best knower of how long they stayed there." He knows all secrets in the heavens and the earth. By His grace you can see; by His grace you can hear. There is none beside Him as Lord and Master, and He never permits any partners to share in His kingship.
018:026 Sarwar	(Muhammad), say, "God knows best how long they stayed there; to Him belongs the unseen of both the heavens and the earth. How clear is His sight and how keen His hearing! No one other than Him is their guardian and no one shares His Judgment.
018:026 Shakir	Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.
018:026 Sherali	Say, `ALLAH knows best how long they tarried.' To HIM belong the secrets of the heavens and the earth. How Seeing is HE, and how Hearing ! They have no helper beside HIM, and HE does not let anyone share in HIS judgment.
018:026 Yusufali	Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.
018:027	
018:027 Khan	And recite what has been revealed to you (O Muhammad SAW) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
018:027 Maulana	And recite that which has been revealed to thee of the Book of thy Lord. There is none who can alter His words. And thou wilt find no refuge beside Him.
018:027 Pickthal	And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.
018:027 Rashad	You shall recite what is revealed to you of your Lord's scripture. Nothing shall abrogate His words, and you shall not find any other source beside it.
018:027 Sarwar	Read whatever is revealed to you from the Book of your Lord. No one can change His words and you can never find any refuge other than Him.
018:027 Shakir	And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.
018:027 Sherali	And recite what has been revealed to thee of the Book of thy Lord. There is none who can change HIS words, and thou wilt find no refuge beside HIM.
018:027 Yusufali	And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.

018:028
018:028 Khan And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.
018:028 Maulana And keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds.
018:028 Pickthal Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.
018:028 Rashad You shall force yourself to be with those who worship their Lord day and night, seeking Him alone. Do not turn your eyes away from them, seeking the vanities of this world. Nor shall you obey one whose heart we rendered oblivious to our message; one who pursues his own desires, and whose priorities are confused.
018:028 Sarwar Be patient with those who worship their Lord in the mornings and evenings to seek His pleasure. Do not overlook them to seek the worldly pleasures. Do not obey those whom We have caused to neglect Us and instead follow their own desires beyond all limits.
018:028 Shakir And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.
018:028 Sherali And keep thyself attached to those who call on their Lord morning and evening, seeking HIS pleasure; and let not thine eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart WE have made heedless of OUR remembrance and who follows his low desires, and his case exceeds all legitimate bounds.
018:028 Yusufali And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.
018:029
018:029 Khan And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong- doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!
018:029 Maulana And say: The Truth is from your Lord; so let him who please believe, and let him who please disbelieve. Surely We have prepared for the iniquitous a Fire, and enclosure of which will encompass them. And if they cry for water, they are given water like molten brass, scalding their faces. Evil the drink! And ill the resting-place!
018:029 Pickthal Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!
018:029 Rashad Proclaim: "This is the truth from your Lord," then whoever wills let him believe, and whoever wills let him disbelieve. We have prepared for the transgressors a fire that will completely surround them. When they scream for help, they will be given a liquid like concentrated acid that scalds the faces. What a miserable drink! What a miserable destiny!
018:029 Sarwar Say," Truth comes from your Lord. Let people have faith or disbelieve as they chose." For the unjust We have prepared a fire which will engulf them with its (flames). Whenever they cry for help they will be answered with water as hot as molted brass which will scald their faces. How terrible is such a drink and such a resting place!
018:029 Shakir And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.
018:029 Sherali And say, `It is the truth from your Lord; wherefore let him who will, believe, and let him, who will, disbelieve.' Verily, WE have prepared for the wrongdoers a fire whose flaming canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which would scale their faces. How dreadful the drink and how evil the resting place !
018:029 Yusufali Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!
018:030
018:030 Khan Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.
018:030 Maulana As for those who believe and do good, We waste not the reward of him who does a good work.
018:030 Pickthal Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.
018:030 Rashad As for those who believe and lead a righteous life, we never fail to recompense those who work righteousness.
018:030 Sarwar The righteously striving believers should know that We do not neglect the reward of those who do good deeds.
018:030 Shakir Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.
018:030 Sherali Verily, those who believe and do good works - surely WE suffer not the reward of those who do good works to be lost.
018:030 Yusufali As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.

018:031
018:031 Khan These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaqa (dwelling, resting place, etc.)!
018:031 Maulana These it is for whom are Gardens of perpetuity wherein flow rivers; they are adorned therein with bracelets of gold, and they wear green robes of fine silk and thick brocade, reclining therein on raised couches. Excellent the recompense! And goodly the resting-place!
018:031 Pickthal As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place!
018:031 Rashad They have deserved gardens of Eden wherein rivers flow. They will be adorned therein with bracelets of gold, and will wear clothes of green silk and velvet, and will rest on comfortable furnishings. What a wonderful reward; what a wonderful abode!
018:031 Sarwar They will be admitted to the gardens of Eden wherein streams flow. They will rest on soft couches, decked with bracelets of gold and clothed in green silk garments and shining brocade. How blissful is such a reward and resting place!
018:031 Shakir These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.
018:031 Sherali It is these who will have Gardens of Eternity underneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest !
018:031 Yusufali For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!
018:032
018:032 Section 5: A Parable
018:032 Khan And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).
018:032 Maulana And set forth to them the parable of two men -- for one of them We made two gardens of grape-vines, and We surrounded them with date-palms, and between them We made corn-fields.
018:032 Pickthal Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.
018:032 Rashad Cite for them the example of two men: we gave one of them two gardens of grapes, surrounded by date palms, and placed other crops between them.
018:032 Sarwar (Muhammad), tell them the parable of the two men. To one of them We had given two gardens of vines surrounded by the palm trees with a piece of farm land between them
018:032 Shakir And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.
018:032 Sherali And set forth for them the parable of two men - one of them WE provided with two gardens of grapes and surrounded them with date-palms, and between the two WE placed cornfields.
018:032 Yusufali Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.
018:033
018:033 Khan Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
018:033 Maulana Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to gush forth in their midst,
018:033 Pickthal Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.
018:033 Rashad Both gardens produced their crops on time, and generously, for we caused a river to run through them.
018:033 Sarwar and a stream flowing through the middle of the gardens.
018:033 Shakir Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,
018:033 Sherali Each of the gardens yielded its fruits in abundance and failed not the least therein. And in between the two WE caused a stream to flow.
018:033 Yusufali Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.
018:034
018:034 Khan And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men."
018:034 Maulana And he had fruit. So he said to his companion, while he argued with him: I have greater wealth than thou, and am mightier in followers.
018:034 Pickthal And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.
018:034 Rashad Once, after harvesting, he boastfully told his friend: "I am far more prosperous than you, and I command more respect from the people."
018:034 Sarwar Both gardens would yield fruits to their fullest capacity. Whatever was produced belonged to him. To his friend he exclaimed, "I have more wealth and greater man-power than you."
018:034 Shakir And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.
018:034 Sherali And he had fruit in abundance. And he said to his companion boastfully, arguing with him, `I am richer than thou in wealth and stronger in respect of men.'
018:034 Yusufali (Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."
018:035
018:035 Khan And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.
018:035 Maulana And he went into his garden, while he was unjust to himself. He said: I think not that this will ever perish,
018:035 Pickthal And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.
018:035 Rashad When he entered his garden, he wronged his soul by saying, "I do not think that this will ever end.
018:035 Sarwar He unjustly entered his garden and said, "I do not think this (property) will ever perish
018:035 Shakir And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish
018:035 Sherali And he entered his garden while he was wronging his soul. He said, `I do not think that this will ever perish;
018:035 Yusufali He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish,

018:036
018:036 Khan "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
018:036 Maulana And I think not the Hour will come; and even if I am returned to my Lord, I will certainly find a returning-place better than this.
018:036 Pickthal I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.
018:036 Rashad "Moreover, I think this is it; I do not think that the Hour (the Hereafter) will ever come to pass. Even if I am returned to my Lord, I will (be clever enough to) possess an even better one over there."
018:036 Sarwar nor do I think that there will be a Day of Judgment. Even if I shall be brought before my Lord, I certainly deserve to have a better place than this."
018:036 Shakir And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.
018:036 Sherali `And I do not think the promised Hour will ever come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.'
018:036 Yusufali "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."
018:037
018:037 Khan His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?
018:037 Maulana His companion said to him, while arguing with him: Disbelievest thou in Him Who created thee of dust, then of a small life-germ, then he made thee a perfect man?
018:037 Pickthal His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?
018:037 Rashad His friend said to him, as he debated with him, "Have you disbelieved in the One who created you from dust, then from a tiny drop, then perfected you into a man?
018:037 Sarwar His friend said to him, "How can you disbelieve in the One who turned clay into sperm out of which He created you?.
018:037 Shakir His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?
018:037 Sherali His companion said to him while he was arguing with him, `Dost thou not believe in HIM who created thee first from dust, then fashioned thee into a perfect man?
018:037 Yusufali His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?
018:038
018:038 Khan "But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord.
018:038 Maulana But as for me, He, Allah, is my Lord, and I associate none with my Lord.
018:038 Pickthal But He is Allah, my Lord, and I ascribe unto my Lord no partner.
018:038 Rashad "As for me, GOD is my Lord, and I will never set up any other god besides my Lord.
018:038 Sarwar I believe that He is God my Lord and I do not consider anything equal to Him."
018:038 Shakir But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.
018:038 Sherali `But as for me, I believe that ALLAH alone is my Lord, and I will not associate anyone with my Lord;
018:038 Yusufali "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.
018:039
018:039 Khan It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah '. If you see me less than you in wealth, and children.
018:039 Maulana And wherefore didst thou not say, when thou enteredst thy garden: It is as Allah has pleased -- there is no power save in Allah? If thou consider me as less than thee in wealth and children --
018:039 Pickthal If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,
018:039 Rashad "When you entered your garden, you should have said, `This is what GOD has given me (Maa Shaa Allah). No one possesses power except GOD (La Quwwata Ellaa Bellaah).' You may see that I possess less money and less children than you.
018:039 Sarwar When entering your garden, you should have said, "This is what God willed; All Power belongs to Him. Even if you consider me inferior to yourself in wealth and offspring,
018:039 Shakir And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,
018:039 Sherali `And why didst thou not say when thou didst enter thy garden, `Only that which ALLAH wills comes to pass. There is no power save in ALLAH,' if thou seest me as less than thyself in riches and offspring;
018:039 Yusufali "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,
018:040
018:040 Khan "It may be that my Lord will give me something better than your garden, and will send on it Husban (torment, bolt, etc.) from the sky, then it will be a slippery earth.
018:040 Maulana Then maybe my Lord will give me better than thy garden, and will send on (thine) a reckoning from heaven so that it is dust without plant:
018:040 Pickthal Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,
018:040 Rashad "My Lord may grant me better than your garden. He may send a violent storm from the sky that wipes out your garden, leaving it completely barren.
018:040 Sarwar perhaps my Lord will give me a garden better than yours and strike your garden with a thunderbolt from the sky to turn it into a barren ground,
018:040 Shakir Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,
018:040 Sherali `It may be, my Lord will grant me something better than thy garden, and will send on thy garden a thunderbolt from heaven so that it will become bare slippery ground;
018:040 Yusufali "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-

018:041
018:041 Khan "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
018:041 Maulana Or its water will sink down into the ground, so that thou art unable to find it.
018:041 Pickthal Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.
018:041 Rashad "Or, its water may sink deeper, out of your reach."
018:041 Sarwar or cause the streams in your garden to disappear under the ground such that you will never be able to find them.
018:041 Shakir Or its waters should sink down into the ground so that you are unable to find it.
018:041 Sherali `Or its water will dry up so that thou wilt not be able to find it.'
018:041 Yusufali "Or the water of the garden will run off underground so that thou wilt never be able to find it."
018:042
018:042 Khan So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!"
018:042 Maulana And his fruit was destroyed; so he began to wring his hands for what he had spent on it, while it lay waste, its roofs fallen down, and he said: Ah me! would that I had ascribed no partners to my Lord!
018:042 Pickthal And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!
018:042 Rashad Indeed, his crops were wiped out, and he ended up sorrowful, lamenting what he had spent on it in vain, as his property lay barren. He finally said, "I wish I never set up my property as a god beside my Lord."
018:042 Sarwar (Sure enough the rich person's) fruits were all destroyed and he began to wring his hands in grief for all that he had invested in his garden. He found his garden tumbled to its trellises and said, "Would that I had not considered anything equal to my Lord".
018:042 Shakir And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord.
018:042 Sherali And his fruit was totally destroyed, and he began to wring his hands bewailing all that he had spent on it, and it had fallen down on its trellises. And he said, `Would that I had not associated anyone with my Lord !
018:042 Yusufali So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"
018:043
018:043 Khan And he had no group of men to help him against Allah, nor could he defend or save himself.
018:043 Maulana And he had no host to help him against Allah, nor could he defend himself.
018:043 Pickthal And he had no troop of men to help him as against Allah, nor could he save himself.
018:043 Rashad No force on earth could have helped him against GOD, nor was it possible for him to receive any help.
018:043 Sarwar He had no one besides God to help him, nor could he himself achieve any success.
018:043 Shakir And he had no host to help him besides Allah nor could he defend himself.
018:043 Sherali And he had no party to help him against ALLAH, nor was he able to defend himself.
018:043 Yusufali Nor had he numbers to help him against Allah, nor was he able to deliver himself.
018:044
018:044 Khan There (on the Day of Resurrection), Al-Walayah (the protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha ill-Allah none has the right to be worshipped but Allah).
018:044 Maulana Thus protection is only Allah's, the true One. He is Best to reward and Best in requiting.
018:044 Pickthal In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.
018:044 Rashad That is because the only true Lord and master is GOD; He provides the best recompense, and with Him is the best destiny.
018:044 Sarwar In such helplessness, the human being realizes that it is God who is the true Guardian and His rewards and recompense are the best.
018:044 Shakir Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.
018:044 Sherali In such a case protection comes only from ALLAH, the True. He is Best in rewarding and Best in respect of the final outcome.
018:044 Yusufali There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.
018:045
018:045 Section 6: The Guilty are brought to Judgment
018:045 Khan And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything.
018:045 Maulana And set forth to them the parable of the life of this world as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things.
018:045 Pickthal And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.
018:045 Rashad Cite for them the example of this life as water that we send down from the sky to produce plants of the earth, then they turn into hay that is blown away by the wind. GOD is able to do all things.
018:045 Sarwar (Muhammad), tell them, "The worldly life resembles the (seasonal) plants that blossom by the help of the water which God sends from the sky. After a short time all of them fade away and the winds scatter them (and turns them into dust). God has power over all things.
018:045 Shakir And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.
018:045 Sherali And set forth for them the similitude of the life of this world. It is like water which WE send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter, and ALLAH has full power over everything.
018:045 Yusufali Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

018:046
018:046 Khan Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.
018:046 Maulana Wealth and children are an adornment of the life of this world; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope.
018:046 Pickthal Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.
018:046 Rashad Money and children are the joys of this life, but the righteous works provide an eternal recompense from your Lord, and a far better hope.
018:046 Sarwar Children and property are the ornaments of the worldly life, but for deeds which continually produce virtue one can obtain better rewards from God and have greater hope in Him.
018:046 Shakir Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.
018:046 Sherali Wealth and children are ornaments of the life of this world. But enduring good works are better in the sight of thy Lord in respect of immediate reward, and better in respect of future hope.
018:046 Yusufali Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.
018:047
018:047 Khan And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
018:047 Maulana And the day when We cause the mountains to pass away, and thou seest the earth a levelled plain and We gather them together and leave none of them behind.
018:047 Pickthal And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.
018:047 Rashad The day will come when we wipe out the mountains, and you will see the earth barren. We will summon them all, not leaving out a single one of them.
018:047 Sarwar On the day when We will cause the mountains to travel around and the earth to turn into a levelled plain, We will also bring all human beings together. No one will be left behind.
018:047 Shakir And the day on which We will cause the mountains to pass away and you will see the earth a levelled plain and We will gather them and leave not any one of them behind.
018:047 Sherali And bethink of the day when WE shall remove the mountains and thou wilt see the nations of the earth march forth against one another and WE shall gather them all together and shall not leave any one of them behind.
018:047 Yusufali One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.
018:048
018:048 Khan And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
018:048 Maulana And they are brought before thy Lord in ranks. Now certainly you have come to Us as We created you at first. Nay, you thought that We had not made an appointment for you.
018:048 Pickthal And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.
018:048 Rashad They will be presented before your Lord in a row. You have come to us as individuals, just as we created you initially. Indeed, this is what you claimed will never happen.
018:048 Sarwar They will all be lined up in the presence of your Lord who will tell them, "Despite your belief that there would never be a Day of Judgment, all of you are brought in Our presence just as though We had created you for the first time. You believed that our promise could never come true."
018:048 Shakir And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.
018:048 Sherali And they will be presented to thy Lord standing in rows; and it will be said to them, `Now have you come to US as WE created you at first. But you thought that WE would not appoint a time for the fulfillment of OUR promise to you.'
018:048 Yusufali And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!":
018:049
018:049 Khan And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
018:049 Maulana And the book is placed, and thou seest the guilty fearing for what is in it, and they say: O woe to us! what a book is this! It leaves out neither a small thing nor a great one, but numbers them (all), and they find what they did confronting them. And thy Lord wrongs not any one.
018:049 Pickthal And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.
018:049 Rashad The record will be shown, and you will see the guilty fearful of its contents. They will say, "Woe to us. How come this book leaves nothing, small or large, without counting it?" They will find everything they had done brought forth. Your Lord is never unjust towards anyone.
018:049 Sarwar When the record of every one's deeds is placed before him, you will see the criminals terrified from what the record contains. They will say, "Woe to us! What kind of record is this that has missed nothing small or great?" They will find whatever they have done right before their very eyes. Your Lord is not unjust to any one.
018:049 Shakir And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.
018:049 Sherali And the Book of their deeds will be placed before them, and thou wilt see the guilty ones fearful at what is therein; and they will say, `O woe to us ! What kind of Book is this ! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting them, and thy Lord does not wrong anyone.
018:049 Yusufali And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.

018:050
018:050 Section 7: Their Helplessness
018:050 Khan And (remember) when We said to the angels;"Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc).
018:050 Maulana And when We said to the angels: Make submission to Adam, they submitted except Iblis. He was of the jinn, so he transgressed the commandment of his Lord. Will you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust.
018:050 Pickthal And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.
018:050 Rashad We said to the angels, "Fall prostrate before Adam." They fell prostrate, except Satan. He became a jinn, for he disobeyed the order of His Lord. Will you choose him and his descendants as lords instead of Me, even though they are your enemies? What a miserable substitute!
018:050 Sarwar When We told the angels to prostrate before Adam they all obeyed except Iblis. He was a jinn and he sinned against the command of his Lord. Why do you (people) obey him and his offspring instead of Me, even though they are your enemies? How terrible will be the recompense that the wrong doers will receive!
018:050 Shakir And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.
018:050 Sherali And call to mind the time when WE said to the angels, `Submit to Adam,' and they all submitted but Iblis did not. HE was one of the jinn; and he disobeyed the command of his Lord. Will you than take him and his offspring for friends instead of ME while they are your enemies? Evil is the exchange for the wrongdoers.
018:050 Yusufali Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!
018:051
018:051 Khan I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allah) to take the misleaders as helpers.
018:051 Maulana I made them not to witness the creation of the heavens and the earth, nor their own creation. Nor could I take those who mislead for aiders.
018:051 Pickthal I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.
018:051 Rashad I never permitted them to witness the creation of the heavens and the earth, nor the creation of themselves. Nor do I permit the wicked to work in My kingdom.
018:051 Sarwar I did not call (the unjust) to witness the creation of the heavens and earth nor to witness their own creation nor did I want to be helped by those who lead people astray.
018:051 Shakir I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.
018:051 Sherali I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead people astray.
018:051 Yusufali I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for helpers such as Me to take as lead (men) astray!
018:052
018:052 Khan And (remember) the Day He will say:"Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put Maubiqa (a barrier, or enmity, or destruction, or a valley in Hell) between them.
018:052 Maulana And one day He will say: Call on those whom you considered to be My partners. So they will call on them, but they will not answer them, and We shall cause a separation between them.
018:052 Pickthal And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.
018:052 Rashad The day will come when He says, "Call upon My partners, whom you claimed to be gods beside Me," they will call on them, but they will not respond to them. An insurmountable barrier will separate them from each other.
018:052 Sarwar On the day when God asks the idolators to seek help from their idols, they will call their idols for help. But the idols will not answer them; We shall separate the two parties from each other by a destructive gulf.
018:052 Shakir And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.
018:052 Sherali And remember the day when HE will say to them, `Call those whom you deemed to be MY partners.' Then will they call on them, but they will not answer them; and WE shall place a barrier between them.
018:052 Yusufali One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.
018:053
018:053 Khan And the Mujrimun (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
018:053 Maulana And the guilty will see the Fire, and know that they are about to fall into it, and they will find no escape from it.
018:053 Pickthal And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.
018:053 Rashad The guilty will see Hell, and will realize that they will fall into it. They will have no escape therefrom.
018:053 Sarwar When the criminals see hell fire, they will have no doubt about falling (headlong) therein, nor of finding anyone to save them.
018:053 Shakir And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.
018:053 Sherali And the guilty shall see the fire and realize that they are going to fall therein; and they shall find no escape therefrom.
018:053 Yusufali And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

018:054
018:054 Section 8: Warning is disregarded
018:054 Khan And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.
018:054 Maulana And certainly We have made distinct in this Qur'an for mankind every kind of description; and man is in most things contentious.
018:054 Pickthal And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.
018:054 Rashad We have cited in this Quran every kind of example, but the human being is the most argumentative creature.
018:054 Sarwar We have given various examples in this Quran for people to learn a lesson, but the human being is the most contentious creature.
018:054 Shakir And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.
018:054 Sherali And, surely, WE have explained in various ways in this Qur'an for the good of mankind all manner of similitudes, but of all things man is most contentious.
018:054 Yusufali We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.
018:055
018:055 Khan And nothing prevents men from believing, now when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?
018:055 Maulana And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to overtake them, or that the chastisement should confront them.
018:055 Pickthal And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.
018:055 Rashad Nothing prevented the people from believing, when the guidance came to them, and from seeking the forgiveness of their Lord, except that they demanded to see the same (kind of miracles) as the previous generations, or challenged to see the retribution beforehand.
018:055 Sarwar What prevents people from having faith when guidance comes to them or from asking for forgiveness from their Lord before they face the kind of torment that the ancient people experienced or a new form of torment.
018:055 Shakir And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.
018:055 Sherali And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that they wait for the fate of the ancients to overtake them or that punishment should come upon them face to face.
018:055 Yusufali And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?
018:056
018:056 Khan And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!
018:056 Maulana And We send not messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to weaken thereby the Truth, and they take My messages and the warning for a mockery.
018:056 Pickthal We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.
018:056 Rashad We only send the messengers as simply deliverers of good news, as well as warners. Those who disbelieve argue with falsehood to defeat the truth, and they take My proofs and warnings in vain.
018:056 Sarwar The only reason for Our sending the Messengers is to give the human being the glad news of Our mercy and to warn him about Our wrath. The disbelievers argue by false means to refute the Truth. They mock My miracles and warnings.
018:056 Shakir And We do not send messengers but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.
018:056 Sherali And WE sent not the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve content by means of falsehood that they may rebut the truth thereby. And they take MY Signs and what they are warned of only a jest.
018:056 Yusufali We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!
018:057
018:057 Khan And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided.
018:057 Maulana And who is more unjust than he who is reminded of the messages of his Lord, then he turns away from them and forgets what his hands have sent before? Surely We have placed veils over their hearts, lest they understand it, and a deafness in their ears. And if thou call them to the guidance, they will even then never follow the right course.
018:057 Pickthal And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.
018:057 Rashad Who are more evil than those who are reminded of their Lord's proofs, then disregard them, without realizing what they are doing. Consequently, we place shields on their hearts to prevent them from understanding it (the Quran), and deafness in their ears. Thus, no matter what you do to guide them, they can never ever be guided.
018:057 Sarwar Who are more unjust than those who are reminded of the revelations of their Lord but have disregarded them and have forgotten their deeds? We have veiled their hearts and sealed their ears so that they cannot understand. Even if you call them to the right path, they will never accept guidance.
018:057 Shakir And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.
018:057 Sherali And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, WE have placed veils over their hearts that they understand it not and in their ears a deafness. And if thou call them to guidance, they will never accept t.
018:057 Yusufali And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.

018:058
018:058 Khan And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.
018:058 Maulana And thy Lord is Forgiving, Full of Mercy. Were He to punish them what they earn, He would certainly hasten the chastisement for them. But for them there is an appointed time from which they will find no refuge.
018:058 Pickthal Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.
018:058 Rashad Yet, your Lord is the Forgiver, full of mercy. If He called them to account for their deeds, He would annihilate them right there and then. Instead, He gives them a respite until a specific, predetermined time; then they can never escape.
018:058 Sarwar Your Lord is All-forgiving and All-merciful. Had He wanted to punish them for their sins, He would have been prompt to torment them. For their punishment there is an appointed time, after which there will be no way for them to escape.
018:058 Shakir And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.
018:058 Sherali And thy Lord is Most Forgiving, Lord of Mercy. If HE were to seize them for what they have earned, then surely HE would have hastened the punishment for them. But they have an appointed time from which they will find no refuge
018:058 Yusufali But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge.
018:059
018:059 Khan And these towns (population, 'Ad, Thamud, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.
018:059 Maulana And these towns -- We destroyed them when they did wrong. And We have appointed a time for their destruction.
018:059 Pickthal And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.
018:059 Rashad Many a community we annihilated because of their transgressions; we designated a specific time for their annihilation.
018:059 Sarwar We only destroyed the inhabitants of certain towns when they had committed injustice and did not repent before Our deadline.
018:059 Shakir And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.
018:059 Sherali And these towns - WE destroyed them when they committed iniquities. And WE appointed a time for their destruction.
018:059 Yusufali Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.
018:060
018:060 Section 9: Moses travels in Search of Knowledge
018:060 Khan And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."
018:060 Maulana And when Moses said to his servant: I will not cease until I reach the junction of the two rivers, otherwise I will go on for years.
018:060 Pickthal And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.
018:060 Rashad Moses said to his servant, "I will not rest until I reach the point where the two rivers meet, no matter how long it takes."
018:060 Sarwar (Consider) when Moses said to his young companion, "I shall continue travelling until I reach the junction of the two seas or have travelled for many years".
018:060 Shakir And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.
018:060 Sherali And remember the time when Moses said to his young companion, `I will not cease pursuing my course until I reach the junction of the two seas, though I may have to journey on for ages.
018:060 Yusufali Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."
018:061
018:061 Khan But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
018:061 Maulana So when they reached the junction of the two (rivers), they forgot their fish, and it took its way into the river, being free.
018:061 Pickthal And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.
018:061 Rashad When they reached the point where they met, they forgot their fish, and it found its way back to the river, sneakily.
018:061 Sarwar When they reached the junction of the two seas they found out that they had forgotten all about the fish (which they had carried for food). The fish found its way into the sea.
018:061 Shakir So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.
018:061 Sherali But when they reached the place where the two seas met, they forgot their fish and it made its way into the sea going away quickly.
018:061 Yusufali But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.
018:062
018:062 Khan So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy- servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
018:062 Maulana But when they had gone further, he said to his servant: Bring to us our morning meal, certainly we have found fatigue in this our journey.
018:062 Pickthal And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
018:062 Rashad After they passed that point, he said to his servant, "Let us have lunch. All this traveling has thoroughly exhausted us."
018:062 Sarwar Moses asked his young companion when they crossed this point, "Bring us our food; the journey has made us tired."
018:062 Shakir But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.
018:062 Sherali And when they had gone beyond that place, he said to his young companion, `Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'
018:062 Yusufali When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

018:063
018:063 Khan He said:"Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
018:063 Maulana He said: Sawest thou when we took refuge on the rock, I forgot the fish, and none but the devil made me forget to speak of it, and it took its way into the river; what a wonder!
018:063 Pickthal He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.
018:063 Rashad He said, "Remember when we sat by the rock back there? I paid no attention to the fish. It was the devil who made me forget it, and it found its way back to the river, strangely."
018:063 Sarwar His companion replied, "Do you remember the rock on which we took rest? Satan made me forget to mention to you the story of the fish and how it miraculously made its way into the sea.
018:063 Shakir He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!
018:063 Sherali He replied, `Didst thou see, when we betook ourselves to the rock for rest and I forgot the fish - and none but Satan caused me to forget to mention it to thee - it took its way into the sea in a marvelous manner?
018:063 Yusufali He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"
018:064
018:064 Khan [Musa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
018:064 Maulana He said: This is what we sought for. So they returned retracing their footsteps.
018:064 Pickthal He said: This is that which we have been seeking. So they retraced their steps again.
018:064 Rashad (Moses) said, "That was the place we were looking for." They traced their steps back.
018:064 Sarwar Moses said, "That is exactly what we are seeking. They followed their own foot prints back (to the rock)."
018:064 Shakir He said: This is what we sought for; so they returned retracing their footsteps.
018:064 Sherali He said, `That is what we have been seeking.' So they both returned, retracing their footsteps.
018:064 Yusufali Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).
018:065
018:065 Khan Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
018:065 Maulana Then they found one of Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.
018:065 Pickthal Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.
018:065 Rashad They found one of our servants, whom we blessed with mercy, and bestowed upon him from our own knowledge.
018:065 Sarwar There they met one of Our servants who had received blessings and knowledge from Us.
018:065 Shakir Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.
018:065 Sherali Then they found a servant of OURS, upon whom WE had bestowed mercy from US, and whom WE had taught knowledge from Ourselves.
018:065 Yusufali So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.
018:066
018:066 Khan Musa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"
018:066 Maulana Moses said to him: May I follow thee that thou mayest teach me of the good thou hast been taught?
018:066 Pickthal Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?
018:066 Rashad Moses said to him, "Can I follow you, that you may teach me some of the knowledge and the guidance bestowed upon you?"
018:066 Sarwar Moses asked him, "Can I follow you so that you would teach me the guidance that you have received?".
018:066 Shakir Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?
018:066 Sherali Moses said to him, `May I follow thee on condition that thou teach me some of the guidance which thou hast been taught?'
018:066 Yusufali Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"
018:067
018:067 Khan He (Khidr) said: "Verily! You will not be able to have patience with me!
018:067 Maulana He said: Thou canst not have patience with me.
018:067 Pickthal He said: Lo! thou canst not bear with me.
018:067 Rashad He said, "You cannot stand to be with me.
018:067 Sarwar He replied, "You will not be able to have patience with me.
018:067 Shakir He said: Surely you cannot have patience with me
018:067 Sherali He replied, `Thou canst not have patience with me;
018:067 Yusufali (The other) said: "Verily thou wilt not be able to have patience with me!"
018:068
018:068 Khan "And how can you have patience about a thing which you know not?"
018:068 Maulana And how canst thou have patience in that whereof thou hast not a comprehensive knowledge?
018:068 Pickthal How canst thou bear with that whereof thou canst not compass any knowledge?
018:068 Rashad "How can you stand that which you do not comprehend?"
018:068 Sarwar "How can you remain patient with that which you do not fully understand?"
018:068 Shakir And how can you have patience in that of which you have not got a comprehensive knowledge?
018:068 Sherali `And how can thou have patience about the things the knowledge of which thou comprehendest not?'
018:068 Yusufali "And how canst thou have patience about things about which thy understanding is not complete?"
018:069
018:069 Khan Musa (Moses) said: "If Allah will, you will find me patient, and I will not disobey you in aught."
018:069 Maulana He said: If Allah please, thou wilt find me patient, nor shall I disobey thee in aught.
018:069 Pickthal He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.
018:069 Rashad He said, "You will find me, GOD willing, patient. I will not disobey any command you give me."
018:069 Sarwar Moses said, "If God wishes, you will find me patient and I shall not disobey any of your orders."
018:069 Shakir He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.
018:069 Sherali He said, `Thou wilt find me, if ALLAH please, patient and I shall not disobey any command of thine.'
018:069 Yusufali Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

018:070
018:070 Khan He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."
018:070 Maulana He said: If thou wouldst follow me, question me not about aught until I myself speak to thee about it.
018:070 Pickthal He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.
018:070 Rashad He said, "If you follow me, then you shall not ask me about anything, unless I choose to tell you about it."
018:070 Sarwar He said to Moses, "If you will follow me, do not ask me about anything until I tell you the story about it."
018:070 Shakir He said: If you would follow me, then do not question me about any thing until I myself speak to you about it
018:070 Sherali He said, `Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee about it.'
018:070 Yusufali The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."
018:071
018:071 Section 10: Moses travels in Search of Knowledge
018:071 Khan So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."
018:071 Maulana So they set out until, when they embarked in a boat, he made a hole in it. (Moses) said: Hast thou made a hole in it to drown its occupants? Thou has surely done a grievous thing.
018:071 Pickthal So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.
018:071 Rashad So they went. When they boarded a ship, he bore a hole in it. He said, "Did you bore a hole in it to drown its people? You have committed something terrible."
018:071 Sarwar They started their journey and some time latter they embarked in a boat in which he made a hole. Moses asked him, "Did you make the hole to drown the people on board? This is certainly very strange".
018:071 Shakir So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.
018:071 Sherali So they both set out till, when they embarked in a boat, he made a hole in it. Moses said, `Hast thou made a hole in it to drown those who are in it? Surely, thou hast done a grievous thing.'
018:071 Yusufali So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"
018:072
018:072 Khan He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
018:072 Maulana He said: Did I not say that thou couldst not have patience with me?
018:072 Pickthal He said: Did I not tell thee that thou couldst not bear with me?
018:072 Rashad He said, "Did I not say that you cannot stand to be with me?"
018:072 Sarwar He said, "Did I not tell you that you would not be able to remain patient with me?".
018:072 Shakir He said: Did I not say that you will not be able to have patience with me?
018:072 Sherali He replied, `Did I not tell thee that thou canst not have patience with me?'
018:072 Yusufali He answered: "Did I not tell thee that thou canst have no patience with me?"
018:073
018:073 Khan [Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."
018:073 Maulana He said: Blame me not for what I forgot, and be not hard upon me for what I did.
018:073 Pickthal (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.
018:073 Rashad He said, "I am sorry. Do not punish me for my forgetfulness; do not be too harsh with me."
018:073 Sarwar Moses said, "Please, forgive my forgetfulness. Do not oblige me with what is difficult for me to endure."
018:073 Shakir He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.
018:073 Sherali Moses said, `Take me not to task for what I forgot and be not hard on me for this lapse of mine.'
018:073 Yusufali Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."
018:074
018:074 Khan Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!"
018:074 Maulana So they went on, until, when they met a boy, he slew him. (Moses) said: Hast thou slain an innocent person, not guilty of slaying another? Thou hast indeed done a horrible thing.
018:074 Pickthal So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.
018:074 Rashad So they went. When they met a young boy, he killed him. He said, "Why did you kill such an innocent person, who did not kill another person? You have committed something horrendous."
018:074 Sarwar They continued on their journey until they met a young boy whom he killed. Moses said, "How could you murder an innocent soul? This is certainly a horrible act".
018:074 Shakir So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.
018:074 Sherali So they journeyed on till when they met a young boy; he slew him. Moses said, `What ! hast thou slain an innocent person without his having slain anyone ! Surely, thou hast done a hideous thing.'
018:074 Yusufali Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"
018:075
018:075 Part 16.
018:075 Khan (Khidr) said: "Did I not tell you that you can have no patience with me?"
018:075 Maulana He said: Did I not say to thee that thou couldst not have patience with me?
018:075 Pickthal He said: Did I not tell thee that thou couldst not bear with me?
018:075 Rashad He said, "Did I not tell you that you cannot stand to be with me?"
018:075 Sarwar He responded, "Did I not tell you that you will not be able to remain patient with me?".
018:075 Shakir He said: Did I not say to you that you will not be able to have patience with me?
018:075 Sherali He replied, `Did I not tell thee that thou couldst never bear with me patiently?'
018:075 Yusufali He answered: "Did I not tell thee that thou canst have no patience with me?"

018:076
018:076 Khan [Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."
018:076 Maulana He said: If I ask thee about anything after this, keep not company with me. Thou wilt then indeed have found an excuse in my case.
018:076 Pickthal (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.
018:076 Rashad He said, "If I ask you about anything else, then do not keep me with you. You have seen enough apologies from me."
018:076 Sarwar Moses said, "If I ask you such questions again, abandon me; you will have enough reason to do so."
018:076 Shakir He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.
018:076 Sherali Moses said, `If I ask thee concerning anything after this, keep me not in thy company, for then thou shalt have got sufficient excuse from me.'
018:076 Yusufali (Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."
018:077
018:077 Khan Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!"
018:077 Maulana So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state, (Moses) said: If thou hadst wished, thou couldst have taken a recompense for it.
018:077 Pickthal So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.
018:077 Rashad So they went. When they reached a certain community, they asked the people for food, but they refused to host them. Soon, they found a wall about to collapse, and he fixed it. He said, "You could have demanded a wage for that!"
018:077 Sarwar They continued on their journey again until they reached a town. They asked the people there for food, but no one accepted them as their guests. They found there a wall of a house which was on the verge of tumbling to the ground. The companion of Moses repaired that wall. Moses said, "You should have received some money for your labor."
018:077 Shakir So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it.
018:077 Sherali So they went on till, when they came to the people of a town, they asked its people for food, but they refused to receive them as their guests. And they found therein a wall which was about to fall and he repaired it. Moses said, If thou hadst so desired, thou couldst have taken payment for it.'
018:077 Yusufali Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"
018:078
018:078 Khan (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
018:078 Maulana He said: This is the parting between me and thee. Now I will inform thee of the significance of that with which thou couldst not have patience.
018:078 Pickthal He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.
018:078 Rashad He said, "Now we have to part company. But I will explain to you everything you could not stand.
018:078 Sarwar He replied, "This is where we should depart from one another. I shall give an explanation to you for all that I have done for which you could not remain patient.
018:078 Shakir He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.
018:078 Sherali He said, `This is the parting of the ways between me and thee. I will tell thee the meaning of that which thou wast not able to bear with patience;
018:078 Yusufali He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.
018:079
018:079 Khan "As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.
018:079 Maulana As for the boat, it belonged to poor people working on the river, and I intended to damage it, for there was behind them a king who seized every boat by force.
018:079 Pickthal As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force.
018:079 Rashad "As for the ship, it belonged to poor fishermen, and I wanted to render it defective. There was a king coming after them, who was confiscating every ship, forcibly.
018:079 Sarwar "The boat belonged to some destitute people who were using it as a means of their living in the sea. The king had imposed a certain amount of tax on every undamaged boat. I damaged it so that they would not have to pay the tax.
018:079 Shakir As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.
018:079 Sherali `As for the boat, it belonged to certain poor people who worked on the sea and I desired to damage it, for there was behind them a king who seized every boat by force;
018:079 Yusufali "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.
018:080
018:080 Khan "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
018:080 Maulana And as for the boy, his parents were believers and We feared lest he should involve them in wrongdoing and disbelief.
018:080 Pickthal And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.
018:080 Rashad "As for the boy, his parents were good believers, and we saw that he was going to burden them with his transgression and disbelief.
018:080 Sarwar "The young boy had very faithful parents. We were afraid that out of love for him they would lose their faith in God and commit rebellion
018:080 Shakir And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:
018:080 Sherali `And as for the youth, his parents were believers, and we feared lest on growing up he should involve them into trouble through rebellion and disbelief;
018:080 Yusufali "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

018:081
018:081 Khan "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.
018:081 Maulana So We intended that their Lord might give them in his place one better in purity and nearer to mercy.
018:081 Pickthal And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
018:081 Rashad "We willed that your Lord substitute in his place another son; one who is better in righteousness and kindness.
018:081 Sarwar so We decided that their Lord should replace him by a better and more virtuous son.
018:081 Shakir So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.
018:081 Sherali `So we desired that their Lord should give them in exchange one better than he in purity and closer in filial affection;
018:081 Yusufali "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.
018:082
018:082 Khan "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
018:082 Maulana And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been a righteous man. So thy Lord intended that they should attain their maturity and take out their treasure -- a mercy from thy Lord -- and I did not do it of my own accord. This is the significance of that with which thou couldst not have patience.
018:082 Pickthal And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.
018:082 Rashad "As for the wall, it belonged to two orphan boys in the city. Under it, there was a treasure that belonged to them. Because their father was a righteous man, your Lord wanted them to grow up and attain full strength, then extract their treasure. Such is mercy from your Lord. I did none of that of my own volition. This is the explanation of the things you could not stand."
018:082 Sarwar "The tumbling wall belonged to two orphans in the town whose father was a righteous person. Underneath the wall there was a treasure that belonged to them. Your Lord wanted the orphans to find the treasure through the mercy of your Lord when they mature. I did not repair the wall out of my own desire. These were the explanations of my deeds about which you could not remain patient."
018:082 Shakir And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.
018:082 Sherali `And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous man, so thy Lord desired that they should reach their age of full strength and take out their treasure, as a mercy from thy Lord and I did it not of my own accord. This is the explanation of that which thou could not bear with patience.'
018:082 Yusufali "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."
018:083
018:083 Section 11: Dhu-l-qarnain and Gog and Magog
018:083 Khan And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
018:083 Maulana And they ask thee about Dhu-l-qarnain. Say: I will recite to you an account of him.
018:083 Pickthal They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.
018:083 Rashad They ask you about Zul-Qarnain. Say, "I will narrate to you some of his history."
018:083 Sarwar (Muhammad), they will ask you about Dhu 'l-Qarnayn. Say, "I shall tell you something about him".
018:083 Shakir And they ask you about Zulqarnain. Say: I will recite to you an account of him.
018:083 Sherali And they ask thee concerning Dhu'l Qarnain. Say, `I will recite to you something of his account.'
018:083 Yusufali They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."
018:084
018:084 Khan Verily, We established him in the earth, and We gave him the means of everything.
018:084 Maulana Truly We established him in the land and granted him means of access to everything;
018:084 Pickthal Lo! We made him strong in the land and gave him unto every thing a road.
018:084 Rashad We granted him authority on earth, and provided him with all kinds of means.
018:084 Sarwar We had given him great power in the land and all kinds of resources.
018:084 Shakir Surely We established him in the land and granted him means of access to every thing.
018:084 Sherali WE established him in the earth and gave him the means to achieve everything.
018:084 Yusufali Verily We established his power on earth, and We gave him the ways and the means to all ends.
018:085
018:085 Khan So he followed a way.
018:085 Maulana So he followed a course.
018:085 Pickthal And he followed a road
018:085 Rashad Then, he pursued one way.
018:085 Sarwar With these he traveled
018:085 Shakir So he followed a course.
018:085 Sherali The he followed a certain way.
018:085 Yusufali One (such) way he followed,

018:086
018:086 Khan Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
018:086 Maulana Until, when he reached the setting-place of the sun, he found it going down into a black sea, and found by it a people. We said: O Dhu-l-qarnain, either punish them or do them a benefit.
018:086 Pickthal Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.
018:086 Rashad When he reached the far west, he found the sun setting in a vast ocean, and found people there. We said, "O Zul-Qarnain, you can rule as you wish; either punish, or be kind to them."
018:086 Sarwar to the West where he found the sun setting into a warm source (spring) of water and a people living near by. We asked him, "Dhu 'l-Qarnayn, you may punish them or treat them with kindness?"
018:086 Shakir Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.
018:086 Sherali Until when he reached the setting-place of the sun, he found it setting as if in a pool of murky water, and near it he found a people. WE said, `O Dhu'l Qarnain, you may punish them, or treat them with kindness.'
018:086 Yusufali Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."
018:087
018:087 Khan He said: "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).
018:087 Maulana He said: As for him who is unjust, we shall chastise him, then he will be returned to his Lord, and He will chastise him with an exemplary chastisement.
018:087 Pickthal He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!
018:087 Rashad He said, "As for those who transgress, we will punish them; then, when they return to their Lord, He will commit them to more retribution.
018:087 Sarwar He replied, "I shall punish the unjust ones among them and then they will return to their Lord, who will punish them more sternly".
018:087 Shakir He said: As to him who is injust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:
018:087 Sherali He said, `As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, who will punish him with a dreadful punishment;
018:087 Yusufali He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).
018:088
018:088 Khan "But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul- Qarnain) shall speak unto him mild words (as instructions)."
018:088 Maulana And as for him who believes and does good, for him is a good reward, and We shall speak to him an easy word of Our command.
018:088 Pickthal But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.
018:088 Rashad "As for those who believe and lead a righteous life, they receive a good reward; we will treat them kindly."
018:088 Sarwar As for those who believe and do good, they will receive virtuous rewards and We will tell them to do only what they can.
018:088 Shakir And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.
018:088 Sherali `But as for him who believes and act righteously, he will have a good reward with his Lord, and We too shall speak to him easy words of Our command.'
018:088 Yusufali "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."
018:089
018:089 Khan Then he followed another way,
018:089 Maulana Then he followed a course.
018:089 Pickthal Then he followed a road
018:089 Rashad Then he pursued another way.
018:089 Sarwar He travelled again
018:089 Shakir Then he followed (another) course.
018:089 Sherali Then indeed he followed another way.
018:089 Yusufali Then followed he (another) way,
018:090
018:090 Khan Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.
018:090 Maulana Until, when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it --
018:090 Pickthal Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.
018:090 Rashad When he reached the far east, he found the sun rising on people who had nothing to shelter them from it.
018:090 Sarwar to the East where he found the sun rising upon a people whom We had exposed to its rays.
018:090 Shakir Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;
018:090 Sherali Until he reached the rising-place of the sun, he found it rising on a people for whom WE had made no shelter against it.
018:090 Yusufali Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.
018:091
018:091 Khan So (it was)! And We knew all about him (Dhul- Qarnain).
018:091 Maulana So it was. And We had full knowledge of what he had.
018:091 Pickthal So (it was). And We knew all concerning him.
018:091 Rashad Naturally, we were fully aware of everything he found out.
018:091 Sarwar This indeed was true. We knew all that he did there.
018:091 Shakir Even so! and We had a full knowledge of what he had.
018:091 Sherali Thus indeed it was. Verily, WE had full knowledge of all that he had with him.
018:091 Yusufali (He left them) as they were: We completely understood what was before him.

018:092
018:092 Khan Then he followed (another) way,
018:092 Maulana Then he followed a course.
018:092 Pickthal Then he followed a road
018:092 Rashad He then pursued another way.
018:092 Sarwar He travelled
018:092 Shakir Then he followed (another) course.
018:092 Sherali Then he followed another way.
018:092 Yusufali Then followed he (another) way,
018:093
018:093 Khan Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.
018:093 Maulana Until, when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a world.
018:093 Pickthal Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.
018:093 Rashad When he reached the valley between two palisades, he found people whose language was barely understandable.
018:093 Sarwar after this to the middle of two mountains where he found a people who could hardly understand a single word.
018:093 Shakir Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.
018:093 Sherali Until when he reached the open place between the two mountain mountains, he found, beneath them a people who could scarcely understand a word of what he said.
018:093 Yusufali Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.
018:094
018:094 Khan They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"
018:094 Maulana They said: O Dhu-l-qarnain, Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?
018:094 Pickthal They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?
018:094 Rashad They said, "O Zul-Qarnain, Gog and Magog are corruptors of the earth. Can we pay you to create a barrier between us and them?"
018:094 Sarwar They said, "Dhu 'l-Qarnayn, Gog and Magog are ravaging this land. Would you establish a barrier between us and them if we pay you a certain tax?".
018:094 Shakir They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them
018:094 Sherali They said, `O Dhu'l Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay tribute on condition that thou set up a barrier between us and them?'
018:094 Yusufali They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?
018:095
018:095 Khan He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
018:095 Maulana He said: That wherein my Lord has established me is better, so if only you help me with strength (of men), I will make a fortified barrier between you and them:
018:095 Pickthal He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.
018:095 Rashad He said, "My Lord has given me great bounties. If you cooperate with me, I will build a dam between you and them.
018:095 Sarwar He replied, "The power that my Lord has granted me is better (than your tax). Help me with your man-power and I shall construct a barrier between you and Gog and Magog.
018:095 Shakir He said: That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;
018:095 Sherali He replied, `The power with which my Lord has endowed me about this is better than the resources of my enemies but you may help me with strength of labourers, I will set up a rampart between you and them;
018:095 Yusufali He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:
018:096
018:096 Khan "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."
018:096 Maulana Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, he said, Blow. Till, when he had made it (a) fire, he said: Bring me molten brass to pour over it.
018:096 Pickthal Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon.
018:096 Rashad "Bring to me masses of iron." Once he filled the gap between the two palisades, he said, "Blow." Once it was red hot, he said, "Help me pour tar on top of it."
018:096 Sarwar Bring me blocks of iron to fill up the passage between the two mountains." He told them to ply their bellows until the iron became hot as fire. Then he told them to pour on it molten brass."
018:096 Shakir Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.
018:096 Sherali `Bring me blocks of iron.' They did so till, when he had filled up the space between the two mountains sides, he said, `Now blow with your bellows.' They blew till, when he had made it red as fire, he said, `Bring me molten copper that I may pour it thereon.'
018:096 Yusufali "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

018:097
018:097 Khan So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it.
018:097 Maulana So they were not able to scale it, nor could they make a hole in it.
018:097 Pickthal And (Gog and Magog) were not able to surmount, nor could they pierce (it).
018:097 Rashad Thus, they could not climb it, nor could they bore holes in it.
018:097 Sarwar (Thus he constructed the barrier which) neither Gog nor Magog were able to climb nor were they able to dig a tunnel through the iron and brass barrier.
018:097 Shakir So they were not able to scale it nor could they make a hole in it.
018:097 Sherali So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.
018:097 Yusufali Thus were they made powerless to scale it or to dig through it.
018:098
018:098 Khan Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
018:098 Maulana He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true.
018:098 Pickthal He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.
018:098 Rashad He said, "This is mercy from my Lord. When the prophecy of my Lord comes to pass, He will cause the dam to crumble. The prophecy of my Lord is truth."
018:098 Sarwar Dhu l-Qarnayn said, "This barrier is a blessing from my Lord but when His promise comes to pass He will level it to the ground; His promise always comes true."
018:098 Shakir He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.
018:098 Sherali Thereupon he said, `This is a mercy from my Lord. But when the promise of my Lord shall come to pass, HE will break it into pieces. And the promise of my Lord is certainly true.'
018:098 Yusufali He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true.”
018:099
018:099 Khan And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.
018:099 Maulana And on that day We shall let some of them surge against others and the trumpet will be blown, then We shall gather them all together,
018:099 Pickthal And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.
018:099 Rashad At that time, we will let them invade with one another, then the horn will be blown, and we will summon them all together.
018:099 Sarwar On the day when the barrier is demolished, We will leave human beings in chaos. We will leave them like the waves of the sea striking against each other. Then the trumpet will be sounded and We will bring them all together.
018:099 Shakir And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;
018:099 Sherali And on that day WE shall leave some of them to surge against others, and the trumpet will be blown. Then shall WE gather them all together.
018:099 Yusufali On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.
018:100
018:100 Khan And on that Day We shall present Hell to the disbelievers, plain to view,
018:100 Maulana And We shall bring forth hell, exposed to view, on that day before the disbelievers,
018:100 Pickthal On that day we shall present hell to the disbelievers, plain to view,
018:100 Rashad We will present Hell, on that day, to the disbelievers.
018:100 Sarwar We will fully expose the view of hell on that Day to the disbelievers,
018:100 Shakir And We will bring forth hell, exposed to view, on that day before the unbelievers.
018:100 Sherali And on that day WE shall present Hell, face to face, to the disbelievers
018:100 Yusufali And We shall present Hell that day for Unbelievers to see, all spread out,-
018:101
018:101 Khan (To) Those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it).
018:101 Maulana Whose eyes were under a cover from My Reminder, and they could not bear to hear.
018:101 Pickthal Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.
018:101 Rashad They are the ones whose eyes were too veiled to see My message. Nor could they hear.
018:101 Sarwar whose eyes had been veiled against Our Quran and who were not able to hear (its recitation).
018:101 Shakir They whose eyes were under a cover from My reminder and they could not even hear.
018:101 Sherali Whose eyes were under a veil, not heeding MY reminder and they could not even afford to hear.
018:101 Yusufali (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.
018:102
018:102 Section 12: Christian Nations
018:102 Khan Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism).
018:102 Maulana Do those who disbelieve think that they can take My servants to be friends besides Me? Surely We have prepared hell as an entertainment for the disbelievers.
018:102 Pickthal Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.
018:102 Rashad Do those who disbelieve think that they can get away with setting up My servants as gods beside Me? We have prepared for the disbelievers Hell as an eternal abode.
018:102 Sarwar Do the unbelievers think they can make My servants as their guardians instead of Me? We have prepared hell as a dwelling place for the disbelievers.
018:102 Shakir What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.
018:102 Sherali Do the disbelievers think that they can take MY servants as protectors instead of ME? Surely, WE have prepared Hell as an entertainment for the disbelievers.
018:102 Yusufali Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

018:103
018:103 Khan Say (O Muhammad SAW): "Shall We tell you the greatest losers in respect of (their) deeds?
018:103 Maulana Say: Shall We inform you who are the greatest losers in respect of deeds?
018:103 Pickthal Say: Shall We inform you who will be the greatest losers by their works?
018:103 Rashad Say, "Shall I tell you who the worst losers are?
018:103 Sarwar (Muhammad), tell them, "Should I tell you who will face the greatest loss as a result of their deeds?.
018:103 Shakir Say: Shall We inform you of the greatest losers in (their) deeds?
018:103 Sherali Say, `Shall WE tell you of those who are the greatest losers in respect of their works.'
018:103 Yusufali Say: "Shall we tell you of those who lose most in respect of their deeds?-
018:104
018:104 Khan "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!
018:104 Maulana Those whose effort goes astray in this world's life, and they think that they are making good manufactures.
018:104 Pickthal Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.
018:104 Rashad "They are the ones whose works in this life are totally astray, but they think that they are doing good."
018:104 Sarwar It will be those who labor a great deal in this life but without guidance, yet think that they are doing a great many good deeds.
018:104 Shakir (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.
018:104 Sherali `Those whose labour is all lost in pursuit of the life of this world, and yet they imagine that they are doing good works.'
018:104 Yusufali "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"
018:105
018:105 Khan "They are those who deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.
018:105 Maulana Those are they who disbelieve in the messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Resurrection.
018:105 Pickthal Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them.
018:105 Rashad Such are the ones who disbelieved in the revelations of their Lord and in meeting Him. Therefore, their works are in vain; on the Day of Resurrection, they have no weight.
018:105 Sarwar They have rejected the revelations of their Lord and their meeting with Him. Thus, their deeds will be made devoid of all virtue and will be of no value on the Day of Judgment.
018:105 Shakir These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.
018:105 Sherali Those are they who deny the Signs of their Lord and the meeting with HIM. So their works are vain, and on the Day of Resurrection WE shall give them no weight.
018:105 Yusufali They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.
018:106
018:106 Khan "That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.
018:106 Maulana That is their reward -- hell, because they disbelieved and held My messages and My messengers in mockery.
018:106 Pickthal That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.
018:106 Rashad Their just requital is Hell, in return for their disbelief, and for mocking My revelations and My messengers.
018:106 Sarwar For their disbelief and their mocking Our revelations and Messengerss, their recompense will be hell.
018:106 Shakir Thus it is that their recompense is hell, because they disbelieved and held My communications and My messengers in mockery.
018:106 Sherali That is their reward - Hell; because they disbelieved, and made a jest of MY Signs and MY Messengers.
018:106 Yusufali That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.
018:107
018:107 Khan "Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.
018:107 Maulana As for those who believe and do good deeds, for them are Gardens of Paradise, an entertainment,
018:107 Pickthal Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,
018:107 Rashad As for those who believe and lead a righteous life, they have deserved a blissful Paradise as their abode.
018:107 Sarwar The righteously striving believers will have the gardens of Paradise as their dwelling place and therein they will live forever,
018:107 Shakir Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,
018:107 Sherali Surely, those who believe and act righteously, will have Gardens of Paradise for an abode,
018:107 Yusufali As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,
018:108
018:108 Khan "Wherein they shall dwell (forever). No desire will they have to be removed therefrom."
018:108 Maulana To abide therein; they will not desire removal therefrom.
018:108 Pickthal Wherein they will abide, with no desire to be removed from thence.
018:108 Rashad Forever they abide therein; they will never want any other substitute.
018:108 Sarwar without any desire to change their abode.
018:108 Shakir Abiding therein; they shall not desire removal from them.
018:108 Sherali Wherein they will abide; having no desire to be removed therefrom.
018:108 Yusufali Wherein they shall dwell (for aye): no change will they wish for from them.

018:109
018:109 Khan Say (O Muhammad SAW to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."
018:109 Maulana Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, though We brought the like of it to add (thereto).
018:109 Pickthal Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.
018:109 Rashad Say, "If the ocean were ink for the words of my Lord, the ocean would run out, before the words of my Lord run out, even if we double the ink supply."
018:109 Sarwar (Muhammad), tell them, "Had the seas been used as ink to write down the words of my Lord, they would have all been consumed before the words of my Lord could have been recorded, even though replenished with a like quantity of ink.
018:109 Shakir Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add
018:109 Sherali Say, `If every ocean become ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though WE brought the like thereof as further help.'
018:109 Yusufali Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."
018:110
018:110 Khan Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."
018:110 Maulana Say: I am only a mortal like you -- it is revealed to me that God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord.
018:110 Pickthal Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.
018:110 Rashad Say, "I am no more than a human like you, being inspired that your god is one god. Those who hope to meet their Lord shall work righteousness, and never worship any other god beside his Lord."
018:110 Sarwar Say, "I am only a mortal like you but I have received revelation that there is only one Lord. Whoever desires to meet his Lord should strive righteously and should worship no one besides Him.
018:110 Shakir Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.
018:110 Sherali Say, I am but a man like yourselves; but it is revealed to me that your God is One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord.
018:110 Yusufali Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.
019:000
019:000 Translations of the Qur'an, Chapter 19: MARYAM (MARY). Total Verses: 98. Revealed At: MAKKA
019:000 In the name of God, Most Gracious, Most Merciful
019:001
019:001 Section 1: Zacharias and John
019:001 Khan Kaf- Ha-Ya-'Ain-Sad. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
019:001 Maulana Sufficient, Guide, Blessed, Knowing, Truthful God.
019:001 Pickthal Kaf. Ha. Ya. A'in. Sad.
019:001 Rashad K. H. Y. `A. S. (Kaaf Haa Yaa `Ayn Saad)
019:001 Sarwar Kaf. Ha. Ya. Ain. Sad.
019:001 Shakir Kaf Ha Ya Ain Suad.
019:001 Sherali Káf Há Yá 'Ain Sád.
019:001 Yusufali Kaf. Ha. Ya. 'Ain. Sad.
019:002
019:002 Khan (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).
019:002 Maulana A mention of the mercy of thy Lord to His servant Zacharias --
019:002 Pickthal A mention of the mercy of thy Lord unto His servant Zachariah.
019:002 Rashad A narration about your Lord's mercy towards His servant Zachariah.
019:002 Sarwar This is the story of the blessing of your Lord to His servant Zachariah.
019:002 Shakir A mention of the mercy of your Lord to His servant Zakariya.
019:002 Sherali This is an account of the mercy of thy Lord shown to HIS servant Zachariah,
019:002 Yusufali (This is) a recital of the Mercy of thy Lord to His servant Zakariya.
019:003
019:003 Khan When he called out his Lord (Allah) a call in secret,
019:003 Maulana When he called upon his Lord, crying in secret.
019:003 Pickthal When he cried unto his Lord a cry in secret,
019:003 Rashad He called his Lord, a secret call.
019:003 Sarwar When he quietly called his Lord
019:003 Shakir When he called upon his Lord in a low voice,
019:003 Sherali When he called upon his Lord in a low voice.
019:003 Yusufali Behold! he cried to his Lord in secret,

019:004
019:004 Khan Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!
019:004 Maulana He said: My Lord, my bones are weakened, and my head flares with hoariness, and I have never been unsuccessful in my prayer to Thee, my Lord.
019:004 Pickthal Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.
019:004 Rashad He said, "My Lord, the bones have turned brittle in my body, and my hair is aflame with gray. As I implore You, my Lord, I never despair.
019:004 Sarwar and said, "My Lord, my bones have become feeble and my hair has turned white with age. Yet I have never been deprived in receiving from You the answer to my prayers.
019:004 Shakir He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:
019:004 Sherali He said, `My Lord, my bones have indeed become feeble and my head is all aflame with hoariness but never, my Lord, have I been unblessed in my prayer to Thee;
019:004 Yusufali Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!
019:005
019:005 Khan "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,
019:005 Maulana And I fear my kinsfolk after me, and my wife is barren, so grant me from Thyself an heir
019:005 Pickthal Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor
019:005 Rashad "I worry about my dependants after me, and my wife has been sterile. Grant me, from You, an heir.
019:005 Sarwar I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son
019:005 Shakir And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,
019:005 Sherali `And I fear my relations after me, and my wife is barren. So grant me from Thyself a successor,
019:005 Yusufali "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-
019:006
019:006 Khan "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!".
019:006 Maulana Who should inherit me and inherit of the Children of Jacob, and make him, my Lord, acceptable (to Thee).
019:006 Pickthal Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).
019:006 Rashad "Let him be my heir and the heir of Jacob's clan, and make him, my Lord, acceptable."
019:006 Sarwar who will be my heir and the heir of the family of Jacob. Lord, make him a person who will please you".
019:006 Shakir Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.
019:006 Sherali `To be my heir and the heir of the blessings of the House of Jacob. And make him, my Lord, well-pleasing to Thee.'
019:006 Yusufali "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"
019:007
019:007 Khan (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."
019:007 Maulana O Zacharias, We give thee good news of a boy, whose name is John: We have not made before anyone his equal.
019:007 Pickthal (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).
019:007 Rashad "O Zachariah, we give you good news; a boy whose name shall be John (Yahya). We never created anyone like him before."
019:007 Sarwar We answered his prayers with the glad news of the birth of a son by the name of John and told him, "We have never given such a name to anyone else."
019:007 Shakir O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.
019:007 Sherali God said, `O Zachariah, WE give thee glad tidings of a son whose name shall be Yahya. We have not called any one before him by that name.'
019:007 Yusufali (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."
019:008
019:008 Khan He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
019:008 Maulana He said: My Lord, how shall I have a son, and my wife is barren, and I have reached extreme old age?
019:008 Pickthal He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
019:008 Rashad He said, "My Lord, will I have a son despite my wife's sterility, and despite my old age?"
019:008 Sarwar He said, "Lord, how can I have a son? My wife is barren and I have reached an extremely old age".
019:008 Shakir He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?
019:008 Sherali He said, `My Lord, how shall I have a son when my wife is barren, and I have reached the extreme limit of old age?
019:008 Yusufali He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
019:009
019:009 Khan He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"
019:009 Maulana He said: So (it will be). Thy Lord says: It is easy for Me, and indeed I created thee before, when thou wast nothing.
019:009 Pickthal He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.
019:009 Rashad He said, "Thus said your Lord: `It is easy for Me to do. I created you before that, and you were nothing.' "
019:009 Sarwar (The angel) said, "This is true, but your Lord says, 'For Me it is easy; I created you when you did not exist ".
019:009 Shakir He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.
019:009 Sherali The angel bearing the revelation said, `So shall it be.' But thy Lord says, `It is easy for ME, and indeed I created thee before, when thou wast nothing.'
019:009 Yusufali He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

019:010
019:010 Khan [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."
019:010 Maulana He said: My Lord, give me a sign. He said: Thy sign is that thou speak not to people three nights, being in sound health.
019:010 Pickthal He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.
019:010 Rashad He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three consecutive nights."
019:010 Sarwar Zachariah asked, " Lord, show me evidence (if this is a heavenly news)." The Lord said, "The evidence for it is that you must not speak (to any mortal) though you are in good health for three nights (and days)."
019:010 Shakir He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.
019:010 Sherali Zachariah said, `My Lord appoint for me a commandment.' God said, `The commandment for thee is that thou shalt not speak to the people for three successive days and nights.'
019:010 Yusufali (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."
019:011
019:011 Khan Then he came out to his people from Al-Mihrab (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.
019:011 Maulana So he went forth to his people from the sanctuary and proclaimed to them: Glorify (Allah) morning and evening.
019:011 Pickthal Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.
019:011 Rashad He came out to his family, from the sanctuary, and signaled to them: "Meditate (on God) day and night."
019:011 Sarwar Zachariah came out to his people from place of worship and inspired them to glorify the Lord both in the morning and evening.
019:011 Shakir So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.
019:011 Sherali Then he came forth unto his people from the chamber and asked them in a low voice to glorify GOD morning and evening.
019:011 Yusufali So Zakariya came out to his people from him chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.
019:012
019:012 Khan (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.
019:012 Maulana O John, take hold of the Book with strength. And We granted him wisdom when a child,
019:012 Pickthal (And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,
019:012 Rashad "O John, you shall uphold the scripture, strongly." We endowed him with wisdom, even in his youth.
019:012 Sarwar We commanded John, Zachariah's son, to follow the guidance of the Lord with due steadfastness. To John We gave knowledge and wisdom to John during his childhood.
019:012 Shakir O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child
019:012 Sherali God said, `O Yahya, hold fast the Book.' And WE gave him wisdom while yet a child,
019:012 Yusufali (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,
019:013
019:013 Khan And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,
019:013 Maulana And kind-heartedness from Us and purity. And he was dutiful,
019:013 Pickthal And compassion from Our presence, and purity; and he was devout,
019:013 Rashad And (we endowed him with) kindness from us and purity, for he was righteous.
019:013 Sarwar We gave him compassion and purity. He was a pious human being,
019:013 Shakir And tenderness from Us and purity, and he was one who guarded (against evil),
019:013 Sherali And tenderness of heart from US and purity, and he was pious,
019:013 Yusufali And piety (for all creatures) as from Us, and purity: He was devout,
019:014
019:014 Khan And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).
019:014 Maulana And kindly to his parents, and he was not insolent, disobedient.
019:014 Pickthal And dutiful toward his parents. And he was not arrogant, rebellious.
019:014 Rashad He honored his parents, and was never a disobedient tyrant.
019:014 Sarwar kind to his parents, not arrogant or a rebellious person.
019:014 Shakir And dutiful to his parents, and he was not insolent, disobedient.
019:014 Sherali And dutiful towards his parents. And he was not haughty and rebellious.
019:014 Yusufali And kind to his parents, and he was not overbearing or rebellious.
019:015
019:015 Khan And Salamun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
019:015 Maulana And peace on him the day he was born and the day he died, and the day he is raised to life!
019:015 Pickthal Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
019:015 Rashad Peace be upon him the day he was born, the day he dies, and the day he is resurrected back to life.
019:015 Sarwar He was born and died in peace and will be brought back to life again in peace.
019:015 Shakir And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life
019:015 Sherali And peace was on him the day he was born, and the day he died, and peace will be on him the day he will be raised up to life again.
019:015 Yusufali So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!
019:016
019:016 Section 2: Mary and Jesus
019:016 Khan And mention in the Book (the Qur'an, O Muhammad SAW, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
019:016 Maulana And mention Mary in the Book. When she drew aside from her family to an eastern place;
019:016 Pickthal And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
019:016 Rashad Mention in the scripture Mary. She isolated herself from her family, into an eastern location.
019:016 Sarwar (Muhammad), mention in the Book (the Quran) the story of Mary how she left her family and started living in a solitary place to the East
019:016 Shakir And mention Marium in the Book when she drew aside from her family to an eastern place;
019:016 Sherali And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place;
019:016 Yusufali Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

019:017
019:017 Khan She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.
019:017 Maulana So she screened herself from them. Then We sent to her Our spirit and it appeared to her as a well-made man.
019:017 Pickthal And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.
019:017 Rashad While a barrier separated her from them, we sent to her our Spirit. He went to her in the form of a human being.
019:017 Sarwar out of her people's sight. We sent Our Spirit to her, who stood before her in the shape of a well formed human being.
019:017 Shakir So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.
019:017 Sherali And screened herself off from them. Then WE sent OUR angel to her and he appeared to her in the form of a well proportioned man.
019:017 Yusufali She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.
019:018
019:018 Khan She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."
019:018 Maulana She said: I flee for refuge from thee to the Beneficent, if thou art one guarding against evil.
019:018 Pickthal She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.
019:018 Rashad She said, "I seek refuge in the Most Gracious, that you may be righteous."
019:018 Sarwar Mary said, "Would that the Beneficent God would protect me from you. Leave me alone if you are a God fearing person".
019:018 Shakir She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).
019:018 Sherali She said, `I seek refuge with the Gracious God from thee if indeed thou dost fear HIM.'
019:018 Yusufali She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."
019:019
019:019 Khan (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."
019:019 Maulana He said: I am only bearer of a message of thy Lord: That I will give thee a pure boy.
019:019 Pickthal He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
019:019 Rashad He said, "I am the messenger of your Lord, to grant you a pure son."
019:019 Sarwar He said, "I am the Messengers of your Lord. I have come to give you a purified son".
019:019 Shakir He said: I am only a messenger of your Lord: That I will give you a pure boy.
019:019 Sherali The angel said, `I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.'
019:019 Yusufali He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.
019:020
019:020 Khan She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
019:020 Maulana She said: How can I have a son and no mortal has yet touched me, nor have I been unchaste?
019:020 Pickthal She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
019:020 Rashad She said, "How can I have a son, when no man has touched me; I have never been unchaste."
019:020 Sarwar She said, "How can I have a son when no mortal has touched me nor am I an unchaste woman".
019:020 Shakir She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?
019:020 Sherali She said, `How can I have a son when no man has touched me, neither have I been unchaste?'
019:020 Yusufali She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"
019:021
019:021 Khan He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).' "
019:021 Maulana He said: So (it will be). Thy Lord says: It is easy to Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed.
019:021 Pickthal He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.
019:021 Rashad He said, "Thus said your Lord, `It is easy for Me. We will render him a sign for the people, and mercy from us. This is a predestined matter.' "
019:021 Sarwar He said, "This is true but your Lord says, "It is very easy for Me. We have decided to give you a son as evidence (of Our existence) for human beings and a mercy from Us. This is a decree already ordained."
019:021 Shakir He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.
019:021 Sherali The angel said, `Thus it shall be.' But says thy Lord, `It is easy for ME; and WE shall do so that WE may make him a Sign unto men, and a mercy from US, and it is a thing decreed.'
019:021 Yusufali He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."
019:022
019:022 Khan So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
019:022 Maulana Then she conceived him; and withdrew with him to a remote place.
019:022 Pickthal And she conceived him, and she withdrew with him to a far place.
019:022 Rashad When she bore him, she isolated herself to a faraway place.
019:022 Sarwar She conceived the child and retreated with him to a distant and solitary place.
019:022 Shakir So she conceived him; then withdrew herself with him to a remote place.
019:022 Sherali So she conceived him, and withdrew with him to a remote place.
019:022 Yusufali So she conceived him, and she retired with him to a remote place.

019:023
019:023 Khan And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
019:023 Maulana And the throes of childbirth drove her to the trunk of a palm-tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!
019:023 Pickthal And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!
019:023 Rashad The birth process came to her by the trunk of a palm tree. She said, "(I am so ashamed;) I wish I were dead before this happened, and completely forgotten."
019:023 Sarwar When she started to experience (the pain of) of childbirth labor, by the trunk of a palm tree in sadness she said, "Would that I had died long before and passed into oblivion."
019:023 Shakir And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!
019:023 Sherali And the pains of child-birth drove her unto the trunk of a palm-tree. She said, `O, would that I had died before this and had become a thing quite forgotten !
019:023 Yusufali And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"
019:024
019:024 Khan Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;
019:024 Maulana So a voice came to her from beneath her: Grieve not, surely thy Lord has provided a stream beneath three.
019:024 Pickthal Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
019:024 Rashad (The infant) called her from beneath her, saying, "Do not grieve. Your Lord has provided you with a stream.
019:024 Sarwar Then she heard the baby saying, "Do not be sad. Your Lord has caused a stream to run at your feet.
019:024 Shakir Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;
019:024 Sherali Then the angel called her from beneath her, saying, `Grieve not. Thy Lord has placed a rivulet below thee;
019:024 Yusufali But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;
019:025
019:025 Khan "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
019:025 Maulana And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates.
019:025 Pickthal And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
019:025 Rashad "If you shake the trunk of this palm tree, it will drop ripe dates for you.
019:025 Sarwar If you shake the trunk of the palm tree, it will provide you with fresh ripe dates.
019:025 Shakir And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:
019:025 Sherali `And shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates;
019:025 Yusufali "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.
019:026
019:026 Khan "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'"
019:026 Maulana So eat and drink and cool the eye. Then if thou seest any mortal, say: Surely I have vowed a fast to the Beneficent, so I will not speak to any man to-day.
019:026 Pickthal So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
019:026 Rashad "Eat and drink, and be happy. When you see anyone, say, `I have made a vow of silence; I am not talking today to anyone.' "
019:026 Sarwar Eat, drink, and rejoice. Should you see a person going by, tell him that on this day you have promised the Beneficent God to fast and never talk to any human being."
019:026 Shakir So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.
019:026 Sherali `So, eat and drink and cool thine eye. And if thou seest any man, say, `I have vowed a fast to the Gracious God; I will, therefore, not speak this day to any human being.'
019:026 Yusufali "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"
019:027
019:027 Khan Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing).
019:027 Maulana Then she came to her people with him, carrying him. They said: O Mary, thou has indeed brought a strange thing!
019:027 Pickthal Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
019:027 Rashad She came to her family, carrying him. They said, "O Mary, you have committed something that is totally unexpected.
019:027 Sarwar She took him to her people and they said, "Mary, this is indeed an strange thing.
019:027 Shakir And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.
019:027 Sherali Then she brought him to her people, mounted. They said, `O Mary, surely, thou hast committed a monstrous thing !
019:027 Yusufali At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!
019:028
019:028 Khan "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
019:028 Maulana O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman!
019:028 Pickthal O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
019:028 Rashad "O descendant of Aaron, your father was not a bad man, nor was your mother unchaste."
019:028 Sarwar Aaron's sister, your father was not a bad man nor was your mother unchaste".
019:028 Shakir O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.
019:028 Sherali `O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman !'
019:028 Yusufali "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

019:029
019:029 Khan Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"
019:029 Maulana But she pointed to him. They said: How should we speak to one who is a child in the cradle?
019:029 Pickthal Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?
019:029 Rashad She pointed to him. They said, "How can we talk with an infant in the crib?"
019:029 Sarwar She pointed to the baby (and referred them to him for their answer). They said, "How can we talk to a baby in the cradle?"
019:029 Shakir But she pointed to him. They said: How should we speak to one who was a child in the cradle?
019:029 Sherali Thereupon she pointed to him. They said, `How can we talk to one who is a child in the cradle?'
019:029 Yusufali But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?”
019:030
019:030 Khan "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"
019:030 Maulana He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet:
019:030 Pickthal He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,
019:030 Rashad (The infant spoke and) said, "I am a servant of GOD. He has given me the scripture, and has appointed me a prophet.
019:030 Sarwar He said, "I am the servant of God. He has given me the Book and has appointed me to be a Prophet.
019:030 Shakir He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;
019:030 Sherali Jesus said, `I am a servant of ALLAH. HE has given me the Book, and has made me a Prophet;
019:030 Yusufali He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
019:031
019:031 Khan "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live."
019:031 Maulana And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live:
019:031 Pickthal And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,
019:031 Rashad "He made me blessed wherever I go, and enjoined me to observe the Contact Prayers (Salat) and the obligatory charity (Zakat) for as long as I live.
019:031 Sarwar He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax for as long as I live.
019:031 Shakir And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;
019:031 Sherali `And HE has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;
019:031 Yusufali "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
019:032
019:032 Khan "And dutiful to my mother, and made me not arrogant, unblest.
019:032 Maulana And to be kind to my mother; and He has not made me insolent, unblessed.
019:032 Pickthal And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.
019:032 Rashad "I am to honor my mother; He did not make me a disobedient rebel.
019:032 Sarwar He has commanded me to be good to my parents and has not made me an arrogant rebellious person.
019:032 Shakir And dutiful to my mother, and He has not made me insolent, unblessed;
019:032 Sherali `And HE has made me dutiful towards my mother, and has not made me arrogant and graceless;
019:032 Yusufali "(He) hath made me kind to my mother, and not overbearing or miserable;
019:033
019:033 Khan "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
019:033 Maulana And peace on me the day I was born, and the day I die, and the day I am raised to life.
019:033 Pickthal Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
019:033 Rashad And peace be upon me the day I was born, the day I die, and the day I get resurrected."
019:033 Sarwar I was born with peace and I shall die and be brought to life again with peace."
019:033 Shakir And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.
019:033 Sherali `And peace was on me the day I was born, and peace will be on me the day I shall die, and the day I shall be raised up to life again.'
019:033 Yusufali "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!
019:034
019:034 Khan Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).
019:034 Maulana Such is Jesus son of Mary -- a statement of truth about which they dispute.
019:034 Pickthal Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.
019:034 Rashad That was Jesus, the son of Mary, and this is the truth of this matter, about which they continue to doubt.
019:034 Sarwar Such was the true story of Jesus, the son of Mary, about which they dispute bitterly.
019:034 Shakir Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.
019:034 Sherali That was Jesus, son of Mary. This is a statement of the truth concerning which they entertain doubt.
019:034 Yusufali Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.
019:035
019:035 Khan It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.
019:035 Maulana It beseems not Allah that He should take to Himself a son. Glory be to Him! when he decrees a matter He only says to it, Be, and it is.
019:035 Pickthal It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.
019:035 Rashad It does not befit GOD that He begets a son, be He glorified. To have anything done, He simply says to it, "Be," and it is.
019:035 Sarwar God is too Exalted to have a son. When He decides to bring some thing into existence He needs only command it to exist and it comes into existence.
019:035 Shakir It beseems not Allah that He should take to Himself a ! son, glory to be Him; when He has decreed a matter He only says to it "Be,” and it is.
019:035 Sherali It does not befit the Majesty of ALLAH to take unto Himself a son. Holy is HE. When HE decrees a thing, HE says to it, `Be, and it comes into being.'
019:035 Yusufali It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

019:036
019:036 Khan ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)."
019:036 Maulana And surely Allah is my Lord and your Lord, so serve Him. This is the right path.
019:036 Pickthal And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.
019:036 Rashad He also proclaimed, "GOD is my Lord and your Lord; you shall worship Him alone. This is the right path."
019:036 Sarwar (Baby Jesus said), "Worship God who is my Lord as well as yours. This is the straight path".
019:036 Shakir And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
019:036 Sherali Said Jesus, `Surely, ALLAH is my Lord and your Lord, so worship HIM alone, this is the right path.'
019:036 Yusufali Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.
019:037
019:037 Khan Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
019:037 Maulana But parties from among them differed; so woe to those who disbelieve, because of their presence on a grievous day!
019:037 Pickthal The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.
019:037 Rashad The various parties disputed among themselves (regarding the identity of Jesus). Therefore, woe to those who disbelieve from the sight of a terrible day.
019:037 Sarwar (The followers of Jesus) turned themselves into quarrelling sects. The disbelievers shall face a woeful condition on the great Day (of Judgment).
019:037 Shakir But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great
019:037 Sherali But the parties differed among themselves; so woe to those who disbelieve, because of the meeting of a grievous day.
019:037 Yusufali But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!
019:038
019:038 Khan How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the Zalimun (polytheists and wrong-doers) today are in plain error.
019:038 Maulana How clearly will they hear and see on the day when they come to Us; but the wrongdoers are to-day in manifest error.
019:038 Pickthal See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.
019:038 Rashad Wait till you hear them and see them when they come to face us. The transgressors on that day will be totally lost.
019:038 Sarwar (Muhammad), how clearly they will hear and see on the day when they will be brought into Our presence. Today the wrong doers are in manifest error.
019:038 Shakir How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.
019:038 Sherali How will they hear and see on the day when they will come to US ! But today the wrongdoers are in manifest error.
019:038 Yusufali How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!
019:039
019:039 Khan And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.
019:039 Maulana And warn them of the day of Regret, when the matter is decided. And they are (now) in negligence and they believe not.
019:039 Pickthal And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.
019:039 Rashad Warn them about the day of remorse, when judgment will be issued. They are totally oblivious; they do not believe.
019:039 Sarwar Warn them of the woeful day when the final decree will be issued; they are neglectful and faithless.
019:039 Shakir And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.
019:039 Sherali And warn them of the day of sorrow when the matter will be decided. But now they are in a state of heedlessness, so they do not believe.
019:039 Yusufali But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!
019:040
019:040 Khan Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
019:040 Maulana Surely We inherit the earth and those thereon, and to Us they are returned.
019:040 Pickthal Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.
019:040 Rashad We are the ones who inherit the earth and everyone on it; to us everyone will be returned.
019:040 Sarwar We are the heirs of the earth and those living in it will all return to Us.
019:040 Shakir Surely We inherit the earth and all those who are on it, and to Us they shall be returned.
019:040 Sherali It is WE who shall inherit the earth and all who are thereon, and to US will they all be returned.
019:040 Yusufali It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.
019:041
019:041 Section 3: Abraham
019:041 Khan And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.
019:041 Maulana And mention Abraham in the Book. Surely he was a truthful man, a prophet.
019:041 Pickthal And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.
019:041 Rashad Mention in the scripture Abraham; he was a saint, a prophet.
019:041 Sarwar Mention the story of Abraham, the truthful Prophet, in the Book (the Quran)
019:041 Shakir And mention Ibrahim in the Book; surely he was a truthful man, a prophet.
019:041 Sherali And relate the story of Abraham as mentioned in the Book. He was a truthful man and a Prophet.
019:041 Yusufali (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.
019:042
019:042 Khan When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
019:042 Maulana When he said to his sire: O my sire, why worshippest thou that which hears not, or sees, or can it avail thee aught?
019:042 Pickthal When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee?
019:042 Rashad He said to his father, "O my father, why do you worship something what can neither hear, nor see, nor help you in any way?
019:042 Sarwar who asked his father, "Father, why do you worship something that can neither hear nor see nor help you at all?.
019:042 Shakir When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:
019:042 Sherali When he said to his father, why dost thou worship that which neither hears nor sees, nor can avail thee aught?
019:042 Yusufali Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

019:043
019:043 Khan "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
019:043 Maulana O my sire, to me indeed has come the knowledge which has not come to thee; so follow me, I will guide thee on a right path.
019:043 Pickthal O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.
019:043 Rashad "O my father, I have received certain knowledge that you did not receive. Follow me, and I will guide you in a straight path.
019:043 Sarwar Father, I have received the knowledge which has not been given to you. Follow me; I shall guide you to the right path.
019:043 Shakir O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:
019:043 Sherali `O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to a straight path;
019:043 Yusufali "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.
019:044
019:044 Khan "O my father! Worship not Shaitan (Satan). Verily! Shaitan (Satan) has been a rebel against the Most Beneficent (Allah).
019:044 Maulana O my sire, serve not the devil. Surely the devil is disobedient to the Beneficent.
019:044 Pickthal O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.
019:044 Rashad "O my father, do not worship the devil. The devil has rebelled against the Most Gracious.
019:044 Sarwar Father, do not worship satan; he has disobeyed the Beneficent God.
019:044 Shakir O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:
019:044 Sherali `O my father, worship not Satan; surely, Satan is a rebel against the Gracious God;
019:044 Yusufali "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.
019:045
019:045 Khan "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)."
019:045 Maulana O my sire, surely I fear lest a punishment from the Beneficent should afflict thee, so that thou become a friend of the devil.
019:045 Pickthal O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.
019:045 Rashad "O my father, I fear lest you incur retribution from the Most Gracious, then become an ally of the devil."
019:045 Sarwar Father, I am afraid that the Beneficent God's torment will strike you and you will become a friend of satan."
019:045 Shakir O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.
019:045 Sherali `O my father, indeed I fear lest a punishment from the Gracious God seize thee and thou become a friend of Satan.'
019:045 Yusufali "O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."
019:046
019:046 Khan He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."
019:046 Maulana He said: Dislikest thou my gods, O Abraham? If thou desist not, I will certainly drive thee away. And leave me for a time.
019:046 Pickthal He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!
019:046 Rashad He said, "Have you forsaken my gods, O Abraham? Unless you stop, I will stone you. Leave me alone."
019:046 Sarwar His father replied, "Abraham, are you telling me to give-up my gods? If you will not stop this, I shall stone you to death. Leave my house and do not come back again".
019:046 Shakir He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.
019:046 Sherali He replied, `Dost thou turn away from my gods, O Abraham? If thou desist not, I will surely cut off all relations with thee. Now leave me alone for a while.'
019:046 Yusufali (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"
019:047
019:047 Khan Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
019:047 Maulana He said: Peace be to thee! I shall pray my Lord to forgive thee. Surely He is ever Kind to me.
019:047 Pickthal He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.
019:047 Rashad He said, "Peace be upon you. I will implore my Lord to forgive you; He has been Most Kind to me.
019:047 Sarwar Abraham said, "Peace be with you. I shall ask my Lord to forgive you; He has been gracious to me.
019:047 Shakir He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:
019:047 Sherali Abraham said, `Peace be upon thee. I will ask forgiveness of my Lord for thee. HE is indeed gracious to me;
019:047 Yusufali Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.
019:048
019:048 Khan "And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
019:048 Maulana And I withdraw from you and that which you call on beside Allah, and I call upon my Lord. Maybe I shall not remain unblessed in calling upon my Lord.
019:048 Pickthal I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.
019:048 Rashad "I will abandon you and the gods you worship beside GOD. I will worship only my Lord. By imploring my Lord alone, I cannot go wrong."
019:048 Sarwar I shall stay away from you and what you worship instead of God. I worship my Lord and hope that my prayers will not be ignored."
019:048 Shakir And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.
019:048 Sherali `And I shall keep away from you and from that which you call upon beside ALLAH; and I will pray unto my Lord. Maybe that in praying to my Lord I shall not be disappointed.'
019:048 Yusufali "And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

019:049
019:049 Khan So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaque (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.
019:049 Maulana So, when he withdrew from them and that which they worshipped besides Allah, We gave him Isaac and Jacob. And each (of them) We made a prophet.
019:049 Pickthal So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.
019:049 Rashad Because he abandoned them and the gods they worshipped beside GOD, we granted him Isaac and Jacob, and we made each of them a prophet.
019:049 Sarwar When (Abraham) rejected his people and what they worshipped instead of God, We gave him Isaac and Jacob and made both of them Prophets.
019:049 Shakir So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.
019:049 Sherali So when he had separated himself from them and from that which they worshiped beside ALLAH, WE bestowed upon him Isaac and Jacob and each of them WE made a Prophet.
019:049 Yusufali When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.
019:050
019:050 Khan And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).
019:050 Maulana And We gave them of Our mercy, and We granted them a truthful mention of eminence.
019:050 Pickthal And we gave them of Our mercy, and assigned to them a high and true renown.
019:050 Rashad We showered them with our mercy, and we granted them an honorable position in history.
019:050 Sarwar We granted them Our blessing and high renown.
019:050 Shakir And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.
019:050 Sherali And WE granted them abundantly of OUR mercy; and WE bestowed upon them true and lasting renown.
019:050 Yusufali And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.
019:051
019:051 Section 4: Other Prophets are raised
019:051 Khan And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.
019:051 Maulana And mention Moses in the Book. Surely he was one purified, and was a messenger, a prophet.
019:051 Pickthal And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.
019:051 Rashad Mention in the scripture Moses. He was devoted, and he was a messenger prophet.
019:051 Sarwar (Muhammad), mention in the Book (the Quran) the story of Moses. Moses was a sincere person, a Messengers and a Prophet.
019:051 Shakir And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.
019:051 Sherali And relate the story of Moses as mentioned in the Book. He was, indeed, a chosen one; and he was a Messenger, a Prophet.
019:051 Yusufali Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.
019:052
019:052 Khan And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].
019:052 Maulana And We called to him from the blessed side of the mountain, and We made him draw nigh in communion.
019:052 Pickthal We called him from the right slope of the Mount, and brought him nigh in communion.
019:052 Rashad We called him from the right side of Mount Sinai. We brought him close, to confer with him.
019:052 Sarwar We called him from the right side of Mount Sinai and drew him close for communication.
019:052 Shakir And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).
019:052 Sherali And WE called him from the right side of the Mount and WE made him draw near to US for special communion.
019:052 Yusufali And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).
019:053
019:053 Khan And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy.
019:053 Maulana And We gave him out of Our mercy his brother Aaron, a prophet.
019:053 Pickthal And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).
019:053 Rashad And we granted him, out of our mercy, his brother Aaron as a prophet.
019:053 Sarwar Out of Our mercy We gave him his brother Aaron who himself was a Prophet.
019:053 Shakir And We gave to him out of Our mercy his brother Haroun a prophet.
019:053 Sherali And WE bestowed upon him, out of OUR mercy, his brother Aaron whom WE made a Prophet.
019:053 Yusufali And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.
019:054
019:054 Khan And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.
019:054 Maulana And mention Ishmael in the Book. Surely he was truthful in promise, and he was a messenger, a prophet.
019:054 Pickthal And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.
019:054 Rashad And mention in the scripture Ismail. He was truthful when he made a promise, and he was a messenger prophet.
019:054 Sarwar Mention in the Book (the Quran) the story of Ishmael; he was true to his promise, a Messengers and a Prophet.
019:054 Shakir And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.
019:054 Sherali And relate the story of Ishmael as mentioned in the Book. He was indeed true to his promises. And he was a Messenger, a Prophet.
019:054 Yusufali Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.
019:055
019:055 Khan And he used to enjoin on his family and his people As-Salat (the prayers) and the Zakat, and his Lord was pleased with him.
019:055 Maulana And he enjoined on his people prayer and almsgiving, and was one in whom his Lord was well pleased.
019:055 Pickthal He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.
019:055 Rashad He used to enjoin his family to observe the Contact Prayers (Salat) and the obligatory charity (Zakat); he was acceptable to his Lord.
019:055 Sarwar He would order his people to worship God and pay the religious tax. His Lord was pleased with him.
019:055 Shakir And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.
019:055 Sherali He used to enjoin Prayer and alms-giving on his people, and he was well pleasing to his Lord.
019:055 Yusufali He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

019:056
019:056 Khan And mention in the Book (the Qur'an) Idris (Enoch).Verily! He was a man of truth, (and) a Prophet.
019:056 Maulana And mention Idris in the Book. Surely he was a truthful man, a prophet,
019:056 Pickthal And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;
019:056 Rashad And mention in the scripture Idris. He was a saint, a prophet.
019:056 Sarwar Mention in the Book (the Quran) the story of Idris (Enoch); he was a truthful Prophet.
019:056 Shakir And mention Idris in the Book; surely he was a truthful man, a prophet,
019:056 Sherali And relate the story of Idris as mentioned in the Book. He was a truthful man and a Prophet.
019:056 Yusufali Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:
019:057
019:057 Khan And We raised him to a high station.
019:057 Maulana And We raised him to an elevated state.
019:057 Pickthal And We raised him to high station.
019:057 Rashad We raised him to an honorable rank.
019:057 Sarwar We granted him a high position.
019:057 Shakir And We raised him high in Heaven.
019:057 Sherali And WE exalted him to a lofty station.
019:057 Yusufali And We raised him to a lofty station.
019:058
019:058 Khan Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.
019:058 Maulana These are they on whom Allah bestowed favours, from among the prophets, of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose. When the messages of the Beneficent were recited to them, they fell down in submission, weeping.
019:058 Pickthal These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.
019:058 Rashad These are some of the prophets whom GOD blessed. They were chosen from among the descendants of Adam, and the descendants of those whom we carried with Noah, and the descendants of Abraham and Israel, and from among those whom we guided and selected. When the revelations of the Most Gracious are recited to them, they fall prostrate, weeping.
019:058 Sarwar These were the Prophets from the offspring of Adam, from those who embarked with Noah and from the offspring of Abraham and Israel. God guided them and chose them for His favor. Whenever they would hear the revelations of the Beneficent God they would bow down in prostration with tears.
019:058 Shakir These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.
019:058 Sherali These are the people upon whom ALLAH bestowed HIS blessings from among the Prophets of the posterity of Adam, and of the posterity of those whom WE carried in the Ark with Noah, and of the posterity of Abraham and Israel; and they are of those whom WE guided and chose. When the Signs of the Gracious God were recited unto them, they fell down, prostrating themselves before ALLAH and weeping.
019:058 Yusufali Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.
019:059
019:059 Khan Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.
019:059 Maulana But there came after them an evil generation, who wasted prayers and followed lusts, so they will meet perdition,
019:059 Pickthal Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.
019:059 Rashad After them, He substituted generations who lost the Contact Prayers (Salat), and pursued their lusts. They will suffer the consequences.
019:059 Sarwar They were succeeded by a generation who neglected their prayers and followed their worldly desires. They will certainly be lost,
019:059 Shakir But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they win meet perdition,
019:059 Sherali Then there came after them an evil generation who neglected Prayer, and followed their evil desires. So they will meet destruction.
019:059 Yusufali But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-
019:060
019:060 Khan Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad SAW), and work righteousness. Such will enter Paradise and they will not be wronged in aught.
019:060 Maulana Except those who repent and believe and do good -- such will enter the Garden, and they will not be wronged in aught:
019:060 Pickthal Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -
019:060 Rashad Only those who repent, believe, and lead a righteous life will enter Paradise, without the least injustice.
019:060 Sarwar but those among them who repent and become righteously striving believers will be admitted to the gardens without experiencing any injustice.
019:060 Shakir Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:
019:060 Sherali Except those who repent and believe and do good deeds. These will enter Heaven and they will not be wronged in the least -
019:060 Yusufali Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

019:061
019:061 Khan (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
019:061 Maulana Gardens of perpetuity which the Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass.
019:061 Pickthal Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment -
019:061 Rashad The gardens of Eden await them, as promised by the Most Gracious for those who worship Him, even in privacy. Certainly, His promise must come to pass.
019:061 Sarwar They will be admitted to the garden of Eden which is the unseen promise of the Beneficent God to His servants. The promise of God will certainly come true.
019:061 Shakir The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.
019:061 Sherali Gardens of Eternity, which the Gracious God has promised to HIS servants while they are yet hidden from their sight. Surely, HIS promise must come to pass.
019:061 Yusufali Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.
019:062
019:062 Khan They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salam (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
019:062 Maulana They will hear therein no vain discourse, but only, Peace! And they have their sustenance therein, morning and evening.
019:062 Pickthal They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.
019:062 Rashad They will not hear any nonsense therein; only peace. They receive their provisions therein, day and night.
019:062 Sarwar They will not hear therein any meaningless words. They will be greeted (by the angels) with "Peace be with you," and they will receive their sustenance both in the mornings and evenings.
019:062 Shakir They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.
019:062 Sherali They will not hear therein anything vain but only greetings of peace; they will have their sustenance therein, morning and evening.
019:062 Yusufali They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.
019:063
019:063 Khan Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqun (pious and righteous persons - See V.2:2).
019:063 Maulana This is the Garden which We cause those of Our servants to inherit who keep their duty.
019:063 Pickthal Such is the Garden which We cause the devout among Our bondmen to inherit.
019:063 Rashad Such is Paradise; we grant it to those among our servants who are righteous.
019:063 Sarwar Such are the gardens which We will give to Our God-fearing servants as their inherited property.
019:063 Shakir This is the garden which We cause those of Our servants to inherit who guard (against evil).
019:063 Sherali Such is the Heaven which WE shall give for an inheritance to those of OUR servants who are righteous.
019:063 Yusufali Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.
019:064
019:064 Khan And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,
019:064 Maulana And we descend not but by the command of thy Lord. To Him belongs what is before us and what is behind us and what is between these, and thy Lord is never forgetful.
019:064 Pickthal We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -
019:064 Rashad We do not come down except by the command of your Lord. To Him belongs our past, our future, and everything between them. Your Lord is never forgetful.
019:064 Sarwar (Muhammad), we (the angels) do not come to you without being commanded by your Lord to do so. To Him belongs all that is before us, behind us, and in between. Your Lord is not forgetful.
019:064 Shakir And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.
019:064 Sherali And the angels will say to them, `We do not come down save by the command of thy Lord. To HIM belongs all that is before us and all that is behind us and all that is between; and thy Lord is not forgetful;'
019:064 Yusufali (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-
019:065
019:065 Khan Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].
019:065 Maulana Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Knowest thou any one equal to Him?
019:065 Pickthal Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?
019:065 Rashad The Lord of the heavens and the earth, and everything between them; you shall worship Him and steadfastly persevere in worshipping Him. Do you know of anyone who equals Him?
019:065 Sarwar He is the Lord of the heavens and the earth and all that is between them. Worship Him and be steadfast in your worship of Him; none is equal to Him.
019:065 Shakir The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?
019:065 Sherali HE is the Lord of the heavens and the earth and all that is between the two. Serve HIM, therefore, and be steadfast in HIS service. Dost thou know anyone equal to HIM?
019:065 Yusufali "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

019:066
019:066 Section 5: How the Opponents were Dealt with
019:066 Khan And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
019:066 Maulana And says man: When I am dead, shall I truly be brought forth alive?
019:066 Pickthal And man saith: When I am dead, shall I forsooth be brought forth alive?
019:066 Rashad The human being asks, "After I die, do I come back to life?"
019:066 Sarwar The human being says, "Shall I be brought to life again after I will die?".
019:066 Shakir And says man: What! when I am dead shall I truly be brought forth alive?
019:066 Sherali And says man, `What ! when I am dead, shall I be brought forth alive?'
019:066 Yusufali Man says: "What! When I am dead, shall I then be raised up alive?"
019:067
019:067 Khan Does not man remember that We created him before, while he was nothing?
019:067 Maulana Does not man remember that We created him before, when he was nothing?
019:067 Pickthal Doth not man remember that We created him before, when he was naught?
019:067 Rashad Did the human being forget that we created him already, and he was nothing?
019:067 Sarwar Does he not remember that We created him when he did not exist?.
019:067 Shakir Does not man remember that We created him before, when he was nothing?
019:067 Sherali Does not man remember that WE created him before, when he was nothing?
019:067 Yusufali But does not man call to mind that We created him before out of nothing?
019:068
019:068 Khan So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees.
019:068 Maulana So by thy Lord! We shall certainly gather them together and the devils, then shall We bring them around hell on their knees.
019:068 Pickthal And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.
019:068 Rashad By your Lord, we will certainly summon them, together with the devils, and will gather them around Hell, humiliated.
019:068 Sarwar By your Lord, We will bring them back to life with satan and gather them around hell in large groups.
019:068 Shakir So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.
019:068 Sherali And, by thy Lord, WE shall assuredly gather them together, and the satans too; then shall WE bring them on their knees around Hell.
019:068 Yusufali So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;
019:069
019:069 Khan Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).
019:069 Maulana Then We shall draw forth from every sect those most rebellious against the Beneficent.
019:069 Pickthal Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.
019:069 Rashad Then we will pick out from each group the most ardent opponent of the Most Gracious.
019:069 Sarwar Then We will separate from every group those who were strongly rebellious against the Beneficent God.
019:069 Shakir Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.
019:069 Sherali Then shall WE certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious God.
019:069 Yusufali Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.
019:070
019:070 Khan Then, verily, We know best those who are most worthy of being burnt therein.
019:070 Maulana Again, We certainly know best those who deserve most to be burned therein.
019:070 Pickthal And surely We are Best Aware of those most worthy to be burned therein.
019:070 Rashad We know full well those who are most deserving of burning therein.
019:070 Sarwar We know best who deserves greater suffering in hell fire.
019:070 Shakir Again We do certainly know best those who deserve most to be burned therein.
019:070 Sherali And surely, WE know best those deserving to be burnt therein.
019:070 Yusufali And certainly We know best those who are most worthy of being burned therein.
019:071
019:071 Khan There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.
019:071 Maulana And there is not one of you but shall come to it. This is an unavoidable decree of thy Lord.
019:071 Pickthal There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.
019:071 Rashad Every single one of you must see it; this is an irrevocable decision of your Lord.
019:071 Sarwar It is the inevitable decree of your Lord that every one of you will be taken to hell.
019:071 Shakir And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.
019:071 Sherali And there is not one of you but will come to it. This is an absolute decree of thy Lord.
019:071 Yusufali Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.
019:072
019:072 Khan Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).
019:072 Maulana And We shall deliver those who guard against evil, and leave the wrongdoers therein on their knees.
019:072 Pickthal Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.
019:072 Rashad Then we rescue the righteous, and leave the transgressors in it, humiliated.
019:072 Sarwar We will save the pious ones from the hell fire and leave the unjust people therein in crowded groups.
019:072 Shakir And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.
019:072 Sherali And WE shall save the righteous, and shall leave the wrongdoers therein, on their knees .
019:072 Yusufali But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

019:073
019:073 Khan And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad SAW who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."
019:073 Maulana And when our clear messages are recited to them, those who disbelieve say to those who believe: Which of the two parties is better in position and better in assembly?
019:073 Pickthal And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?
019:073 Rashad When our revelations are recited to them, clearly, those who disbelieve say to those who believe, "Which of us is more prosperous? Which of us is in the majority?"
019:073 Sarwar When Our revelations are recited to them, the unbelievers say to the faithful ones, "Which of us is more prosperous?".
019:073 Shakir And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?
019:073 Sherali And when OUR manifest Signs are recited unto them, the disbelievers say to the believers, `Tell us, which of the two parties is better in respect of position and is more impressive in respect of companions?'
019:073 Yusufali When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"
019:074
019:074 Khan And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
019:074 Maulana And how many a generation have We destroyed before them, who had better possessions and appearance!
019:074 Pickthal How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
019:074 Rashad Many a generation have we annihilated before them; they were more powerful, and more prosperous.
019:074 Sarwar How many generations of greater prosperity and splendor have We destroyed before them?
019:074 Shakir And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!
019:074 Sherali And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.
019:074 Yusufali But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?
019:075
019:075 Khan Say (O Muhammad SAW) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]
019:075 Maulana Say: As for him who is in error, the Beneficent will prolong his length of days; until they see what they were threatened with, either the punishment or the Hour. Then they will know who is worse in position and weaker in forces.
019:075 Pickthal Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.
019:075 Rashad Say, "Those who choose to go astray, the Most Gracious will lead them on, until they see what is promised for them - either the retribution or the Hour. That is when they find out who really is worse off, and weaker in power."
019:075 Sarwar (Muhammad), tell them, "The Beneficent God gives respite to those who have gone astray only until they face the torment with which they were threatened or to the Day of Judgment. Then they will find out who will have the most miserable place and the weakest forces.
019:075 Shakir Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces
019:075 Sherali Say, `The Gracious God grants those, who are in error, respite for a time until, when they will see that with which they are threatened - whether it be punishment or the final Hour - they will realize who is worse in respect of position and weaker in forces.'
019:075 Yusufali Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!
019:076
019:076 Khan And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
019:076 Maulana And Allah increases in guidance those who go aright. And deeds that endure, the good deeds, are, with thy Lord, better in recompense and yield better return.
019:076 Pickthal Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
019:076 Rashad GOD augments the guidance of those who choose to be guided. For the good deeds are eternally rewarded by your Lord, and bring far better returns.
019:076 Sarwar God further enlightens those who seek guidance. To those who do charitable deeds which produce continuing benefits, your Lord will give a better reward and a better place in Paradise.
019:076 Shakir And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.
019:076 Sherali And ALLAH increases in guidance those who follow guidance. And the good works that endure are best in the sight of thy Lord in respect of reward and in respect of the ultimate end.'
019:076 Yusufali "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."
019:077
019:077 Khan Have you seen him who disbelieved in Our Ayat (this Qur'an and Muhammad SAW) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"
019:077 Maulana Hast thou seen him who disbelieves in Our messages and says: I shall certainly be given wealth and children?
019:077 Pickthal Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?
019:077 Rashad Have you noted the one who rejected our revelations then said, "I will be given wealth and children"?!
019:077 Sarwar Note the words of the disbeliever, "I shall certainly be given wealth and children?".
019:077 Shakir Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?
019:077 Sherali Hast thou not seen him who disbelieves in OUR Signs, and says, `I shall certainly be given great wealth and children?'
019:077 Yusufali Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

019:078
019:078 Khan Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?
019:078 Maulana Has he gained knowledge of the unseen, or made a covenant with the Beneficent?
019:078 Pickthal Hath he perused the Unseen, or hath he made a pact with the Beneficent?
019:078 Rashad Has he seen the future? Has he taken such a pledge from the Most Gracious?
019:078 Sarwar Has he the knowledge of the unseen or has the Beneficent God established such a binding agreement with Him?.
019:078 Shakir Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?
019:078 Sherali Has he got knowledge of the unseen or has he taken a promise from the Gracious God?
019:078 Yusufali Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?
019:079
019:079 Khan Nay! We shall record what he says, and We shall increase his torment (in the Hell);
019:079 Maulana By no means! We write down what he says, and We shall lengthen to him the length of the chastisement,
019:079 Pickthal Nay, but We shall record that which he saith and prolong for him a span of torment.
019:079 Rashad Indeed, we will record what he utters, then commit him to ever-increasing retribution.
019:079 Sarwar Absolutely not, We will record his words and prolong his punishment.
019:079 Shakir By no means! We write down what he says, and We will lengthen to him the length of the chastisement
019:079 Sherali Indeed not ! WE shall note down what he says and shall prolong for him the punishment.
019:079 Yusufali Nay! We shall record what he says, and We shall add and add to his punishment.
019:080
019:080 Khan And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
019:080 Maulana And We shall inherit from him what he says, and he will come to Us alone.
019:080 Pickthal And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).
019:080 Rashad Then we inherit everything he possessed, and he comes back to us all alone.
019:080 Sarwar All that he speaks of will belong to Us, and he will come into Our presence all alone.
019:080 Shakir And We will inherit of him what he says, and he shall come to Us alone.
019:080 Sherali And WE shall inherit from him all that he talks of and he shall come to US all alone.
019:080 Yusufali To Us shall return all that he talks of and he shall appear before Us bare and alone.
019:081
019:081 Khan And they have taken (for worship) aliha (gods) besides Allah, that they might give them honour, power and glory (and also protect them from Allah's Punishment etc.).
019:081 Maulana And they have taken gods besides Allah, that they should be to them a source of strength --
019:081 Pickthal And they have chosen (other) gods beside Allah that they may be a power for them.
019:081 Rashad They worship beside GOD other gods that (they think) may be of help to them.
019:081 Sarwar They have sought honor from other gods instead of God.
019:081 Shakir And they have taken gods besides Allah, that they should be to them a source of strength;
019:081 Sherali And they have taken other gods than ALLAH that they may be a source of honour and power for them.
019:081 Yusufali And they have taken (for worship) gods other than Allah, to give them power and glory!
019:082
019:082 Khan Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).
019:082 Maulana By no means! They will soon deny their worshipping them, and be their adversaries.
019:082 Pickthal Nay, but they will deny their worship of them, and become opponents unto them.
019:082 Rashad On the contrary, they will reject their idolatry, and will be their enemies.
019:082 Sarwar In fact, they can have no honor; their gods will renounce their worship of idols and will turn against them.
019:082 Shakir By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.
019:082 Sherali Not at all ! They will deny their worship, and will be their opponents.
019:082 Yusufali Instead, they shall reject their worship, and become adversaries against them.
019:083
019:083 Section 6: False Doctrine of Sonship
019:083 Khan See you not that We have sent the Shayatin (devils) against the disbelievers to push them to do evil.
019:083 Maulana Seest thou not that We send the devils against the disbelievers, inciting them incitingly?
019:083 Pickthal Seest thou not that We have set the devils on the disbelievers to confound them with confusion?
019:083 Rashad Do you not see how we unleash the devils upon the disbelievers to stir them up?
019:083 Sarwar Do you not realize that We have sent Satan to incite the unbelievers to sin.
019:083 Shakir Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?
019:083 Sherali Seest thou not that WE send satans against the disbelievers, inciting them to acts of disobedience?
019:083 Yusufali Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?
019:084
019:084 Khan So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).
019:084 Maulana So make no haste against them. We only number out to them a number (of days).
019:084 Pickthal So make no haste against them (O Muhammad). We do but number unto them a sum (of days).
019:084 Rashad Do not be impatient; we are preparing for them some preparation.
019:084 Sarwar (Muhammad), exercise patience; We have given them respite only for an appointed time.
019:084 Shakir Therefore be not in haste against them, We only number out to them a number (of days).
019:084 Sherali So be thou not in haste against them; WE are keeping full account of their doings.
019:084 Yusufali So make no haste against them, for We but count out to them a (limited) number (of days).

019:085
019:085 Khan The Day We shall gather the Muttaqun (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).
019:085 Maulana The day when We gather the dutiful to the Beneficent to receive honours,
019:085 Pickthal On the day when We shall gather the righteous unto the Beneficent, a goodly company.
019:085 Rashad The day will come when we summon the righteous before the Most Gracious in a group.
019:085 Sarwar On the Day of Judgment, when the pious people will be brought into the presence of the Beneficent God as the guests of honor
019:085 Shakir The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors
019:085 Sherali Remember the day when WE shall gather the righteous before the Gracious God as honoured guest;
019:085 Yusufali The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours,
019:086
019:086 Khan And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),
019:086 Maulana And drive the guilty to hell, as thirsty beasts.
019:086 Pickthal And drive the guilty unto hell, a weary herd,
019:086 Rashad And we will herd the guilty to Hell, to be their eternal abode.
019:086 Sarwar and the criminals will be driven and thrown into hell,
019:086 Shakir And We will drive the guilty to hell thirsty
019:086 Sherali And WE shall drive the guilty to Hell like a herd of thirsty camels.
019:086 Yusufali And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-
019:087
019:087 Khan None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allah).
019:087 Maulana They have no power of intercession, save him who has made a covenant with the Beneficent.
019:087 Pickthal They will have no power of intercession, save him who hath made a covenant with his Lord.
019:087 Rashad No one will possess the power to intercede, except those who conform to the laws of the Most Gracious.
019:087 Sarwar no one will be able to intercede for the others except those whom the Beneficent God has given authority.
019:087 Shakir They shall not control intercession, save he who has made a covenant with the Beneficent Allah.
019:087 Sherali None will have the power of intercession save he who has received a promise from the Gracious God.
019:087 Yusufali None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.
019:088
019:088 Khan And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."
019:088 Maulana And they say: The Beneficent has taken to Himself a son.
019:088 Pickthal And they say: The Beneficent hath taken unto Himself a son.
019:088 Rashad They said, "The Most Gracious has begotten a son"!
019:088 Sarwar They have said that the Beneficent God has given birth to a son.
019:088 Shakir And they say: The Beneficent Allah has taken (to Himself) a son.
019:088 Sherali And they say, `The Gracious God has taken unto Himself a son.'
019:088 Yusufali They say: "(Allah) Most Gracious has begotten a son!"
019:089
019:089 Khan Indeed you have brought forth (said) a terrible evil thing.
019:089 Maulana Certainly you make an abominable assertion!
019:089 Pickthal Assuredly ye utter a disastrous thing
019:089 Rashad You have uttered a gross blasphemy.
019:089 Sarwar This is certainly a monstrous lie!
019:089 Shakir Certainly you have made an abominable assertion
019:089 Sherali Assuredly, you have indeed uttered a most hideous thing.
019:089 Yusufali Indeed ye have put forth a thing most monstrous!
019:090
019:090 Khan Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,
019:090 Maulana The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,
019:090 Pickthal Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,
019:090 Rashad The heavens are about to shatter, the earth is about to tear asunder, and the mountains are about to crumble.
019:090 Sarwar This would almost cause the heavens to rent apart, the earth to cleave asunder and the mountains to crumble down in fragments,
019:090 Shakir The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,
019:090 Sherali The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces.
019:090 Yusufali At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,
019:091
019:091 Khan That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).
019:091 Maulana That they ascribe a son to the Beneficent!
019:091 Pickthal That ye ascribe unto the Beneficent a son,
019:091 Rashad Because they claim that the Most Gracious has begotten a son.
019:091 Sarwar to ascribe a son to the Beneficent God.
019:091 Shakir That they ascribe a son to the Beneficent Allah.
019:091 Sherali Because they ascribe a son to the Gracious God.
019:091 Yusufali That they should invoke a son for (Allah) Most Gracious.
019:092
019:092 Khan But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).
019:092 Maulana And it is not worthy of the Beneficent that he should take to Himself a son.
019:092 Pickthal When it is not meet for (the Majesty of) the Beneficent that He should choose a son.
019:092 Rashad It is not befitting the Most Gracious that He should beget a son.
019:092 Sarwar The Beneficent God is too Exalted to have a son.
019:092 Shakir And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.
019:092 Sherali It becomes not the Gracious God that HE should take unto Himself a son.
019:092 Yusufali For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

019:093
019:093 Khan There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.
019:093 Maulana There is none in the heavens and the earth but comes to the Beneficent as a servant.
019:093 Pickthal There is none in the heavens and the earth but cometh unto the Beneficent as a slave.
019:093 Rashad Every single one in the heavens and the earth is a servant of the Most Gracious.
019:093 Sarwar All that is in the heavens and the earth will return to the Beneficent God as His submissive servants.
019:093 Shakir There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.
019:093 Sherali There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.
019:093 Yusufali Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.
019:094
019:094 Khan Verily, He knows each one of them, and has counted them a full counting.
019:094 Maulana Certainly He comprehends them, as has numbered them all.
019:094 Pickthal Verily He knoweth them and numbereth them with (right) numbering.
019:094 Rashad He has encompassed them, and has counted them one by one.
019:094 Sarwar He has counted and enumerated them one by one.
019:094 Shakir Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.
019:094 Sherali Verily, HE comprehends them by HIS knowledge and has numbered them all fully.
019:094 Yusufali He does take an account of them (all), and hath numbered them (all) exactly.
019:095
019:095 Khan And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
019:095 Maulana And every one of them will come to Him on the day of Resurrection, alone.
019:095 Pickthal And each one of them will come unto Him on the Day of Resurrection, alone.
019:095 Rashad All of them will come before Him on the Day of Resurrection as individuals.
019:095 Sarwar Everyone on the Day of Judgment will individually come into the presence of God.
019:095 Shakir And every one of them will come to Him on the day of resurrection alone.
019:095 Sherali And each of them shall come to HIM on the Day of Resurrection, all alone.
019:095 Yusufali And everyone of them will come to Him singly on the Day of Judgment.
019:096
019:096 Khan Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).
019:096 Maulana Those who believe and do good deeds, for them the Beneficent will surely bring about love.
019:096 Pickthal Lo! those who believe and do good works, the Beneficent will appoint for them love.
019:096 Rashad Surely, those who believe and lead a righteous life, the Most Gracious will shower them with love.
019:096 Sarwar To the righteously striving believers God will grant love.
019:096 Shakir Surely (as for) those who believe and do good deeds for t them will Allah bring about love.
019:096 Sherali Those who believe and do good deeds - The Gracious God will create deep love for them.
019:096 Yusufali On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.
019:097
019:097 Khan So We have made this (the Qur'an) easy in your own tongue (O Muhammad SAW), only that you may give glad tidings to the Muttaqun (pious and righteous persons - See V.2:2), and warn with it the Ludda (most quarrelsome) people.
019:097 Maulana So We have made it easy in thy tongue only that thou shouldst give good news thereby to those who guard against evil, and shouldst warn thereby a contentious people.
019:097 Pickthal And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.
019:097 Rashad We thus made this (Quran) elucidated in your tongue, in order to deliver good news to the righteous, and to warn with it the opponents.
019:097 Sarwar (Muhammad), We have given you the Book (the Quran) in your own language so that you could easily give the glad news to the pious ones and warn the quarrelsome ones.
019:097 Shakir So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.
019:097 Sherali So WE have made the Qur'an easy in thy tongue that thou mayest give thereby glad tidings to the righteous, and warn thereby a contentious people.
019:097 Yusufali So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.
019:098
019:098 Khan And how many a generation before them have We destroyed! Can you (O Muhammad SAW) find a single one of them or hear even a whisper of them?
019:098 Maulana And how many a generation before them have We destroyed! Canst thou see any one of them or hear a sound of them?
019:098 Pickthal And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?
019:098 Rashad Many a generation before them we annihilated; can you perceive any of them, or hear from them any sound?
019:098 Sarwar How many generations living before them did We destroy? Do you find anyone of them around or do you even hear any word from them?
019:098 Shakir And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?
019:098 Sherali And how many a generation have WE destroyed before them ! Canst thou perceive a single one of them, or hear even a whisper of them?
019:098 Yusufali But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?

020:000
020:000 Translations of the Qur'an, Chapter 20: TA-HA (TA-HA). Total Verses: 135. Revealed At: MAKKA
020:000 In the name of God, Most Gracious, Most Merciful
020:001
020:001 Section 1: Moses is Called
020:001 Khan Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
020:001 Maulana O man,
020:001 Pickthal Ta. Ha.
020:001 Rashad T. H.
020:001 Sarwar Ta Ha.
020:001 Shakir Ta Ha.
020:001 Sherali Tá Há.
020:001 Yusufali Ta-Ha.
020:002
020:002 Khan We have not sent down the Qur'an unto you (O Muhammad SAW) to cause you distress,
020:002 Maulana We have not revealed the Qur’an to thee that thou mayest be unsuccessful;
020:002 Pickthal We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,
020:002 Rashad We did not reveal the Quran to you, to cause you any hardship.
020:002 Sarwar We have sent the Quran only as reminder
020:002 Shakir We have not revealed the Quran to you that you may be unsuccessful.
020:002 Sherali We have not sent down the Qur'an to thee that thou shouldst be distressed;
020:002 Yusufali We have not sent down the Qur'an to thee to be (an occasion) for thy distress,
020:003
020:003 Khan But only as a Reminder to those who fear (Allah).
020:003 Maulana But it is a reminder to him who fears:
020:003 Pickthal But as a reminder unto him who feareth,
020:003 Rashad Only to remind the reverent.
020:003 Sarwar for those who have fear (of disobeying God), not to make you, (Muhammad), miserable.
020:003 Shakir Nay, it is a reminder to him who fears:
020:003 Sherali But as a reminder to him who fears God;
020:003 Yusufali But only as an admonition to those who fear (Allah),-
020:004
020:004 Khan A revelation from Him (Allah) Who has created the earth and high heavens.
020:004 Maulana A revelation from Him Who created the earth and the high heavens.
020:004 Pickthal A revelation from Him Who created the earth and the high heavens,
020:004 Rashad A revelation from the Creator of the earth and the high heavens.
020:004 Sarwar It is a revelation from the Creator of the earth and the high heavens.
020:004 Shakir A revelation from Him Who created the earth and the high heavens.
020:004 Sherali And a revelation from HIM Who created the earth and the high heavens.
020:004 Yusufali A revelation from Him Who created the earth and the heavens on high.
020:005
020:005 Khan The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).
020:005 Maulana The Beneficent is established on the Throne of Power.
020:005 Pickthal The Beneficent One, Who is established on the Throne.
020:005 Rashad The Most Gracious; He has assumed all authority.
020:005 Sarwar The Beneficent God is dominant over the Throne (of the realm).
020:005 Shakir The Beneficent Allah is firm in power.
020:005 Sherali HE is the Gracious God Who has settled Himself firmly on the throne.
020:005 Yusufali (Allah) Most Gracious is firmly established on the throne (of authority).
020:006
020:006 Khan To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
020:006 Maulana To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the soil.
020:006 Pickthal Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.
020:006 Rashad To Him belongs everything in the heavens, and the earth, and everything between them, and everything beneath the ground.
020:006 Sarwar To Him belongs all that is in the heavens and the earth, all that lies between them, and lies below the earth.
020:006 Shakir His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.
020:006 Sherali To HIM belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist sub-soil.
020:006 Yusufali To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.
020:007
020:007 Khan And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
020:007 Maulana And if thou utter the saying aloud, surely He knows the secret, and what is yet more hidden.
020:007 Pickthal And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.
020:007 Rashad Whether you declare your convictions (or not) He knows the secret, and what is even more hidden.
020:007 Sarwar Whether or not you express (your thoughts) in words, God certainly knows all unspoken thoughts and all that is even more difficult to find.
020:007 Shakir And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.
020:007 Sherali And if thou speakest aloud, HE hears it and also if thou speakest in a low voice, For HE knows the secret thoughts of man and what is yet more hidden.
020:007 Yusufali If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.

020:008
020:008 Khan Allah! La ilahla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.
020:008 Maulana Allah -- there is no God but He. His are the most beautiful names.
020:008 Pickthal Allah! There is no Allah save Him. His are the most beautiful names.
020:008 Rashad GOD: there is no other god besides Him. To Him belong the most beautiful names.
020:008 Sarwar God is the only Lord and to Him belong all the exalted Names.
020:008 Shakir Allah-- there is no god but He; His are the very best names.
020:008 Sherali ALLAH - there is no god but HE. HIS are the most beautiful names.
020:008 Yusufali Allah! there is no god but He! To Him belong the most Beautiful Names.
020:009
020:009 Khan And has there come to you the story of Musa (Moses)?
020:009 Maulana And has the story of Moses come to thee?
020:009 Pickthal Hath there come unto thee the story of Moses?
020:009 Rashad Have you noted the history of Moses?
020:009 Sarwar (Muhammad), have you heard the story of Moses?.
020:009 Shakir And has the story of Musa come to you?
020:009 Sherali And has the story of Moses come to thee?
020:009 Yusufali Has the story of Moses reached thee?
020:010
020:010 Khan When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
020:010 Maulana When he saw a fire, he said to his people: Stay, I see a fire; haply I may bring to you therefrom a live coal or find guidance at the fire.
020:010 Pickthal When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.
020:010 Rashad When he saw a fire, he said to his family, "Stay here. I have seen a fire. Maybe I can bring you some of it, or find some guidance at the fire."
020:010 Sarwar When he saw the fire, he said to his family, "Wait here for I can see a fire. Perhaps I shall bring you a burning torch or find a way to some fire".
020:010 Shakir When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.
020:010 Sherali When he saw a fire, and he said to his family, `Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.
020:010 Yusufali Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
020:011
020:011 Khan And when he came to it (the fire), he was called by name: "O Musa (Moses)!
020:011 Maulana So when he came to it, a voice came: O Moses,
020:011 Pickthal And when he reached it, he was called by name: O Moses!
020:011 Rashad When he came to it, he was called, "O, Moses.
020:011 Sarwar When he came near the fire he was called, "Moses,
020:011 Shakir So when he came to it, a voice was uttered: O Musa:
020:011 Sherali And when he came to it, he was called by a voice, `O Moses,
020:011 Yusufali But when he came to the fire, a voice was heard: "O Moses!
020:012
020:012 Khan "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.
020:012 Maulana Surely I am thy Lord, so take off thy shoes; surely thou art in the sacred valley Tuwa.
020:012 Pickthal Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.
020:012 Rashad "I am your Lord; remove your sandals. You are in the sacred valley, Tuwaa.
020:012 Sarwar I Am your Lord. Take off your shoes; you are in the holy valley of Tuwa.
020:012 Shakir Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,
020:012 Sherali `Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Tuwá;
020:012 Yusufali "Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.
020:013
020:013 Khan "And I have chosen you. So listen to that which is inspired to you.
020:013 Maulana And I have chosen thee so listen to what is revealed:
020:013 Pickthal And I have chosen thee, so hearken unto that which is inspired.
020:013 Rashad "I have chosen you, so listen to what is being revealed.
020:013 Sarwar I have chosen you as My Messengers. Listen to the revelation.
020:013 Shakir And I have chosen you, so listen to what is revealed:
020:013 Sherali And I Myself have chosen thee; so hearken to what is revealed to thee;
020:013 Yusufali "I have chosen thee: listen, then, to the inspiration (sent to thee).
020:014
020:014 Khan "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance.
020:014 Maulana Surely I am Allah, there is no God but I, so serve Me, and keep up prayer for My remembrance,
020:014 Pickthal Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.
020:014 Rashad "I am GOD; there is no other god beside Me. You shall worship Me alone, and observe the Contact Prayers (Salat) to remember Me.
020:014 Sarwar I Am the only God. Worship Me and be steadfast in prayer to have My name always in your mind.
020:014 Shakir Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:
020:014 Sherali `Verily , I am ALLAH; there is no god but I, so worship ME alone and observe Prayer for my remembrance;
020:014 Yusufali "Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.

020:015
020:015 Khan "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.
020:015 Maulana Surely the Hour is coming -- I am about to make it manifest -- so that every soul may be rewarded as it strives.
020:015 Pickthal Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).
020:015 Rashad "The Hour (end of the world) is surely coming; I will keep it almost hidden, for each soul must be paid for its works.
020:015 Sarwar Although it is certain that the Day of Judgment will come, I prefer to keep it almost a secret so that every soul will receive the recompense for what it has done (on its own).
020:015 Shakir Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:
020:015 Sherali Surely, the Hour is coming and I am going to manifest it, that every soul may be recompensed for its labours;
020:015 Yusufali "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.
020:016
020:016 Khan "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.
020:016 Maulana So let not him, who believes not in it and follows his low desire, turn thee away from it, lest thou perish.
020:016 Pickthal Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.
020:016 Rashad "Do not be diverted therefrom by those who do not believe in it - those who pursue their own opinions - lest you fall.
020:016 Sarwar Let not the unbelievers who follow their vain desires make you forget the Day of Judgment, lest you will perish."
020:016 Shakir Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;
020:016 Sherali `So let not him, who believes not therein and follows his own low desires, turn thee away therefrom, lest thou perish;
020:016 Yusufali "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..
020:017
020:017 Khan "And what is that in your right hand, O Musa (Moses)?"
020:017 Maulana And what is this in thy right hand, O Moses?
020:017 Pickthal And what is that in thy right hand, O Moses?
020:017 Rashad "What is this in your right hand, Moses?"
020:017 Sarwar The Lord asked, "Moses, what is in your right hand?".
020:017 Shakir And what is this in your right hand, O Musa!
020:017 Sherali `And what is that in thy right hand, O Moses?'
020:017 Yusufali "And what is that in the right hand, O Moses?"
020:018
020:018 Khan He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
020:018 Maulana He said: This is my staff -- I lean on it, and beat the leaves with it for my sheep, and I have other uses for it.
020:018 Pickthal He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.
020:018 Rashad He said, "This is my staff. I lean on it, herd my sheep with it, and I use it for other purposes."
020:018 Sarwar He replied, "It is my staff. I lean on it, bring down leaves for my sheep with it and I need it for other reasons.
020:018 Shakir He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.
020:018 Sherali Moses said, `This is my rod, I lean on it and beat down therewith leaves for my sheep and other uses also I find in it.'
020:018 Yusufali He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses.”
020:019
020:019 Khan (Allah) said: "Cast it down, O Musa (Moses)!"
020:019 Maulana He said: Cast it down, O Moses.
020:019 Pickthal He said: Cast it down, O Moses!
020:019 Rashad He said, "Throw it down, Moses."
020:019 Sarwar The Lord said, "Moses, throw it on the ground".
020:019 Shakir He said: Cast it down, O Musa!
020:019 Sherali God said, `Cast it down, O Moses.'
020:019 Yusufali (Allah) said, "Throw it, O Moses!"
020:020
020:020 Khan He cast it down, and behold! It was a snake, moving quickly.
020:020 Maulana So he cast it down, and lo! it was a serpent, gliding.
020:020 Pickthal So he cast it down, and lo! it was a serpent, gliding.
020:020 Rashad He threw it down, whereupon it turned into a moving serpent.
020:020 Sarwar Moses threw it on the ground and suddenly he saw that it was a moving serpent.
020:020 Shakir So he cast it down; and lo! it was a serpent running.
020:020 Sherali So he cast it down, and behold ! it was a serpent running.
020:020 Yusufali He threw it, and behold! It was a snake, active in motion.
020:021
020:021 Khan Allah said:"Grasp it, and fear not, We shall return it to its former state,
020:021 Maulana He said: Seize it and fear not. We shall return it to its former state.
020:021 Pickthal He said: Grasp it and fear not. We shall return it to its former state.
020:021 Rashad He said, "Pick it up; do not be afraid. We will return it to its original state.
020:021 Sarwar The Lord said, "Hold the serpent and do not be afraid; We will bring it back to its original form."
020:021 Shakir He said: Take hold of it and fear not; We will restore it to its former state:
020:021 Sherali God said, `Take hold of it, and fear not. WE shall restore it to its former state.
020:021 Yusufali (Allah) said, "Seize it, and fear not: We shall return it at once to its former condition"..
020:022
020:022 Khan "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,
020:022 Maulana And press thy hand to thy side, it will come out white without evil -- another sign:
020:022 Pickthal And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.
020:022 Rashad "And hold your hand under your wing; it will come out white without a blemish; another proof.
020:022 Sarwar "Now - as another Sign - place your hand under your arm and it will come out sheer white without harm (or stain).
020:022 Shakir And press your hand to your side, it shall come out white without evil: another sign:
020:022 Sherali `And draw thy hand closer under thy arm-pit, it shall come forth white, without any disease - another Sign.
020:022 Yusufali "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,-

020:023
020:023 Khan "That We may show you (some) of Our Greater Signs.
020:023 Maulana That We may show thee of Our greater signs.
020:023 Pickthal That We may show thee (some) of Our greater portents,
020:023 Rashad "We thus show you some of our great portents.
020:023 Sarwar This We have done to show you some of Our greater miracles.
020:023 Shakir That We may show you of Our greater signs:
020:023 Sherali `That WE may show thee some of OUR greater Signs;
020:023 Yusufali "In order that We may show thee (two) of our Greater Signs.
020:024
020:024 Khan "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."
020:024 Maulana Go to Pharaoh, surely he has exceeded the limits.
020:024 Pickthal Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).
020:024 Rashad "Go to Pharaoh, for he has transgressed."
020:024 Sarwar Go to the Pharaoh; he has become a rebel."
020:024 Shakir Go to Firon, surely he has exceeded all limits.
020:024 Sherali `Go thou to Pharaoh; he has indeed exceeded all bounds.'
020:024 Yusufali "Go thou to Pharaoh, for he has indeed transgressed all bounds."
020:025
020:025 Section 2: Moses and Aaron go to Pharaoh
020:025 Khan [Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
020:025 Maulana He said: My Lord, expand my breast for me:
020:025 Pickthal (Moses) said: My Lord! relieve my mind
020:025 Rashad He said, "My Lord, cool my temper.
020:025 Sarwar Moses said, "Lord, grant me courage.
020:025 Shakir He said: O my Lord! Expand my breast for me,
020:025 Sherali Moses said, `My Lord, expand for me my breast;
020:025 Yusufali (Moses) said: "O my Lord! expand me my breast;
020:026
020:026 Khan "And ease my task for me;
020:026 Maulana And ease my affair for me:
020:026 Pickthal And ease my task for me;
020:026 Rashad "And make this matter easy for me.
020:026 Sarwar Make my task easy
020:026 Shakir And make my affair easy to me,
020:026 Sherali `And make my task easy for me;
020:026 Yusufali "Ease my task for me;
020:027
020:027 Khan "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant].
020:027 Maulana And loose the knot from my tongue,
020:027 Pickthal And loose a knot from my tongue,
020:027 Rashad "And untie a knot from my tongue.
020:027 Sarwar and my tongue fluent
020:027 Shakir And loose the knot from my tongue,
020:027 Sherali `And loose the knot from my tongue,
020:027 Yusufali "And remove the impediment from my speech,
020:028
020:028 Khan "That they understand my speech,
020:028 Maulana (That) they may understand my word.
020:028 Pickthal That they may understand my saying.
020:028 Rashad "So they can understand my speech.
020:028 Sarwar so that they may understand me.
020:028 Shakir (That) they may understand my word;
020:028 Sherali `That they may understand my speech;
020:028 Yusufali "So they may understand what I say:
020:029
020:029 Khan "And appoint for me a helper from my family,
020:029 Maulana And give to me an aider from my family:
020:029 Pickthal Appoint for me a henchman from my folk,
020:029 Rashad "And appoint an assistant for me from my family.
020:029 Sarwar Appoint a deputy (for me) from my own people.
020:029 Shakir And give to me an aider from my family:
020:029 Sherali `And grant me an assistant from my family -
020:029 Yusufali "And give me a Minister from my family,
020:030
020:030 Khan "Harun (Aaron), my brother;
020:030 Maulana Aaron, my brother;
020:030 Pickthal Aaron, my brother.
020:030 Rashad "My brother Aaron.
020:030 Sarwar Let it be my brother Aaron
020:030 Shakir Haroun, my brother,
020:030 Sherali `Aaron, my brother;
020:030 Yusufali "Aaron, my brother;

020:031
020:031 Khan "Increase my strength with him,
020:031 Maulana Add to my strength by him,
020:031 Pickthal Confirm my strength with him
020:031 Rashad "Strengthen me with him.
020:031 Sarwar to support me.
020:031 Shakir Strengthen my back by him,
020:031 Sherali `Increase my strength by him;
020:031 Yusufali "Add to my strength through him,
020:032
020:032 Khan "And let him share my task (of conveying Allah's Message and Prophethood),
020:032 Maulana And make him share my task --
020:032 Pickthal And let him share my task,
020:032 Rashad "Let him be my partner in this matter.
020:032 Sarwar Let him be my partner in this task
020:032 Shakir And associate him (with me) in my affair,
020:032 Sherali `And make him share my task;
020:032 Yusufali "And make him share my task:
020:033
020:033 Khan "That we may glorify You much,
020:033 Maulana So that we may glorify Thee much,
020:033 Pickthal That we may glorify Thee much
020:033 Rashad "That we may glorify You frequently.
020:033 Sarwar so that we may glorify
020:033 Shakir So that we should glorify Thee much,
020:033 Sherali `That we may glorify thee much;
020:033 Yusufali "That we may celebrate Thy praise without stint,
020:034
020:034 Khan "And remember You much,
020:034 Maulana And much remember Thee.
020:034 Pickthal And much remember Thee.
020:034 Rashad "And commemorate You frequently.
020:034 Sarwar and remember you often.
020:034 Shakir And remember Thee oft.
020:034 Sherali `And remember thee much;
020:034 Yusufali "And remember Thee without stint:
020:035
020:035 Khan "Verily! You are of us Ever a Well-Seer."
020:035 Maulana Surely, Thou art ever Seeing us.
020:035 Pickthal Lo! Thou art ever Seeing us.
020:035 Rashad "You are Seer of us."
020:035 Sarwar You are Well Aware of our situation."
020:035 Shakir Surely, Thou art seeing us.
020:035 Sherali Thou art, surely, Ever-Watching over us.'
020:035 Yusufali "For Thou art He that (ever) regardeth us."
020:036
020:036 Khan Allah said: "You are granted your request, O Musa (Moses)!
020:036 Maulana He said: Thou art indeed granted thy petition, O Moses.
020:036 Pickthal He said: Thou art granted thy request, O Moses.
020:036 Rashad He said, "Your request is granted, O Moses.
020:036 Sarwar The Lord said, "Moses, your request is granted.
020:036 Shakir He said: You are indeed granted your petition, O Musa
020:036 Sherali God said, `Granted is thy prayer, O Moses.
020:036 Yusufali (Allah) said: "Granted is thy prayer, O Moses!"
020:037
020:037 Khan "And indeed We conferred a favour on you another time (before).
020:037 Maulana And indeed We bestowed on thee a favor at another time,
020:037 Pickthal And indeed, another time, already We have shown thee favour,
020:037 Rashad "We have blessed you another time.
020:037 Sarwar It is the second time that We have bestowed upon you Our favor.
020:037 Shakir And certainly We bestowed on you a favor at another time;
020:037 Sherali `And WE did indeed confer a favour upon thee at another time also;
020:037 Yusufali "And indeed We conferred a favour on thee another time (before).
020:038
020:038 Khan "When We inspired your mother with that which We inspired.
020:038 Maulana When We revealed to thy mother that which was revealed:
020:038 Pickthal When we inspired in thy mother that which is inspired,
020:038 Rashad "When we revealed to your mother what we revealed.
020:038 Sarwar Remember when We inspired your mother with a certain inspiration
020:038 Shakir When We revealed to your mother what was revealed;
020:038 Sherali `When WE revealed to thy mother what was an important revelation, to wit:
020:038 Yusufali "Behold! We sent to thy mother, by inspiration, the message:

020:039
020:039 Khan "Saying: 'Put him (the child) into the Tabut (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye,
020:039 Maulana Put him into a chest, then cast it into the river, the river will cast it upon the shore -- there an enemy to Me and an enemy to him shall take him up. And I shed on thee love from Me; and that thou mayest be brought up before My eyes.
020:039 Pickthal Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,
020:039 Rashad "Saying: `Throw him into the box, then throw him into the river. The river will throw him onto the shore, to be picked up by an enemy of Mine and an enemy of his.' I showered you with love from Me, and I had you made before My watchful eye.
020:039 Sarwar to lace her child in a chest and throw it into the sea which would hurl it towards the shore. Then an enemy of Mine who was also the enemy of the child would pick it up from there. I made you attractive and loveable so that you would be reared before My own eyes.
020:039 Shakir Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;
020:039 Sherali `Put him in the ark, and place in into the river, then the river will cast it on to the shore, and there one who is an enemy to ME and also an enemy to him will take him up.' And I wrapped thee with love from ME; and this I did that thou mightest be reared before MY eye;
020:039 Yusufali "'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.
020:040
020:040 Khan "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)!
020:040 Maulana When thy sister went and said: Shall I direct you to one who will take charge of him? So We brought thee back to thy mother that her eye might be cooled and she should not grieve. And thou didst kill a man, then We delivered thee from grief, and tried thee with (many) trials. Then thou didst stay for years among the people of Midian. Then thou camest hither as ordained, O Moses.
020:040 Pickthal When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,
020:040 Rashad "Your sister walked to them and said, `I can tell you about a nursing mother who can take good care of him.' We thus returned you to your mother, that she may be happy and stop worrying. And when you killed a person, we saved you from the grievous consequences; indeed we tested you thoroughly. You stayed years with the people of Midyan, and now you have come back in accordance with a precise plan.
020:040 Sarwar Your sister went to them and said, "May I show you someone who will nurse this child?" We returned you to your mother to make her rejoice and forget her grief. You slew a man and We saved you from trouble. We tried you through various trials. Then you stayed some years with the people of Midian (Shu'ayb and his family) and after that you came back to Egypt as was ordained.
020:040 Shakir When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.
020:040 Sherali `When thy sister walked along and said, `Shall I direct you to one who will take charge of him? So WE restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst slay a man, but WE delivered thee from sorrow. Then WE tried thee with various trials. And thou didst tarry several years among the people of Midian. Then thou camest up to the required standard, O Moses;
020:040 Yusufali "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!
020:041
020:041 Khan "And I have Istana'tuka, for Myself.
020:041 Maulana And I have chosen thee for Myself.
020:041 Pickthal And I have attached thee to Myself.
020:041 Rashad "I have made you just for Me.
020:041 Sarwar I chose you for Myself.
020:041 Shakir And I have chosen you for Myself:
020:041 Sherali `And I have chosen thee for Myself;
020:041 Yusufali "And I have prepared thee for Myself (for service)"..
020:042
020:042 Khan "Go you and your brother with My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.
020:042 Maulana Go thou and thy brother with My messages and be not remiss in remembering Me.
020:042 Pickthal Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.
020:042 Rashad "Go with your brother, supported by My signs, and do not waver in remembering Me.
020:042 Sarwar "Go with your brother. Take My miracles and do not be reluctant in preaching My message.
020:042 Shakir Go you and your brother with My communications and be not remiss in remembering Me;
020:042 Sherali `Go, thou and thy brother, with MY Signs, and slacken not in remembering ME;
020:042 Yusufali "Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance.
020:043
020:043 Khan "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
020:043 Maulana Go both of you to Pharaoh, surely he is inordinate;
020:043 Pickthal Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).
020:043 Rashad "Go to Pharaoh, for he transgressed.
020:043 Sarwar Go both of you to the Pharaoh; he has become a rebel.
020:043 Shakir Go both to Firon, surely he has become inordinate;
020:043 Sherali `Go, both of you, to Pharaoh, for he has transgressed all bounds;
020:043 Yusufali "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

020:044
020:044 Khan "And speak to him mildly, perhaps he may accept admonition or fear Allah."
020:044 Maulana Then speak to him a gentle word, haply he may mind or fear.
020:044 Pickthal And speak unto him a gentle word, that peradventure he may heed or fear.
020:044 Rashad "Speak to him nicely; he may take heed, or become reverent."
020:044 Sarwar Both of you must speak with him in a gentle manner so that perhaps he may come to himself or have fear (of God)."
020:044 Shakir Then speak to him a gentle word haply he may mind or fear.
020:044 Sherali `But speak to him a gentle word, haply he might take heed or fear.'
020:044 Yusufali "But speak to him mildly; perchance he may take warning or fear (Allah)."
020:045
020:045 Khan They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
020:045 Maulana They said: Our Lord, we fear lest he hasten to do evil to us or be inordinate.
020:045 Pickthal They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.
020:045 Rashad They said, "Our Lord, we fear lest he may attack us, or transgress."
020:045 Sarwar They said, "Lord, we are afraid of his transgression and rebellion against us".
020:045 Shakir Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.
020:045 Sherali They replied, `Our Lord, we fear lest he commit some excess against us, or exceed all bounds in persecuting us.'
020:045 Yusufali They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."
020:046
020:046 Khan He (Allah) said: "Fear not, verily! I am with you both, hearing and seeing.
020:046 Maulana He said: Fear not, surely I am with you -- I do hear and see.
020:046 Pickthal He said: Fear not. Lo! I am with you twain, Hearing and Seeing.
020:046 Rashad He said, "Do not be afraid, for I will be with you, listening and watching.
020:046 Sarwar The Lord replied them, "Do not be afraid; I Am with you all the time, listening and seeing."
020:046 Shakir He said: Fear not, surely I am with you both: I do hear and see.
020:046 Sherali God said, `Fear not; for I am with you both. I hear and I see.
020:046 Yusufali He said: "Fear not: for I am with you: I hear and see (everything).
020:047
020:047 Khan "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!
020:047 Maulana So go you to him and say: Surely we are two messengers of thy Lord; so send forth the Children of Israel with us; and torment them not. Indeed we have brought to thee a message from thy Lord, and peace to him who follows the guidance.
020:047 Pickthal So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.
020:047 Rashad "Go to him and say, `We are two messengers from your Lord. Let the Children of Israel go. You must refrain from persecuting them. We bring a sign from your Lord, and peace is the lot of those who heed the guidance.
020:047 Sarwar They came to the Pharaoh and told him that they were the Messengerss of his Lord and that they wanted him to let the Israelites go with them and stop afflicting the Israelites with torment. They told the Pharaoh, "We have brought miracles from Our Creator. Peace be with those who follow the right guidance.
020:047 Shakir So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;
020:047 Sherali `So go ye both to him and say, `We are the Messengers of thy Lord; so let the Children of Israel go with us; and torment them not. We have, indeed, brought thee a great Sign from thy Lord; and peace shall be on him who follows the guidance;
020:047 Yusufali "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!
020:048
020:048 Khan 'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allah, and in His Messengers, etc.], and turns away.'(from the truth and obedience of Allah)"
020:048 Maulana It has indeed been revealed to us that punishment will overtake him who rejects and turns away.
020:048 Pickthal Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.
020:048 Rashad "`We have been inspired that the retribution will inevitably afflict those who disbelieve and turn away.' "
020:048 Sarwar It is revealed to us that those who call our message a lie or turn away from it will face the torment."
020:048 Shakir Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.
020:048 Sherali It has, indeed, been revealed to us that punishment shall come upon him who rejects the Message of God and turns away.'
020:048 Yusufali "'Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.'"
020:049
020:049 Khan Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?"
020:049 Maulana (Pharaoh) said: Who is your Lord, O Moses?
020:049 Pickthal (Pharaoh) said: Who then is the Lord of you twain, O Moses?
020:049 Rashad He said, "Who is your Lord, O Moses."
020:049 Sarwar The Pharaoh asked them, "Who is your Lord?".
020:049 Shakir (Firon) said: And who is your Lord, O Musa?
020:049 Sherali Pharaoh said, `Who then is the Lord of you two, O Moses?'
020:049 Yusufali (When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"
020:050
020:050 Khan [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
020:050 Maulana He said: Our Lord is He Who gives to everything its creation, then guides (it).
020:050 Pickthal He said: Our Lord is He Who gave unto everything its nature, then guided it aright.
020:050 Rashad He said, "Our Lord is the One who granted everything its existence, and its guidance."
020:050 Sarwar They replied, "Our Lord is the One Who has created all things and has given guidance".
020:050 Shakir He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).
020:050 Sherali Moses said, `Our Lord is HE Who gave unto everything its proper form and then guided it to its proper function.'
020:050 Yusufali He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."

020:051
020:051 Khan [Fir'aun (Pharaoh)] said: "What about the generations of old?"
020:051 Maulana He said: What then is the state of the former generations?
020:051 Pickthal He said: What then is the state of the generations of old?
020:051 Rashad He said, "What about the past generations?"
020:051 Sarwar He then asked, "What do you know about the past generations?"
020:051 Shakir He said: Then what is the state of the former generations?
020:051 Sherali Pharaoh said, `What will be the fate of the former generations?'
020:051 Yusufali (Pharaoh) said: "What then is the condition of previous generations?"
020:052
020:052 Khan [Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "
020:052 Maulana He said: The knowledge thereof is with my Lord in a book; my Lord neither errs nor forgets --
020:052 Pickthal He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,
020:052 Rashad He said, "The knowledge thereof is with my Lord in a record. My Lord never errs, nor does He forget."
020:052 Sarwar Moses replied, "The knowledge about it is with my Lord in the Book. My Lord is free from error and forgetfulness.
020:052 Shakir He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;
020:052 Sherali Moses said, `The knowledge thereof is with my Lord preserved in a Book. My Lord neither errs nor forgets;
020:052 Yusufali He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-
020:053
020:053 Khan Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.
020:053 Maulana Who made the earth for you an expanse and made for you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs.
020:053 Pickthal Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,
020:053 Rashad He is the One who made the earth habitable for you, and paved in it roads for you. And He sends down from the sky water with which we produce many different kinds of plants.
020:053 Sarwar It is God who has made the earth as a cradle for you with roads for you to travel. He has sent water from the sky to produce various pairs of plants.
020:053 Shakir Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.
020:053 Sherali It is HE WHO has made the earth for you a bed and has caused pathways for you to run through it; and WHO sends down rain from the sky and thereby WE bring forth various kinds of vegetation in pairs.
020:053 Yusufali "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.
020:054
020:054 Khan Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.
020:054 Maulana Eat and pasture your cattle. Surely there are signs in this for men of understanding.
020:054 Pickthal (Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.
020:054 Rashad Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.
020:054 Sarwar Consume them as food or for grazing your cattle. In this there is evidence (of the existence of God) for the people of reason".
020:054 Shakir Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.
020:054 Sherali `Eat ye and pasture your cattle. Verily, in this are Signs for those endowed with reason.'
020:054 Yusufali Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.
020:055
020:055 Section 3: Moses and the Enchanters
020:055 Khan Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
020:055 Maulana From it We created you, and into it We shall return you, and from it raise you a second time.
020:055 Pickthal Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.
020:055 Rashad From it we created you, into it we return you, and from it we bring you out once more.
020:055 Sarwar We have created you from the earth to which We will return you and will bring you back to life again.
020:055 Shakir From it We created you and into it We shall send you back and from it will We raise you a second time.
020:055 Sherali From the earth have WE have created you, and into it shall WE cause you to return, and from it shall WE bring you forth a second time.
020:055 Yusufali From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.
020:056
020:056 Khan And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.
020:056 Maulana And truly We showed him all Our signs but he rejected and refused.
020:056 Pickthal And We verily did show him all Our tokens, but he denied them and refused.
020:056 Rashad We showed him all our proofs, but he disbelieved and refused.
020:056 Sarwar We showed the Pharaoh all of Our miracles, but he called them lies and turned away from them.
020:056 Shakir And truly We showed him Our signs, all of them, but he rejected and refused.
020:056 Sherali And WE did show Pharaoh Our Signs, all of them; but he rejected them and refused to believe.
020:056 Yusufali And We showed Pharaoh all Our Signs, but he did reject and refuse.
020:057
020:057 Khan He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Musa (Moses)?
020:057 Maulana Said he: Hast thou come to us to turn us out of our land by thy enchantment, O Moses?
020:057 Pickthal He said: Hast come to drive us out from our land by thy magic, O Moses?
020:057 Rashad He said, "Did you come here to take us out of our land with your magic, O Moses?
020:057 Sarwar He said to Moses, "Have you come to expel us from our land through your magic?.
020:057 Shakir Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?
020:057 Sherali He said, `Has thou come to us, O Moses, to drive us out of our land by thy magic?
020:057 Yusufali He said: "Hast thou come to drive us out of our land with thy magic, O Moses?

020:058
020:058 Khan "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."
020:058 Maulana We too can bring to thee enchantment like it, so make an appointment between us and thee, which we break not, (neither) we nor thou, (in) a central place.
020:058 Pickthal But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).
020:058 Rashad "We will surely show you similar magic. Therefore, set an appointment that neither we, nor you will violate; in a neutral place."
020:058 Sarwar We shall also answer you by magic. Let us make an appointment for a contest among us and let each of us be present at a certain time in the appointed place".
020:058 Shakir So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.
020:058 Sherali But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep - neither we nor thou - at a place alike for us both.'
020:058 Yusufali "But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."
020:059
020:059 Khan [Musa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
020:059 Maulana (Moses) said: Your appointment is the day of the Festival, and let the people be gathered in the early forenoon.
020:059 Pickthal (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.
020:059 Rashad He said, "Your appointed time shall be the day of festivities. Let us all meet in the forenoon."
020:059 Sarwar Moses said, "Let the contest take place on the Day of Feast so that all the people can come together during the brightness of the day."
020:059 Shakir (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.
020:059 Sherali Moses said, `Your appointment shall be the day of the festival and let the people be assembled when the sun is risen high.'
020:059 Yusufali Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."
020:060
020:060 Khan So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
020:060 Maulana So Pharaoh went back and settled his plan, then came.
020:060 Pickthal Then Pharaoh went and gathered his strength, then came (to the appointed tryst).
020:060 Rashad Pharaoh summoned his forces, then came.
020:060 Sarwar The Pharaoh returned to organize his plans and then attended the appointment.
020:060 Shakir So Firon turned his back and settled his plan, then came.
020:060 Sherali Then Pharaoh withdrew and concerted his plan and then came to the place of appointment.
020:060 Yusufali So Pharaoh withdrew: He concerted his plan, and then came (back).
020:061
020:061 Khan Musa (Moses) said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably."
020:061 Maulana Moses said to them: Woe to you! Forge not a lie against Allah, lest He destroy you by punishment, and he fails indeed who forges (a lie).
020:061 Pickthal Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.
020:061 Rashad Moses said to them, "Woe to you. Do you fabricate lies to fight GOD and thus incur His retribution? Such fabricators will surely fail."
020:061 Sarwar Moses told them, (the magicians) "Woe to you if you invent falsehood against God; you will be destroyed by the torment. Whoever invents falsehood against God will certainly be lost."
020:061 Shakir Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).
020:061 Sherali Moses said to them, `Woe to you, forge not a lie against ALLAH, lest HE destroy you utterly by some punishment and, surely, he who forges a lie shall perish.'
020:061 Yusufali Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"
020:062
020:062 Khan Then they debated with one another what they must do, and they kept their talk secret.
020:062 Maulana So they disputed one with another about their affair and kept the discourse secret.
020:062 Pickthal Then they debated one with another what they must do, and they kept their counsel secret.
020:062 Rashad They disputed among themselves, as they conferred privately.
020:062 Sarwar They started arguing and whispering to each other
020:062 Shakir So they disputed with one another about their affair and kept the discourse secret.
020:062 Sherali Then they argued their affair among themselves and conferred in secret.
020:062 Yusufali So they disputed, one with another, over their affair, but they kept their talk secret.
020:063
020:063 Khan They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
020:063 Maulana They said: These are surely two enchanters who would drive you out from your land by their enchantment, and destroy your excellent institutions.
020:063 Pickthal They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;
020:063 Rashad They said, "These two are no more than magicians who wish to take you out of your land with their magic, and to destroy your ideal way of life.
020:063 Sarwar and said, "These two people are magicians. They want to expel you from your land through their magic and to destroy your own tradition.
020:063 Shakir They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.
020:063 Sherali They said, `Certainly these two are magicians who seek to drive you out from your land by their magic and to destroy your best way of life;
020:063 Yusufali They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

020:064
020:064 Khan "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
020:064 Maulana So settle your plan, then come in ranks, and he will succeed indeed this day who is uppermost.
020:064 Pickthal So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.
020:064 Rashad "Let us agree upon one scheme and face them as a united front. The winner today will have the upper hand."
020:064 Sarwar Bring together your devices and come forward in ranks; the winner will, certainly, have great happiness".
020:064 Shakir Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.
020:064 Sherali `Concert, therefore, your plan; and then come forward in a body. And, surely, he who gains ascendancy this day shall prosper.'
020:064 Yusufali "Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."
020:065
020:065 Khan They said:"O Musa (Moses)! Either you throw first or we be the first to throw?"
020:065 Maulana They said: O Moses, wilt thou cast, or shall we be the first to cast down?
020:065 Pickthal They said: O Moses! Either throw first, or let us be the first to throw?
020:065 Rashad They said, "O Moses, either you throw, or we will be the first to throw."
020:065 Sarwar They said, "Moses, would you be the first to show your skill or should we be the first to throw down our devices?".
020:065 Shakir They said: O Musa! will you cast, or shall we be the first who cast down?
020:065 Sherali They said, `O Moses, either do thou cast first, or we shall be the first to cast.'
020:065 Yusufali They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"
020:066
020:066 Khan [Musa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.
020:066 Maulana He said: Nay! Cast you down. Then lo! their cords and their rods -- it appeared to him by their enchantment as if they ran.
020:066 Pickthal He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.
020:066 Rashad He said, "You throw." Whereupon, their ropes and sticks appeared to him, because of their magic, as if they were moving.
020:066 Sarwar Moses said, "You throw first." When they did, their ropes and staffs through their magic seemed to be moving.
020:066 Shakir He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.
020:066 Sherali Moses said, `Nay, cast ye.' Then lo ! their cords and their staves appeared to him, by their magic, as though they ran about.
020:066 Yusufali He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!
020:067
020:067 Khan So Musa (Moses) conceived a fear in himself.
020:067 Maulana So Moses conceived fear in his mind.
020:067 Pickthal And Moses conceived a fear in his mind.
020:067 Rashad Moses harbored some fear.
020:067 Sarwar Moses felt afraid within himself.
020:067 Shakir So Musa conceived in his mind a fear.
020:067 Sherali And Moses conceived a fear in his mind.
020:067 Yusufali So Moses conceived in his mind a (sort of) fear.
020:068
020:068 Khan We (Allah) said: "Fear not! Surely, you will have the upper hand.
020:068 Maulana We said: Fear not, surely thou are the uppermost.
020:068 Pickthal We said: Fear not! Lo! thou art the higher.
020:068 Rashad We said, "Have no fear. You will prevail.
020:068 Sarwar We told him, "Do not be afraid for you will be the winner.
020:068 Shakir We said: Fear not, surely you shall be the uppermost,
020:068 Sherali WE said, `Fear not, for thou wilt have the upper hand;
020:068 Yusufali We said: "Fear not! for thou hast indeed the upper hand:
020:069
020:069 Khan "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."
020:069 Maulana And cast down what is in thy right hand -- it will eat up what they have wrought. What they have wrought is only the trick of an enchanter, and the enchanter succeeds not wheresoever he comes from.
020:069 Pickthal Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.
020:069 Rashad "Throw what you hold in your right hand, and it will swallow what they fabricated. What they fabricated is no more than the scheming of a magician. The magician's work will not succeed."
020:069 Sarwar Throw down what is in your right hand and it will swallow up all that they have performed; theirs is only a magical performance. Magicians can find no happiness in whatever they do."
020:069 Shakir And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.
020:069 Sherali `And cast that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a sorcerer's trick. And a sorcerer shall not thrive, contrive what he may.'
020:069 Yusufali "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."
020:070
020:070 Khan So the magicians fell down prostrate. They said: "We believe in the Lord of Harun (Aaron) and Musa (Moses)."
020:070 Maulana So the enchanters fell down prostrate, saying: We believe in the Lord of Aaron and Moses.
020:070 Pickthal Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.
020:070 Rashad The magicians fell prostrate, saying, "We believe in the Lord of Aaron and Moses."
020:070 Sarwar The magicians bowed down in prostration saying, "We believe in the Lord of Moses and Aaron".
020:070 Shakir And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.
020:070 Sherali Then the realization of truth made the sorcerers fall down prostrate. They said, `We believe in the Lord of Aaron and Moses.'
020:070 Yusufali So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

020:071
020:071 Khan [Fir'aun (Pharaoh)] said: "Believe you in him [Musa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Musa (Moses) (Allah)] can give the severe and more lasting torment."
020:071 Maulana (Pharaoh) said: You believe in him before I give you leave! Surely he is your chief who taught you enchantment. So I shall cut off your hands and your feet on opposite sides and I shall crucify you on the trunks of palm-trees, and you shall certainly know which of us can give the severer and the more abiding chastisement.
020:071 Pickthal (Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.
020:071 Rashad He said, "Did you believe in him without my permission? He must be your chief; the one who taught you magic. I will surely sever your hands and feet on alternate sides. I will crucify you on the palm trunks. You will find out which of us can inflict the worst retribution, and who outlasts whom."
020:071 Sarwar The Pharaoh said, "Since you believed in him without my permission, then Moses certainly must be your chief who has taught you magic. I shall cut your hands and feet on alternate sides and crucify you on the trunk of the palm-tree. You shall certainly find which among us can afflict a more severe and lasting punishment".
020:071 Shakir (Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.
020:071 Sherali Pharaoh said, `Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will, therefore, surely cut off your hands and your feet on alternate sides, and I will surely crucify you on the trunks of palm trees; and you shall know which of us can impose severer and more abiding punishment.'
020:071 Yusufali (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"
020:072
020:072 Khan They said: "We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.
020:072 Maulana They said: We cannot prefer thee to what has come to us of clear arguments and to Him Who made us, so decide as thou wilt decide. Thou canst only decide about this world's life.
020:072 Pickthal They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.
020:072 Rashad They said, "We will not prefer you over the clear proofs that came to us, and over the One who created us. Therefore, issue whatever judgment you wish to issue. You can only rule in this lowly life.
020:072 Sarwar They (the magicians) said, "We would never prefer you to the miracles that we have seen or to our Creator. Do what you want. This life is only for a short time.
020:072 Shakir They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.
020:072 Sherali They said, `We shall not prefer thee to the manifest Signs that have come to us, nor shall we prefer thee to HIM Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life;
020:072 Yusufali They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.
020:073
020:073 Khan "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."
020:073 Maulana Surely we believe in our Lord that He may forgive us our faults and the magic to which thou didst compel us. And Allah is Best and ever Abiding.
020:073 Pickthal Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.
020:073 Rashad "We have believed in our Lord, that He may forgive us our sins, and the magic that you forced us to perform. GOD is far better and Everlasting."
020:073 Sarwar We have faith in our Lord so that He will forgive our sins and our magical performances that you forced us to show. God is better than all things and His rewards last longer."
020:073 Shakir Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.
020:073 Sherali `Surely, we have believed in our Lord that HE may forgive us our sins and forgive us the magic which thou didst force us to practise. And ALLAH is the Best and the Most Abiding.'
020:073 Yusufali "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."
020:074
020:074 Khan Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allah and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.
020:074 Maulana Whoso comes guilty to his Lord, for him is surely hell. He will neither die therein, nor live.
020:074 Pickthal Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.
020:074 Rashad Anyone who comes to his Lord guilty will incur Hell, wherein he never dies, nor stays alive.
020:074 Sarwar The dwelling place of one who comes into the presence of his Lord as a criminal will be hell wherein he will never die nor enjoy his life.
020:074 Shakir Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.
020:074 Sherali Verily, he who comes to his Lord a sinner - for him is Hell; he shall neither die therein nor live.
020:074 Yusufali Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live.

020:075
020:075 Khan But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),
020:075 Maulana And whoso comes to Him a believer, having done good deeds, for them are high ranks --
020:075 Pickthal But whoso cometh unto Him a believer, having done good works, for such are the high stations;
020:075 Rashad As for those who come to Him as believers who had led a righteous life, they attain the high ranks.
020:075 Sarwar One who comes into the presence of his Lord with faith and righteous deeds
020:075 Shakir And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,
020:075 Sherali But he who comes to him a believer, having done good deeds, for such are the highest ranks -
020:075 Yusufali But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-
020:076
020:076 Khan 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allah has forbidden and by doing all that which Allah has ordained)].
020:076 Maulana Gardens of perpetuity, wherein flow rivers, to abide therein. And such is the reward of him who purifies himself.
020:076 Pickthal Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.
020:076 Rashad The gardens of Eden, beneath which rivers flow, will be their abode forever. Such is the reward for those who purify themselves.
020:076 Sarwar will be rewarded by high status in the gardens of Eden wherein streams flow. Such will be the reward of those who purify themselves.
020:076 Shakir The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.
020:076 Sherali Gardens of Eternity, beneath which streams flow; they will abide therein for ever. And that is the recompense of those who keep themselves pure.
020:076 Yusufali Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).
020:077
020:077 Section 4: The Israelites worship the Calf
020:077 Khan And indeed We inspired Musa (Moses) (saying): "Travel by night with Ibadi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."
020:077 Maulana And certainly We revealed to Moses: Travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.
020:077 Pickthal And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).
020:077 Rashad We inspired Moses: "Lead My servants out, and strike for them a dry road across the sea. You shall not fear that you may get caught, nor shall you worry."
020:077 Sarwar We sent revelations to Moses telling him, "Travel with My servants during the night and strike a dry road across the sea (for them). Have no fear of being overtaken (by the Pharaoh) nor of anything else".
020:077 Shakir And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.
020:077 Sherali And WE directed Moses by revelation: `Take away MY servants by night, and strike for them a dry path through the sea, fearing not to be overtaken, nor having any other fear.'
020:077 Yusufali We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."
020:078
020:078 Khan Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
020:078 Maulana So Pharaoh followed them with his armies, then there covered them of the sea that which covered them.
020:078 Pickthal Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.
020:078 Rashad Pharaoh pursued them with his troops, but the sea overwhelmed them, as it was destined to overwhelm them.
020:078 Sarwar The Pharaoh and his army chased Moses and his people but were drowned by the sea.
020:078 Shakir And Firon followed them with his armies, so there came upon them of the sea that which came upon them.
020:078 Sherali Then Pharaoh pursued them with his hosts, and the waters of the sea completely covered them.
020:078 Yusufali Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.
020:079
020:079 Khan And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
020:079 Maulana And Pharaoh led his people astray and he guided not aright.
020:079 Pickthal And Pharaoh led his folk astray, he did not guide them.
020:079 Rashad Thus, Pharaoh misled his people; he did not guide them.
020:079 Sarwar The Pharaoh and his people had gone away from guidance.
020:079 Shakir And Firon led astray his people and he did not guide (them) aright.
020:079 Sherali And Pharaoh led his people astray and did not guide them aright.
020:079 Yusufali Pharaoh led his people astray instead of leading them aright.
020:080
020:080 Khan O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails,
020:080 Maulana O Children of Israel, We truly delivered you from your enemy, and made a covenant with you on the blessed side of the mountain, and sent to you the manna and the quails.
020:080 Pickthal O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,
020:080 Rashad O Children of Israel, we delivered you from your enemy, summoned you to the right side of Mount Sinai, and we sent down to you manna and quails.
020:080 Sarwar Children of Israel, We saved you from your enemy and promised to settle you on the right side of the peaceful Mount Tur (Sinai)
020:080 Shakir O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.
020:080 Sherali O Children of Israel, WE delivered you from your enemy, and WE made a covenant with you on the right side of the Mount, and sent down on you Manna and Salwá.
020:080 Yusufali O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:

020:081
020:081 Khan (Saying) eat of the Taiyibat (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
020:081 Maulana Eat of the good things We have provided for you, and be not inordinate in respect thereof, lest My wrath come upon you; and he on whom My wrath comes, he perishes indeed.
020:081 Pickthal (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.
020:081 Rashad Eat from the good things we provided for you, and do not transgress, lest you incur My wrath. Whoever incurs My wrath has fallen.
020:081 Sarwar and We sent you manna and quails.
020:081 Shakir Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.
020:081 Sherali And admonished you, `Eat of the good things that WE have provided for you, and transgress not therein, lest MY wrath descend upon you; and he, on whom MY wrath descends, shall perish;
020:081 Yusufali (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!
020:082
020:082 Khan And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
020:082 Maulana And surely I am Forgiving toward him who repents and believes and does good, then walks aright.
020:082 Pickthal And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.
020:082 Rashad I am surely Forgiving for those who repent, believe, lead a righteous life, and steadfastly remain guided.
020:082 Sarwar I allowed you to consume the pure sustenance which We had given you but not to become rebels, lest you become subject to My wrath. Whoever becomes subject to My wrath will certainly be destroyed. I am All-forgiving to the righteously striving believers who repent and follow the right guidance.
020:082 Shakir And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.
020:082 Sherali `But, surely, I am All-Forgiving to him who repents and believes and does righteous deeds, then sticks to guidance.'
020:082 Yusufali "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance.”
020:083
020:083 Khan "And what made you hasten from your people, O Musa (Moses)?"
020:083 Maulana And what made thee hasten from thy people, O Moses?
020:083 Pickthal And (it was said): What hath made thee hasten from thy folk, O Moses?
020:083 Rashad "Why did you rush away from your people, O Moses?"
020:083 Sarwar The Lord asked, "Moses, what made you attend your appointment with Me before your people?".
020:083 Shakir And what caused you to hasten from your people, O Musa?
020:083 Sherali When Moses arrived for his tryst with his Lord HE said, `And what has made thee hasten away from thy people, O Moses?'
020:083 Yusufali (When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?”
020:084
020:084 Khan He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."
020:084 Maulana He said: They are here on my track, and I hasten on to Thee, my Lord, that Thou mightest be pleased.
020:084 Pickthal He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.
020:084 Rashad He said, "They are close behind me. I have rushed to You my Lord, that You may be pleased."
020:084 Sarwar Moses replied, "They are just behind me. I came earlier to seek Your pleasure".
020:084 Shakir He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.
020:084 Sherali He said, `They are closely following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.'
020:084 Yusufali He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee.”
020:085
020:085 Khan (Allah) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."
020:085 Maulana He said: Surely We have tried thy people in thy absence, and the Samiri has led them astray.
020:085 Pickthal He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.
020:085 Rashad He said, "We have put your people to the test after you left, but the Samarian misled them."
020:085 Sarwar The Lord said, "We tested your people after you left them and the Samiri made them go astray."
020:085 Shakir He said: So surely We have tried your people after you, and the Samiri has led them astray.
020:085 Sherali God said, `WE have tried thy people in thy absence, and the Samárí has led them astray.'
020:085 Yusufali (Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray.”
020:086
020:086 Khan Then Musa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e disbelieving in Allah and worshipping the calf)?"
020:086 Maulana So Moses returned to his people angry, sorrowing. He said: O my people, did not your Lord promise you a goodly promise? Did the promised time, then seem long to you, or did you wish that displeasure from your Lord should come upon you, so that you broke (your) promise to me?
020:086 Pickthal Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?
020:086 Rashad Moses returned to his people, angry and disappointed, saying, "O my people, did your Lord not promise you a good promise? Could you not wait? Did you want to incur wrath from your Lord? Is this why you broke your agreement with me?"
020:086 Sarwar Moses, sad and angry, returned to his people saying, "My people, did not the Lord make you a gracious promise? Why did you disregard your appointment with me? Was it because of the long time or did you want to become subject to the wrath of your Lord?".
020:086 Shakir So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?
020:086 Sherali So Moses returned to his people, angry and sad, and he said, `O my people, did not your Lord promise you a gracious promise? Did, then, the time of its fulfillment appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke your promise to me?'
020:086 Yusufali So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?”

020:087
020:087 Khan They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."
020:087 Maulana They said: We broke not the promise to thee of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away, and thus did the Samiri suggest.
020:087 Pickthal They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.
020:087 Rashad They said, "We did not break our agreement with you on purpose. But we were loaded down with jewelry, and decided to throw our loads in. This is what the Samarian suggested."
020:087 Sarwar They replied, "We did not go against our promise with you out of our own accord. We were forced to carry people's ornaments. We threw them away and so did the Samiri.
020:087 Shakir They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.
020:087 Sherali They said, `We did not break our promise to thee of our own accord; but we were laden with loads of people's ornaments and we cast them away, and likewise did the Samárí cast away.'
020:087 Yusufali They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested.
020:088
020:088 Khan Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilah (god), and the ilah (god) of Musa (Moses), but [Musa (Moses)] has forgotten (his god).'"
020:088 Maulana Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses; but he forgot.
020:088 Pickthal Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten.
020:088 Rashad He produced for them a sculpted calf, complete with a calf's sound. They said, "This is your god, and the god of Moses." Thus, he forgot.
020:088 Sarwar Then the Samiri forged the body of a motionless calf which gave out a hollow sound." The people said, "This is your Lord and the Lord of Moses whom he (Moses) forgot to mention".
020:088 Shakir So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.
020:088 Sherali Then he produced for them a calf - a mere body which emitted a lowing sound. Then he and his companions said, `This is your god, and the god of Moses but he has forgotten it and left it behind.'
020:088 Yusufali "Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"
020:089
020:089 Khan Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
020:089 Maulana Could they not see that it returned no reply to them, nor controlled any harm or benefit for them?
020:089 Pickthal See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?
020:089 Rashad Could they not see that it neither responded to them, nor possessed any power to harm them, or benefit them?
020:089 Sarwar Did they not consider that the calf could not give them any answer, nor it could harm or benefit them?
020:089 Shakir What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?
020:089 Sherali Could they not see that it returned to them no answer, and had no power to do them either harm or good?
020:089 Yusufali Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
020:090
020:090 Section 5: The End of Calf-worship
020:090 Khan And Harun (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Beneficent, so follow me and obey my order."
020:090 Maulana And Aaron indeed had said to them before: O my people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order.
020:090 Pickthal And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.
020:090 Rashad And Aaron had told them, "O my people, this is a test for you. Your only Lord is the Most Gracious, so follow me, and obey my commands."
020:090 Sarwar Aaron had told them before, "My people, you are deceived by the calf. Your Lord is the Beneficent God. Follow me and obey my orders".
020:090 Shakir And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.
020:090 Sherali And Aaron had said to them before the return of Moses, `O my people, you have only been tried by means of the calf. And, surely, the Gracious God is your Lord, so follow me and obey my command.'
020:090 Yusufali Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command."
020:091
020:091 Khan They said: "We will not stop worshipping it (i.e. the calf), until Musa (Moses) returns to us."
020:091 Maulana They said: We shall not cease to keep it its worship until Moses returns to us.
020:091 Pickthal They said: We shall by no means cease to be its votaries till Moses return unto us.
020:091 Rashad They said, "We will continue to worship it, until Moses comes back."
020:091 Sarwar They said, "We shall continue worshipping the calf until Moses comes back."
020:091 Shakir They said: We will by no means cease to keep to its worship until Musa returns to us.
020:091 Sherali They replied, `We shall not cease to worship it until Moses return to us.'
020:091 Yusufali They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."
020:092
020:092 Khan [Musa (Moses)] said: "O Harun (Aaron)! What stopped you when you saw them going astray;
020:092 Maulana (Moses) said: O Aaron, what prevented thee, when thou sawest them going astray,
020:092 Pickthal He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray,
020:092 Rashad (Moses) said, "O Aaron, what is it that prevented you, when you saw them go astray,
020:092 Sarwar Then Moses asked Aaron, "What made you not follow me when you saw them in error?.
020:092 Shakir (Musa) said: O Haroun! what prevented you, when you saw them going astray,
020:092 Sherali Moses said, `O Aaron, what prevented thee, when thou didst see them gone astray
020:092 Yusufali (Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong,

020:093
020:093 Khan "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"
020:093 Maulana That thou didst not follow me? Hast thou, then, disobeyed my order?
020:093 Pickthal That thou followedst me not? Hast thou then disobeyed my order?
020:093 Rashad "from following my orders? Have you rebelled against me?"
020:093 Sarwar Did you disobey my orders?".
020:093 Shakir So that you did not follow me? Did you then disobey my order?
020:093 Sherali `From following me? Didst thou then disobey my command?'
020:093 Yusufali "From following me? Didst thou then disobey my order?"
020:094
020:094 Khan He [Harun (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' "
020:094 Maulana He said: O son of my mother, seize me not by my beard, nor by my head. Surely I was afraid lest thou shouldst say: Thou hast caused division among the Children of Israel and not waited for my word.
020:094 Pickthal He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.
020:094 Rashad He said, "O son of my mother; do not pull me by my beard and my head. I was afraid that you might say, `You have divided the Children of Israel, and disobeyed my orders.' "
020:094 Sarwar Aaron replied, "Son of my mother, do not seize me by my beard or head. I was afraid that you might consider me responsible for causing discord among the children of Israel and would not pay attention to my words."
020:094 Shakir He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.
020:094 Sherali Aaron answered, `Son of my mother, seize me not by my beard, nor by the hair of my head. I feared lest thou shouldst say: `Thou hast caused a division among the Children of Israel, and didst not wait for my word.'
020:094 Yusufali (Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"
020:095
020:095 Khan [Musa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"
020:095 Maulana (Moses) said: What was thy object, O Samiri?
020:095 Pickthal (Moses) said: And what hast thou to say, O Samiri?
020:095 Rashad He said, "What is the matter with you, O Samarian?"
020:095 Sarwar Moses asked, "Samiri, what were your motives?".
020:095 Shakir He said: What was then your object, O Samiri?
020:095 Sherali Moses said, `And what then is thy plea, O Sámirí?'
020:095 Yusufali (Moses) said: "What then is thy case, O Samiri?"
020:096
020:096 Khan (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."
020:096 Maulana He said: I perceived what they perceived not, so I took a handful from the footprints of the messenger then I cast it away. Thus did my soul embellish (it) to me.
020:096 Pickthal He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.
020:096 Rashad He said, "I saw what they could not see. I grabbed a fistful (of dust) from the place where the messenger stood, and used it (to mix into the golden calf). This is what my mind inspired me to do."
020:096 Sarwar He replied, "I had the skill (of carving) which they did not have. I followed some of the Messengers's (Moses) tradition, but I then ignored it. Thus, my soul prompted me (to carve a golden calf with an artificial hollow sound).
020:096 Shakir He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me
020:096 Sherali He said, `I perceived what they perceived not. I had only adopted part of what the Messenger (Moses) inculcated, but I threw even that away. Thus it is that my mind commended to me.'
020:096 Yusufali He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."
020:097
020:097 Khan Musa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e.you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilah (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."
020:097 Maulana He said: Begone then! It is for thee in this life to say, Touch (me) not. And for thee is a promise which shall not fail. And look at thy god to whose worship thou hast kept. We will certainly burn it, then we will scatter it in the sea.
020:097 Pickthal (Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.
020:097 Rashad He said, "Then go, and, throughout your life, do not even come close. You have an appointed time (for your final judgment) that you can never evade. Look at your god that you used to worship; we will burn it and throw it into the sea, to stay down there forever."
020:097 Sarwar Moses said, "Go away! Throughout your life you will not be able to let anyone touch you. This will be your punishment in this life. The time for your final punishment is inevitable. You will never be able to avoid it. Look at your god which you have been worshipping. We will burn it in the fire and scatter its ashes into the sea."
020:097 Shakir He said: Begone then, surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.
020:097 Sherali Moses said, `Begone then ! It shall be thine all this life to say to everyone, `Touch me not,' and there is a promise of punishment for thee which shall not fail to be fulfilled about thee. Now, look at thy god of which thou hast become a devoted worshiper. WE will certainly burn it and then WE will scatter its ashes into the sea;
020:097 Yusufali (Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

020:098
020:098 Khan Your Ilah (God) is only Allah, the One (La ilaha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things.
020:098 Maulana Your Lord is only Allah, there is no God but He. He comprehends all things in (His) knowledge.
020:098 Pickthal Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge.
020:098 Rashad Your only god is GOD; the One beside whom there is no other god. His knowledge encompasses all things.
020:098 Sarwar Your Lord is the One who is the only God and He has the knowledge of all things.
020:098 Shakir Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.
020:098 Sherali `Your God is only ALLAH, there is no god but HE. HE comprehends all things in HIS knowledge.'
020:098 Yusufali But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.
020:099
020:099 Khan Thus We relate to you (O Muhammad SAW) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an).
020:099 Maulana Thus relate We to thee of the news of what has gone before. And indeed We have given thee a Reminder from Ourselves.
020:099 Pickthal Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder.
020:099 Rashad We thus narrate to you some news from the past generations. We have revealed to you a message from us.
020:099 Sarwar Thus We tell you, (Muhammad), the stories of the past and We have given you the Quran.
020:099 Shakir Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.
020:099 Sherali Thus do WE relate to thee the tidings of what has happened before. And WE have given thee from US a Reminder.
020:099 Yusufali Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.
020:100
020:100 Khan Whoever turns away from it (this Qur'an i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,
020:100 Maulana Whoever turns away from it, he will surely bear a burden on the day of Resurrection,
020:100 Pickthal Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,
020:100 Rashad Those who disregard it will bear a load (of sins) on the Day of Resurrection.
020:100 Sarwar Whoever disregards (the Quran) will be heavily burdened with sin on the Day of Judgment
020:100 Shakir Whoever turns aside from it, he shall surely bear a burden on the day of resurrection
020:100 Sherali Whoso turns away from it, he will surely bear a heavy burden on the Day of Resurrection.
020:100 Yusufali If any do turn away therefrom, verily they will bear a burden on the Day of judgment;
020:101
020:101 Khan They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;
020:101 Maulana Abiding therein. And evil will be their burden on the day of Resurrection --
020:101 Pickthal Abiding under it - an evil burden for them on the Day of Resurrection,
020:101 Rashad Eternally they abide therein; what a miserable load on the Day of Resurrection!
020:101 Sarwar with which he will live forever. On the Day of Judgment it will be a terrible load for him to carry.
020:101 Shakir Abiding in this (state), and evil will it be for them to bear on the day of resurrection;
020:101 Sherali Abiding thereunder, and evil will the burden be to them on the Day of Resurrection.
020:101 Yusufali They will abide in this (state): and grievous will the burden be to them on that Day,-
020:102
020:102 Khan The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces).
020:102 Maulana The day when the trumpet is blown; and We shall gather the guilty, blue-eyed, on that day,
020:102 Pickthal The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),
020:102 Rashad That is the day when the horn is blown, and we summon the guilty on that day blue.
020:102 Sarwar On the day when the trumpet will be sounded We will raise the criminals from their graves and their eyes will be turned blue and blind.
020:102 Shakir On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day
020:102 Sherali The day when the trumpet will be blown. And on that day WE shall gather the sinful together, blue-eyed.
020:102 Yusufali The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror).
020:103
020:103 Khan In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."
020:103 Maulana Consulting together secretly: You tarried but ten (days).
020:103 Pickthal Murmuring among themselves: Ye have tarried but ten (days).
020:103 Rashad Whispering among themselves, they will say, "You have stayed (in the first life) no more than ten days!"
020:103 Sarwar They will slowly talk to each other and say, "Our life on earth was as short as ten days".
020:103 Shakir They shall consult together secretly: You did tarry but ten (centuries).
020:103 Sherali They will talk to one another in a low tone saying, `You tarried only ten days.'
020:103 Yusufali In whispers will they consult each other: "Yet tarried not longer than ten (Days);
020:104
020:104 Khan We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"
020:104 Maulana We know best what they say when the fairest of them in course would say: You tarried but a day.
020:104 Pickthal We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day.
020:104 Rashad We are fully aware of their utterances. The most accurate among them will say, "You stayed no more than a day."
020:104 Sarwar We know best what they say. The moderate ones among them will say, "You did not live on earth for more than a day."
020:104 Shakir We know best what they say, when the fairest of them in course would say: You tarried but a day.
020:104 Sherali WE know best what they will say - when the one most upright in conduct among them will say, `You have tarried only a day.'
020:104 Yusufali We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!”

020:105
020:105 Section 6: The Prophet’s Opponents
020:105 Khan And they ask you concerning the mountains, say;"My Lord will blast them and scatter them as particles of dust.
020:105 Maulana And they ask thee about the mountains. Say: My Lord will scatter them, as scattered dust,
020:105 Pickthal They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.
020:105 Rashad They ask you about the mountains. Say, "My Lord will wipe them out.
020:105 Sarwar (Muhammad), they will ask you about the mountains. Tell them, "My Lord will grind them to powder
020:105 Shakir And they ask you about the mountains. Say: My Lord will carry them away from the roots.
020:105 Sherali And they ask thee concerning the mountains. Say, `My Lord will break them into pieces and scatter them as dust;
020:105 Yusufali They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;
020:106
020:106 Khan "Then He shall leave it as a level smooth plain.
020:106 Maulana Then leave it a plain, smooth, level,
020:106 Pickthal And leave it as an empty plain,
020:106 Rashad "He will leave them like a barren, flat land.
020:106 Sarwar and leave them so smoothly levelled
020:106 Shakir Then leave it a plain, smooth level
020:106 Sherali `And HE will leave them a barren level plain;
020:106 Yusufali "He will leave them as plains smooth and level;
020:107
020:107 Khan "You will see therein nothing crooked or curved."
020:107 Maulana Wherein thou seest no crookedness nor unevenness.
020:107 Pickthal Wherein thou seest neither curve nor ruggedness.
020:107 Rashad "Not even the slightest hill will you see therein, nor a dip."
020:107 Sarwar that you will see no depression or elevation in it".
020:107 Shakir You shall not see therein any crookedness or unevenness.
020:107 Sherali `Wherein thou wilt see no depression or elevation.
020:107 Yusufali "Nothing crooked or curved wilt thou see in their place."
020:108
020:108 Khan On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps.
020:108 Maulana On that day they will follow the Inviter, in whom is no crookedness; and the voices are low before the Beneficent God, so that thou hearest naught but a soft sound.
020:108 Pickthal On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.
020:108 Rashad On that day, everyone will follow the caller, without the slightest deviation. All sounds will be hushed before the Most Gracious; you will hear nothing but whispers.
020:108 Sarwar On that day they will follow their caller without deviation. Their voices will be low in the presence of the Beneficent God. You will hear nothing but the tread of the marching feet.
020:108 Shakir On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.
020:108 Sherali On that day they will follow the Caller in whose teaching is no crookedness; and all voices shall be hushed before the Gracious God and thou shalt not hear but a subdued murmur.
020:108 Yusufali On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).
020:109
020:109 Khan On that day no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given permission and whose word is acceptable to Him.
020:109 Maulana On that day no intercession avails except of him whom the Beneficent allows, and whose word He is pleased with.
020:109 Pickthal On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.
020:109 Rashad On that day, intercession will be useless, except for those permitted by the Most Gracious, and whose utterances conform to His will.
020:109 Sarwar On that day no one's intercession will be of any benefit unless he has received permission from the Beneficent God and whose word is acceptable to Him.
020:109 Shakir On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.
020:109 Sherali On that day intercession shall not avail save the intercession of him whom the Gracious God grants permission and with whose word of faith HE is pleased.
020:109 Yusufali On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.
020:110
020:110 Khan He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.
020:110 Maulana He knows what is before them and what is behind them, while they cannot comprehend it in knowledge.
020:110 Pickthal He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.
020:110 Rashad He knows their past and their future, while none encompasses His knowledge.
020:110 Sarwar God knows all that is in front of them and behind them and they can not encompass His knowledge.
020:110 Shakir He knows what is before them and what is behind them, while they do not comprehend it in knowledge.
020:110 Sherali HE knows all that is before them and all that is behind them, but they cannot compass it with their knowledge.
020:110 Yusufali He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

020:111
020:111 Khan And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).
020:111 Maulana And faces shall be humbled before the Living, the Self-subsistent. And he who bears iniquity is indeed undone.
020:111 Pickthal And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day).
020:111 Rashad All faces will submit to the Living, the Eternal, and those who are burdened by their transgressions will fail.
020:111 Sarwar Faces will be humble before the Everlasting and the Self-existing God. Despair will strike those who are loaded with the burden of injustice.
020:111 Shakir And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.
020:111 Sherali And all great leaders shall humble themselves before the Living, Self-Subsisting and All-Sustaining God. And HE indeed is undone who bears the burden of iniquity.
020:111 Yusufali (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).
020:112
020:112 Khan And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).
020:112 Maulana And whoever does good works and he is a believer, he has no fear of injustice, nor of the withholding of his due.
020:112 Pickthal And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).
020:112 Rashad As for those who worked righteousness, while believing, they will have no fear of injustice or adversity.
020:112 Sarwar The righteously striving believers should have no fear of being treated with injustice or inequity.
020:112 Shakir And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.
020:112 Sherali But he who does good works, being a believer, shall apprehend neither injustice nor loss.
020:112 Yusufali But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).
020:113
020:113 Khan And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may fear Allah, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).
020:113 Maulana And thus have We sent it down an Arabic Qur’an, and have distinctly set forth therein of threats that they may guard against evil, or that it may be a reminder for them.
020:113 Pickthal Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.
020:113 Rashad We thus revealed it, an Arabic Quran, and we cited in it all kinds of prophecies, that they may be saved, or it may cause them to take heed.
020:113 Sarwar We have revealed the Quran in the Arabic language containing various warnings so that it may cause them to have fear (of God) or take heed.
020:113 Shakir And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.
020:113 Sherali And thus have WE sent it down - the Qur'an in Arabic -and WE have explained therein every kind of warning, that they may fear God or that it may cause them to remember him.
020:113 Yusufali Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).
020:114
020:114 Khan Then High above all be Allah, the True King. And be not in haste (O Muhammad SAW) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
020:114 Maulana Supremely exalted then is Allah, the King, the Truth. And make not haste with the Qur’an before its revelation is made complete to thee, and say: My Lord, increase me in knowledge.
020:114 Pickthal Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.
020:114 Rashad Most Exalted is GOD, the only true King. Do not rush into uttering the Quran before it is revealed to you, and say, "My Lord, increase my knowledge."
020:114 Sarwar God is the Most High and the True King. (Muhammad), do not be hasty in reading the Quran to the people before the revelation has been completed. "Say, My Lord, grant me more knowledge."
020:114 Shakir Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.
020:114 Sherali Exalted then is ALLAH, the True King. And make no haste to recite the Qur'an ere its revelation is completed unto thee, but only say, `Lord, bestow on me increase of knowledge.'
020:114 Yusufali High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge.”
020:115
020:115 Khan And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
020:115 Maulana And certainly We gave a commandment to Adam before, but he forgot; and We found in him no resolve (to disobey).
020:115 Pickthal And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.
020:115 Rashad We tested Adam in the past, but he forgot, and we found him indecisive.
020:115 Sarwar We had commanded Adam (certain matters). He forgot Our commandment and We did not find in him the determination to fulfil Our commandments.
020:115 Shakir And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.
020:115 Sherali And verily, WE had made a covenant with Adam beforehand, but he forgot, and WE found in him no resolve to disobey US.
020:115 Yusufali We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.
020:116
020:116 Section 7: The Devil’s misleading
020:116 Khan And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused.
020:116 Maulana And when We said to the angels: Be submissive to Adam, they submitted except Iblis; he refused.
020:116 Pickthal And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.
020:116 Rashad Recall that we said to the angels, "Fall prostrate before Adam." They fell prostrate, except Satan; he refused.
020:116 Sarwar When We told the angels to prostrate before Adam they all obeyed except Iblis (satan) who refused.
020:116 Shakir And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis (did it not); he refused.
020:116 Sherali And remember when WE said to the angels, `Submit to Adam,' and they all submitted. But Iblis did not. He refused to submit.
020:116 Yusufali When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

020:117
020:117 Khan Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.
020:117 Maulana We said: O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden so that thou art unhappy.
020:117 Pickthal Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.
020:117 Rashad We then said, "O Adam, this is an enemy of you and your wife. Do not let him evict you from Paradise, lest you become miserable.
020:117 Sarwar We said, "Adam, this (satan) is your enemy and the enemy of your spouse. Let him not expel you and your spouse from Paradise lest you plunge into misery.
020:117 Shakir So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;
020:117 Sherali Then WE said, `O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden, lest thou come to grief;
020:117 Yusufali Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.
020:118
020:118 Khan Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
020:118 Maulana Surely it is granted to thee therein that thou art not hungry, nor naked,
020:118 Pickthal It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,
020:118 Rashad "You are guaranteed never to hunger therein, nor go unsheltered.
020:118 Sarwar In Paradise you will experience no hunger, nakedness,
020:118 Shakir Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;
020:118 Sherali `It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked;
020:118 Yusufali "There is therein (enough provision) for thee not to go hungry nor to go naked,
020:119
020:119 Khan And you (will) suffer not from thirst therein nor from the sun's heat.
020:119 Maulana And that thou are not thirst therein, nor exposed to the sun’s heat.
020:119 Pickthal And that thou thirstest not therein nor art exposed to the sun's heat.
020:119 Rashad "Nor will you thirst therein, nor suffer from any heat."
020:119 Sarwar thirst, or exposure to the hot Sun."
020:119 Shakir And that you shall not be thirsty therein nor shall you feel the heat of the sun.
020:119 Sherali `And that thou shalt not thirst therein, nor shall thou be exposed to the sun.'
020:119 Yusufali "Nor to suffer from thirst, nor from the sun's heat."
020:120
020:120 Khan Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
020:120 Maulana But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the tree of immortality and a kingdom which decays not?
020:120 Pickthal But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?
020:120 Rashad But the devil whispered to him, saying, "O Adam, let me show you the tree of eternity and unending kingship."
020:120 Sarwar Satan, trying to seduce him, said, "Adam, do you want me to show you the Tree of Eternity and the Everlasting Kingdom?".
020:120 Shakir But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?
020:120 Sherali But Satan whispered evil suggestions to him. He said, `O Adam, shall I direct thee to the tree of eternity, and to a kingdom that never decays?'
020:120 Yusufali But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?”
020:121
020:121 Khan Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
020:121 Maulana So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed.
020:121 Pickthal Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.
020:121 Rashad They ate from it, whereupon their bodies became visible to them, and they tried to cover themselves with the leaves of Paradise. Adam thus disobeyed his Lord, and fell.
020:121 Sarwar Adam and his wife ate (fruits) from the tree and found themselves naked. Then they started to cover themselves with the leaves from the garden. Adam disobeyed his Lord and went astray.
020:121 Shakir Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).
020:121 Sherali Then they both ate thereof, so that their nakedness became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam observed not the commandment of his Lord, so his life became miserable.
020:121 Yusufali In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.
020:122
020:122 Khan Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.
020:122 Maulana Then his Lord chose him, so He turned to him and guided (him).
020:122 Pickthal Then his Lord chose him, and relented toward him, and guided him.
020:122 Rashad Subsequently, his Lord chose him, redeemed him, and guided him.
020:122 Sarwar His Lord forgave him, accepted his repentance, and gave him guidance.
020:122 Shakir Then his Lord chose him, so He turned to him and guided (him).
020:122 Sherali Then his Lord chose him for HIS grace, and turned to him with mercy and guided him.
020:122 Yusufali But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.

020:123
020:123 Khan (Allah) said:"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.
020:123 Maulana He said: Go forth here from both -- all (of you) -- one of you (is) enemy to another. So there will surely come to you guidance from Me; then whoever follows My guidance, he will not go astray nor be unhappy.
020:123 Pickthal He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.
020:123 Rashad He said, "Go down therefrom, all of you. You are enemies of one another. When guidance comes to you from Me, anyone who follows My guidance will not go astray, nor suffer any misery.
020:123 Sarwar God then told them, "Get out of here all of you; you are each other's enemies. When My guidance comes to you, those who follow it will not go astray nor will they endure any misery.
020:123 Shakir He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;
020:123 Sherali God said, `Go forth both of you from here; some of you will be enemies of others. And if there comes to you guidance from ME, then whoso will follow MY guidance, will not go astray, nor will he come to grief;
020:123 Yusufali He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.
020:124
020:124 Khan "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
020:124 Maulana And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection.
020:124 Pickthal But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.
020:124 Rashad "As for the one who disregards My message, he will have a miserable life, and we resurrect him, on the Day of Resurrection, blind."
020:124 Sarwar Whoever ignores My guidance will live a woeful life and will be brought in Our presence blind on the Day of Judgment.
020:124 Shakir And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.
020:124 Sherali `But whosoever will turn away from MY remembrance, his will be a straitened life, and on the Day of Resurrection WE shall raise him up blind.'
020:124 Yusufali "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."
020:125
020:125 Khan He will say:"O my Lord! Why have you raised me up blind, while I had sight (before)."
020:125 Maulana He will say: My Lord, why hast Thou raised me up blind, while I used to see?
020:125 Pickthal He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?
020:125 Rashad He will say, "My Lord, why did you summon me blind, when I used to be a seer?"
020:125 Sarwar He will say, "My Lord, why have you brought me back to life blind; before I could see?".
020:125 Shakir He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?
020:125 Sherali He will say, `My Lord, why hast Thou raised me up blind, while I possessed sight before?'
020:125 Yusufali He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?"
020:126
020:126 Khan (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)."
020:126 Maulana He will say: Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day.
020:126 Pickthal He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.
020:126 Rashad He will say, "Because you forgot our revelations when they came to you, you are now forgotten."
020:126 Sarwar The Lord will say, "This is true. But just as you forgot Our revelations that had come to you, so, too, are you forgotten on this day."
020:126 Shakir He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.
020:126 Sherali God will say, `Thus did OUR Signs come to thee and thou didst ignore them and in like manner wilt thou be ignored this day.'
020:126 Yusufali (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."
020:127
020:127 Khan And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'an, etc.], and believes not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.
020:127 Maulana And thus do We recompense him who is extravagant and believes not in the messages of his Lord. And certainly the chastisement of the Hereafter is severer and more lasting.
020:127 Pickthal Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.
020:127 Rashad We thus requite those who transgress and refuse to believe in the revelations of their Lord. The retribution in the Hereafter is far worse and everlasting.
020:127 Sarwar Thus We recompense those who are unjust and have no faith in Our revelations. The torment in the life to come will be more severe and last longer.
020:127 Shakir And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more
020:127 Sherali And thus do WE recompense him who transgresses the limits of Divine Law and believes not in the Signs of his Lord; and the punishment of the Hereafter is even severer and more lasting.
020:127 Yusufali And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

020:128
020:128 Khan Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.
020:128 Maulana Does it not manifest to them how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are signs in this for men of understanding.
020:128 Pickthal Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.
020:128 Rashad Does it ever occur to them how many previous generations we have annihilated? They are now walking in the homes of those before them. These are signs for those who possess intelligence.
020:128 Sarwar Is it not a warning for them to see how many generations living before them We destroyed and how they are now walking in their ruins? In this there is the evidence (of the Truth) for the people of reason.
020:128 Shakir Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.
020:128 Sherali Does it not furnish guidance to them, how many a generation WE destroyed before them, amid whose dwellings they now walk? Therein, verily, are Signs for those who possess understanding.
020:128 Yusufali Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.
020:129
020:129 Section 8: Punishment is certain
020:129 Khan And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).
020:129 Maulana And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.
020:129 Pickthal And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world).
020:129 Rashad If it were not for your Lord's predetermined plan, they would have been judged immediately.
020:129 Sarwar Had not the word of your Lord been decreed (otherwise), the unbelievers deserved immediate punishment. The appointed time for their punishment will inevitably come.
020:129 Shakir And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).
020:129 Sherali And had not been for a word already gone forth from thy Lord, and a term already fixed, their punishment would have been abiding.
020:129 Yusufali Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).
020:130
020:130 Khan So bear patiently (O Muhammad SAW) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.
020:130 Maulana So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased.
020:130 Pickthal Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.
020:130 Rashad Therefore, be patient in the face of their utterances, and praise and glorify your Lord before sunrise and before sunset. And during the night glorify Him, as well as at both ends of the day, that you may be happy.
020:130 Sarwar (Muhammad), have patience with what they say, glorify your Lord, and always praise Him before sunrise, sunset, in some hours of the night and at both the beginning and end of the day, so that perhaps you will please your Lord.
020:130 Shakir Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased
020:130 Sherali Bear patiently then what they say, and glorify thy Lord with HIS praise before the rising of the sun and before its setting; and glorify HIM in the hours of the night and all parts of the day, that thou mayest find true happiness.
020:130 Yusufali Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.
020:131
020:131 Khan And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
020:131 Maulana And strain not thine eyes toward that with which We have provided different classes of them, (of) the splendour of this world’s life, that We may thereby try them. And the sustenance of thy Lord is better and more abiding.
020:131 Pickthal And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.
020:131 Rashad And do not covet what we bestowed upon any other people. Such are temporary ornaments of this life, whereby we put them to the test. What your Lord provides for you is far better, and everlasting.
020:131 Sarwar Do not be envious of what We have given to some people as means of enjoyment and worldly delight. Such means are a trial for them, but the reward that you will receive from your Lord will be far better and everlasting.
020:131 Shakir And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.
020:131 Sherali And strain not thine eyes after what WE have bestowed on some classes of them of the splendour of the present world that WE may try them thereby. And the provision of thy Lord is better and more lasting.
020:131 Yusufali Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

020:132
020:132 Khan And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqun (pious - see V.2:2).
020:132 Maulana And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.
020:132 Pickthal And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.
020:132 Rashad You shall enjoin your family to observe the contact prayers (Salat), and steadfastly persevere in doing so. We do not ask you for any provisions; we are the ones who provide for you. The ultimate triumph belongs to the righteous.
020:132 Sarwar Instruct your family to pray and to be steadfast in their worship. We do not ask any sustenance from you; it is We who give you sustenance. Know that piety will have a happy end.
020:132 Shakir And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).
020:132 Sherali And enjoin Prayer on thy people and be constant therein. WE ask thee not for provision; it is WE who provide for thee. And the good end is for those who guard against evil.
020:132 Yusufali Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.
020:133
020:133 Khan They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurat (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad SAW].
020:133 Maulana And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books?
020:133 Pickthal And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?
020:133 Rashad They said, "If he could only show us a miracle from his Lord!" Did they not receive sufficient miracles with the previous messages?
020:133 Sarwar They have said, "Why has he, (Muhammad), not brought some miracle from his Lord?" Have they not received the previously revealed heavenly Books as the evidence of the Truth.
020:133 Shakir And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is m the previous books?
020:133 Sherali And they say, `Why does he not bring us a Sign from his Lord?' Has there not come to them clear evidence of what is contained in the former Books?
020:133 Yusufali They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?
020:134
020:134 Khan And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."
020:134 Maulana And if We had destroyed them with chastisement before it, they would have said: Our Lord, why didst Thou not send to us a messenger, so that we might have followed Thy messages before we met disgrace and shame?
020:134 Pickthal And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!
020:134 Rashad Had we annihilated them before this, they would have said, "Our Lord, had You sent a messenger to us, we would have followed Your revelations, and would have avoided this shame and humiliation."
020:134 Sarwar Had We destroyed them with a torment before the coming of Muhammad they would have said, "Lord, would that you had sent us a Messengers so that we could have followed Your revelations before being humiliated and disgraced."
020:134 Shakir And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.
020:134 Sherali And if WE had destroyed them with a punishment before the coming of this Messenger, they would have surely said, `Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?'
020:134 Yusufali And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."
020:135
020:135 Khan Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allah's Religion of Islamic Monotheism), and who are they that have let themselves be guided (on the Right Path).
020:135 Maulana Say: Every one (of us) is waiting, so wait. Soon you will come to know who is the following of the even path and who goes aright.
020:135 Pickthal Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.
020:135 Rashad Say, "All of us are waiting, so wait; you will surely find out who are on the correct path, and who are truly guided."
020:135 Sarwar (Muhammad), tell them, "Everyone is waiting. Wait and you shall know very soon who will be the followers of the right path with the right guidance."
020:135 Shakir Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.
020:135 Sherali Say, `Each one is waiting; wait ye, therefore, and you will soon know who are the people of the right path and who follow true guidance, and who do not.
020:135 Yusufali Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."
021:000
021:000 Translations of the Qur'an, Chapter 21: AL-ANBIYA (THE PROPHETS). Total Verses: 112. Revealed At: MAKKA
021:000 In the name of God, Most Gracious, Most Merciful
021:001
021:001 Part 17.
021:001 Section 1: Judgment approaches
021:001 Khan Draws near for mankind their reckoning, while they turn away in heedlessness.
021:001 Maulana Their reckoning draw nigh to men, and they turn away in heedlessness.
021:001 Pickthal Their reckoning draweth nigh for mankind, while they turn away in heedlessness.
021:001 Rashad Fast approaching is the reckoning for the people, but they are oblivious, averse.
021:001 Sarwar The people's day of reckoning is drawing closer, yet they are heedlessly neglectful.
021:001 Shakir Their reckoning has drawn near to men, and in heedlessness are they turning aside.
021:001 Sherali Nigh unto men has drawn their reckoning, yet they turn away in heedlessness.
021:001 Yusufali Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.

021:002
021:002 Khan Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play,
021:002 Maulana There comes not to them a new Reminder from their Lord but they hear it while they sport,
021:002 Pickthal Never cometh there unto them a new reminder from their Lord but they listen to it while they play,
021:002 Rashad When a proof comes to them from their Lord, that is new, they listen to it heedlessly.
021:002 Sarwar Whenever a new revelation comes to them from their Lord, they listen to it in a playful manner,
021:002 Shakir There comes not to them a new reminder from their Lord but they hear it while they sport,
021:002 Sherali There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it.
021:002 Yusufali Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,-
021:003
021:003 Khan With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad SAW) more than a human being like you? Will you submit to magic while you see it?"
021:003 Maulana Their hearts trifling. And they -- the wrongdoers -- counsel in secret: He is nothing but a mortal like yourselves; will you then yield to enchantment while you see?
021:003 Pickthal With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?
021:003 Rashad Their minds are heedless. And the transgressors confer secretly: "Is he not just a human being like you? Would you accept the magic that is presented to you?"
021:003 Sarwar and their hearts are preoccupied with trivial matters. The unjust ones whisper to each other and say, "Is he (Muhammad) more than a mere mortal like you? How can you follow that which you know is only a magic?"
021:003 Shakir Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?
021:003 Sherali And their hearts are forgetful. And they - the wrongdoers - confer together in secret and say, `Is this man aught but a mortal like yourselves? Will you then yield to his sorcery with your eyes open?'
021:003 Yusufali Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"
021:004
021:004 Khan He (Muhammad SAW) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
021:004 Maulana He said: My Lord knows (every) utterance in the heaven and the earth, and He is the Hearer, the Knower.
021:004 Pickthal He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.
021:004 Rashad He said, "My Lord knows every thought in the heaven and the earth. He is the Hearer, the Omniscient."
021:004 Sarwar The Lord said, "Tell them (Muhammad), 'My Lord knows all that is said in the heavens and the earth. He is All-hearing and All-knowing ".
021:004 Shakir He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.
021:004 Sherali In reply to this the Prophet said, ``My Lord knows what is said in the heavens and the earth. And HE is All-Hearing, the All-Knowing.'
021:004 Yusufali Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."
021:005
021:005 Khan Nay, they say:"These (revelations of the Qur'an which are inspired to Muhammad SAW) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"
021:005 Maulana Nay, say they: Medleys of dreams! nay, he has forged it! nay, he is a poet! so let him bring to us a sign such as the former (prophets) were sent (with).
021:005 Pickthal Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).
021:005 Rashad They even said, "Hallucinations," "He made it up," and, "He is a poet. Let him show us a miracle like those of the previous messengers."
021:005 Sarwar They have said, "It, (the Quran), is only the result of some confused dreams. He is only a poet. He should show us some miracles, as the ancient Prophets had done."
021:005 Shakir Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).
021:005 Sherali Nay, they say, `These are but confused dreams; nay, he has forged it himself: nay, he is but a poet. Let him then bring us a Sign just as the former Prophets were sent with Signs.'
021:005 Yusufali "Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"
021:006
021:006 Khan Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?
021:006 Maulana Not a town believed before them which We destroyed: will they then believe?
021:006 Pickthal Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?
021:006 Rashad We never annihilated a believing community in the past. Are these people believers?
021:006 Sarwar The people of the town whom We had destroyed also had no faith. Will these people then believe in God?.
021:006 Shakir There did not believe before them any town which We destroyed, will they then believe?
021:006 Sherali No township, before them, which WE destroyed, ever believed. Would they then believe?
021:006 Yusufali (As to those) before them, not one of the populations which We destroyed believed: will these believe?
021:007
021:007 Khan And We sent not before you (O Muhammad SAW) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurat (Torah), the Injeel (Gospel)] if you do not know.
021:007 Maulana And We sent not before thee any but men to whom We sent revelation; so ask the followers of the Reminder if you know not.
021:007 Pickthal And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?
021:007 Rashad We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.
021:007 Sarwar The messengers that We had sent before you were only men to whom We had given revelation. Ask the People of the Book if you do not know.
021:007 Shakir And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not
021:007 Sherali And WE sent none as Messengers before thee but men to whom WE sent revelations. So ask the people of the reminder, if you know not;
021:007 Yusufali Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.

021:008
021:008 Khan And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,
021:008 Maulana Nor did We give them bodies not eating food, nor did they abide.
021:008 Pickthal We gave them not bodies that would not eat food, nor were they immortals.
021:008 Rashad We did not give them bodies that did not eat, nor were they immortal.
021:008 Sarwar We had not made them such bodies that would not eat any food nor were they immortal.
021:008 Shakir And We did not make them bodies not eating the food, and they were not to abide (forever).
021:008 Sherali Nor did WE give them bodies that ate not food, neither were they to live forever.
021:008 Yusufali Nor did We give them bodies that ate no food, nor were they exempt from death.
021:009
021:009 Khan Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed Al-Musrifun (i.e. extravagants in oppression, polytheism and in sin).
021:009 Maulana Then We made Our promise good to them; so We delivered them and whom We pleased, and We destroyed the extravagant.
021:009 Pickthal Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.
021:009 Rashad We fulfilled our promise to them; we saved them together with whomever we willed, and annihilated the transgressors.
021:009 Sarwar Our promise to them came true and We saved them and those whom We wanted, but destroyed the unjust people.
021:009 Shakir Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex
021:009 Sherali Then WE fulfilled to them Our promise; and WE saved them and those whom WE pleased; and WE destroyed the transgressors.
021:009 Yusufali In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.
021:010
021:010 Khan Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its orders). Will you not then understand?
021:010 Maulana Certainly We have revealed to you a Book which will give you eminence. Do you not then understand?
021:010 Pickthal Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?
021:010 Rashad We have sent down to you a scripture containing your message. Do you not understand?
021:010 Sarwar We have sent a Book, (the Quran), which is an honor for you. Will you then not understand?.
021:010 Shakir Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?
021:010 Sherali WE have now sent down to you a Book which makes provision for your eminence; will you not then understand?
021:010 Yusufali We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?
021:011
021:011 Section 2: Truth has always Triumphed
021:011 Khan How many a town (community), that were wrong- doers, have We destroyed, and raised up after them another people!
021:011 Maulana And how many a town which was iniquitous did We demolish, and We raised up after it another people!
021:011 Pickthal How many a community that dealt unjustly have We shattered, and raised up after them another folk!
021:011 Rashad Many a community we terminated because of their transgression, and we substituted other people in their place.
021:011 Sarwar How many unjust towns did We destroy and replace them with other nations?.
021:011 Shakir And how many a town which was iniquitous did We demolish, and We raised up after it another people!
021:011 Sherali And how many a township that acted wrongfully have WE utterly destroyed, and raised up after it another people.
021:011 Yusufali How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?
021:012
021:012 Khan Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
021:012 Maulana So when they felt Our might, lo! they began to flee from it.
021:012 Pickthal And, when they felt Our might, behold them fleeing from it!
021:012 Rashad When our requital came to pass, they started to run.
021:012 Sarwar When they found Our torment approaching them they started to run away from the town.
021:012 Shakir So when they felt Our punishment, lo! they began to fly
021:012 Sherali And when they perceived OUR punishment, lo ! they began to flee from it.
021:012 Yusufali Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.
021:013
021:013 Khan Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
021:013 Maulana Flee not and return to the easy lives which you led, and to your dwellings, that you may be questioned.
021:013 Pickthal (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
021:013 Rashad Do not run, and come back to your luxuries and your mansions, for you must be held accountable.
021:013 Sarwar We told them, "Do not run away. Come back to your luxuries and your houses so that you can be questioned".
021:013 Shakir Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
021:013 Sherali Thereupon WE said, `Flee not, but return to the luxuries in which you exulted, and to your dwellings that you might be questioned about your conduct.'
021:013 Yusufali Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.
021:014
021:014 Khan They cried: "Woe to us! Certainly! We have been Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah, etc.)."
021:014 Maulana They said: O woe to us! Surely we were unjust.
021:014 Pickthal They cried: Alas for us! we were wrong-doers.
021:014 Rashad They said, "Woe to us. We were really wicked."
021:014 Sarwar They said, "Woe to us! We have been unjust".
021:014 Shakir They said: O woe to us! surely we were unjust.
021:014 Sherali They said, `Alas for us, we were indeed wrongdoers !'
021:014 Yusufali They said: "Ah! woe to us! We were indeed wrong-doers!"

021:015
021:015 Khan And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
021:015 Maulana And this cry of theirs ceased not till We made them cut off, extinct.
021:015 Pickthal And this their crying ceased not till We made them as reaped corn, extinct.
021:015 Rashad This continued to be their proclamation, until we completely wiped them out.
021:015 Sarwar Such was what they continued to say until We mowed them down and made them completely extinct.
021:015 Shakir And this ceased not to be their cry till We made them cut
021:015 Sherali And this ceased not to be their cry till WE made them like a mown down field, extinct.
021:015 Yusufali And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.
021:016
021:016 Khan We created not the heavens and the earth and all that is between them for a (mere) play.
021:016 Maulana And We created not the heaven and the earth and what is between them for sport.
021:016 Pickthal We created not the heaven and the earth and all that is between them in play.
021:016 Rashad We did not create the heavens and the earth, and everything between them just for amusement.
021:016 Sarwar We did not create the heavens and the earth just for fun.
021:016 Shakir And We did not create the heaven and the earth and what is between them for sport.
021:016 Sherali And WE created not the heaven and the earth and all that is between the two in sport.
021:016 Yusufali Not for (idle) sport did We create the heavens and the earth and all that is between!
021:017
021:017 Khan Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).
021:017 Maulana Had We wished to take a pastime, We would have taken it from before Ourselves; by no means would We do (so).
021:017 Pickthal If We had wished to find a pastime, We could have found it in Our presence - if We ever did.
021:017 Rashad If we needed amusement, we could have initiated it without any of this, if that is what we wanted to do.
021:017 Sarwar Had We wanted to play games, We could have certainly done so with things at hand.
021:017 Shakir Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).
021:017 Sherali Had WE wished to find a pastime, WE would, surely, have found it in what is with US, if at all WE were to do such a thing.
021:017 Yusufali If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!
021:018
021:018 Khan Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us) (against Allah by uttering that Allah has a wife and a son).
021:018 Maulana Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes. And woe to you for what you describe!
021:018 Pickthal Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).
021:018 Rashad Instead, it is our plan to support the truth against falsehood, in order to defeat it. Woe to you for the utterances you utter.
021:018 Sarwar We bring forward the Truth to crush and destroy falsehood; it is doomed to be banished. Woe to you for your way of thinking about God!
021:018 Shakir Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;
021:018 Sherali Nay, WE hurl the truth at falsehood, and it breaks its head, and lo ! it perishes. And woe to you for that which you ascribe to ALLAH.
021:018 Yusufali Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).
021:019
021:019 Khan To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
021:019 Maulana And to Him belongs whoever is in the heavens and the earth. And those who are with Him are not too proud to serve Him, nor are they weary.
021:019 Pickthal Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;
021:019 Rashad To Him belongs everyone in the heavens and the earth, and those at Him are never too arrogant to worship Him, nor do they ever waver.
021:019 Sarwar To Him belongs all those who are in the heavens and the earth. Those who are closer to Him are not too proud to worship Him, nor do they get tired of worshipping.
021:019 Shakir And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.
021:019 Sherali To HIM belongs whosoever is in the heavens and the earth. And those who are in HIS presence do not disdain to worship HIM, nor do they weary of it;
021:019 Yusufali To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):
021:020
021:020 Khan They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
021:020 Maulana They glorify (Him) night and day: they flag not.
021:020 Pickthal They glorify (Him) night and day; they flag not.
021:020 Rashad They glorify night and day, without ever tiring.
021:020 Sarwar They glorify Him day and night without fail.
021:020 Shakir They glorify (Him) by night and day; they are never languid.
021:020 Sherali They glorify HIM night and day; and they flag not.
021:020 Yusufali They celebrate His praises night and day, nor do they ever flag or intermit.
021:021
021:021 Khan Or have they taken (for worship) aliha (gods) from the earth who raise the dead?
021:021 Maulana Or have they taken gods from the earth who give life?
021:021 Pickthal Or have they chosen gods from the earth who raise the dead?
021:021 Rashad Have they found gods on earth who can create?
021:021 Sarwar Have they chosen deities from earth? Can such deities give life to anyone?.
021:021 Shakir Or have they taken gods from the earth who raise (the dead).
021:021 Sherali Have they taken gods from the earth who raise the dead?
021:021 Yusufali Or have they taken (for worship) gods from the earth who can raise (the dead)?

021:022
021:022 Khan Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!
021:022 Maulana If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe!
021:022 Pickthal If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).
021:022 Rashad If there were in them (the heavens and the earth) other gods beside GOD, there would have been chaos. Glory be to GOD; the Lord with absolute authority. He is high above their claims.
021:022 Sarwar Had there been other deities in the heavens and the earth besides God, both the heavens and the earth would have been destroyed. God, the Lord of the Throne, is too Glorious to be as they think He is.
021:022 Shakir If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).
021:022 Sherali If there had been in the heavens and the earth other gods beside ALLAH, then surely both would have gone to ruin. Glorified then be ALLAH, the Lord of the Throne, far above what they attribute to HIM.
021:022 Yusufali If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!
021:023
021:023 Khan He cannot be questioned as to what He does, while they will be questioned.
021:023 Maulana He cannot be questioned as to what He does, and they will be questioned.
021:023 Pickthal He will not be questioned as to that which He doeth, but they will be questioned.
021:023 Rashad He is never to be asked about anything He does, while all others are questioned.
021:023 Sarwar He will not be questioned about anything He does, but all people will be questioned about their deeds.
021:023 Shakir He cannot be questioned concerning what He does and they shall be questioned.
021:023 Sherali HE cannot be questioned as to what HE does, but they will be questioned.
021:023 Yusufali He cannot be questioned for His acts, but they will be questioned (for theirs).
021:024
021:024 Khan Or have they taken for worship (other) aliha (gods) besides Him? Say: "Bring your proof:" This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
021:024 Maulana Or, have they taken gods besides Him? Say: Bring your proof. This is the reminder of those with me and the reminder of those before me. Nay, most of them know not the Truth, so they turn away.
021:024 Pickthal Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
021:024 Rashad Have they found other gods beside Him? Say, "Show me your proof. This is the message to my generation, consummating all previous messages." Indeed, most of them do not recognize the truth; this is why they are so hostile.
021:024 Sarwar Have they chosen other gods besides God? (Muhammad), ask them, "Show the proof (in support of such belief). This is (the Quran) which tells us about the (beliefs of the people) in my time and those who lived before me." Most of them do not know. Moreover, the truth is that they neglect (the question of belief altogether).
021:024 Shakir Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.
021:024 Sherali Have they taken gods besides HIM? Say, `Bring forth your proof. This Qur'an is a source of honour for those with me, and a source of honour for those before me.' Nay, most of them know not the truth, and so they turn away.
021:024 Yusufali Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.
021:025
021:025 Khan And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."
021:025 Maulana And We sent no messenger before thee but We revealed to him that there is no God but Me, so serve Me.
021:025 Pickthal And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.
021:025 Rashad We did not send any messenger before you except with the inspiration: "There is no god except Me; you shall worship Me alone."
021:025 Sarwar To all the Messengers that were sent before you We revealed that I am the only God to be worshipped.
021:025 Shakir And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me.
021:025 Sherali And WE sent no Messenger before thee but WE revealed to him: `There is no god but I; so worship ME alone.'
021:025 Yusufali Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.
021:026
021:026 Khan And they say: "The Most Beneficent (Allah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allah i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.
021:026 Maulana And they say: The Beneficent has taken to Himself a son. Glory be to Him! Nay, they are honoured servants --
021:026 Pickthal And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;
021:026 Rashad Yet, they said, "The Most Gracious has begotten a son!" Glory be to Him. All (messengers) are (His) honored servants.
021:026 Sarwar They said, "The Beneficent God has given birth to a son. He is too Exalted to give birth to a son." (Those whom they think are God's sons) are only His honorable servants.
021:026 Shakir And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants
021:026 Sherali And they say, `The Gracious God has taken to Himself a son.' Holy is HE. Nay, those whom they so designate are only HIS honoured servants;
021:026 Yusufali And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.
021:027
021:027 Khan They speak not until He has spoken, and they act on His Command.
021:027 Maulana They speak not before He speaks, and according to his command they act.
021:027 Pickthal They speak not until He hath spoken, and they act by His command.
021:027 Rashad They never speak on their own, and they strictly follow His commands.
021:027 Sarwar These servants do not speak before He speaks. They simply act according to His orders.
021:027 Shakir They do not precede Him in speech and (only) according to His commandment do they act.
021:027 Sherali They speak not before HE speaks, and they only carry out HIS commands.
021:027 Yusufali They speak not before He speaks, and they act (in all things) by His Command.

021:028
021:028 Khan He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
021:028 Maulana He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and for fear of Him they tremble.
021:028 Pickthal He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.
021:028 Rashad He knows their future and their past. They do not intercede, except for those already accepted by Him, and they are worried about their own necks.
021:028 Sarwar He knows all that is in front of them and all that is behind them. (These servants of God) will not intercede with Him for anyone without His permission and they tremble in awe (before His greatness).
021:028 Shakir He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.
021:028 Sherali HE knows what is before them and what is behind them, and they intercede not except for him whom HE approves it and they tremble in awe of HIM.
021:028 Yusufali He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).
021:029
021:029 Khan And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong- doers, etc.).
021:029 Maulana And whoever of them should say, I am a god besides Him, such a one We recompense with hell. Thus We reward the unjust.
021:029 Pickthal And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.
021:029 Rashad If any of them claims to be a god beside Him, we requite him with Hell; we thus requite the wicked.
021:029 Sarwar The recompense of those of them who say that they are the Lord instead of God will be hell; thus, do We recompense the unjust ones.
021:029 Shakir And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.
021:029 Sherali And whosoever of them should say, `I am a god beside HIM,' him shall WE requite with Hell. Thus do WE requite the wrongdoers.
021:029 Yusufali If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong.
021:030
021:030 Section 3: Truth of Revelation
021:030 Khan Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
021:030 Maulana Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe?
021:030 Pickthal Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?
021:030 Rashad Do the unbelievers not realize that the heaven and the earth used to be one solid mass that we exploded into existence? And from water we made all living things. Would they believe?
021:030 Sarwar Have the unbelievers not ever considered that the heavens and the earth were one piece and that We tore them apart from one another. From water We have created all living things. Will they then have no faith?.
021:030 Shakir Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?
021:030 Sherali Do not the disbelievers see that the heavens and the earth were a closed up-mass, then WE opened them out? And WE made of water every living thing. Will they not then believe?
021:030 Yusufali Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?
021:031
021:031 Khan And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
021:031 Maulana And We made firm mountains in the earth lest it be convulsed with them, and We made in it wide ways that they might follow a right direction.
021:031 Pickthal And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.
021:031 Rashad And we placed on earth stabilizers, lest it tumbles with them, and we placed straight roads therein, that they may be guided.
021:031 Sarwar We placed firm mountains on earth lest it would shake them away. We made wide roads for them so that they might have the right guidance.
021:031 Shakir And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.
021:031 Sherali And WE have placed in the earth firm mountains lest it should quake with them; and WE have made therein wide pathways, that they may be rightly guided.
021:031 Yusufali And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.
021:032
021:032 Khan And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
021:032 Maulana And We have made the heaven a guarded canopy; yet they turn away from its signs.
021:032 Pickthal And we have made the sky a roof withheld (from them). Yet they turn away from its portents.
021:032 Rashad And we rendered the sky a guarded ceiling. Yet, they are totally oblivious to all the portents therein.
021:032 Sarwar We made the sky above them as a well-guarded ceiling, but they have neglected the evidence (of Our existence) therein.
021:032 Shakir And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.
021:032 Sherali And WE have made the heaven a roof, well-protected, yet they turn away from its Signs.
021:032 Yusufali And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!

021:033
021:033 Khan And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
021:033 Maulana And He it is Who created the night and the day and the sun and the moon. All float in orbits.
021:033 Pickthal And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.
021:033 Rashad And He is the One who created the night and the day, and the sun and the moon; each floating in its own orbit.
021:033 Sarwar It is God who has created the night, the day, the Sun, and Moon and has made them swim in a certain orbit.
021:033 Shakir And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.
021:033 Sherali And HE it is Who created the night and the day, and the sun and the moon, each gliding along smoothly in its orbit.
021:033 Yusufali It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.
021:034
021:034 Khan And We granted not to any human being immortality before you (O Muhammad SAW), then if you die, would they live forever?
021:034 Maulana And We granted abiding for ever to no mortal before thee. If thou diest, will they abide?
021:034 Pickthal We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!
021:034 Rashad We never decreed immortality for anyone before you; should you die, are they immortal?
021:034 Sarwar We made no mortal before you immortal. Will they become immortal after you die?
021:034 Shakir And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?
021:034 Sherali WE granted not everlasting life to any mortal before thee. If they shouldst die, shall they live here for ever?
021:034 Yusufali We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?
021:035
021:035 Khan Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.
021:035 Maulana Every soul must taste of death. And We test you by evil and good by way of trial. And to Us you are returned.
021:035 Pickthal Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.
021:035 Rashad Every person will taste death, after we put you to the test through adversity and prosperity, then to us you ultimately return.
021:035 Sarwar Every soul has to experience the taste of death. We test you with both hardships and blessings. In the end you will all return to Us.
021:035 Shakir Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.
021:035 Sherali Every soul shall taste of death; and WE test you with evil and good by way of trial. And to US shall you be returned.
021:035 Yusufali Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.
021:036
021:036 Khan And when those who disbelieve (in the Oneness of Allah) see you (O Muhammad SAW), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Beneficent (Allah).
021:036 Maulana And when those who disbelieve see thee, they treat thee not but with mockery: Is this he who speaks of your gods? And they deny when the Beneficent God is mentioned.
021:036 Pickthal And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.
021:036 Rashad When those who disbelieve see you, they ridicule you: "Is this the one who challenges your gods?" Meanwhile, they remain totally heedless of the message from the Most Gracious.
021:036 Sarwar (Muhammad), whenever the unbelievers see you, they think that you deserve nothing more than to be mocked. They say, "Is it he, (Muhammad), who speaks against your gods?" But they themselves have no faith at all in the Beneficent God.
021:036 Shakir And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.
021:036 Sherali And when the disbelievers see thee, thy only make a jest of thee, and say, `Is this the one who speaks ill of your gods?' Yet it is they themselves who deny all mention of the Gracious God.
021:036 Yusufali When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (Allah) Most Gracious!
021:037
021:037 Khan Man is created of haste, I will show you My Ayat (torments, proofs, evidences, verses, lessons, signs, revelations, etc.).So ask Me not to hasten (them).
021:037 Maulana Man is created of haste. Soon will I show you My signs, so ask Me not to hasten them.
021:037 Pickthal Man is made of haste. I shall show you My portents, but ask Me not to hasten.
021:037 Rashad The human being is impatient by nature. I will inevitably show you My signs; do not be in such a hurry.
021:037 Sarwar The human being is created hasty. Tell them, "Do not be hasty, for God will soon show you the evidence of His existence".
021:037 Shakir Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.
021:037 Sherali Man is created of haste. I will certainly show you MY Signs, but ask ME not to hasten.
021:037 Yusufali Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!
021:038
021:038 Khan And they say: "When will this promise (come to pass), if you are truthful."
021:038 Maulana And they say: When will this threat come to pass, if you are truthful?
021:038 Pickthal And they say: When will this promise (be fulfilled), if ye are truthful?
021:038 Rashad They challenge: "Where is that (retribution), if you are truthful?"
021:038 Sarwar They say, "When shall the Day of Judgment come to pass if you are true in your claim?".
021:038 Shakir And they say: When will this threat come to pass if you are truthful?
021:038 Sherali And they say, `When will this promise be fulfilled, if you are truthful?'
021:038 Yusufali They say: "When will this promise come to pass, if ye are telling the truth?”

021:039
021:039 Khan If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.
021:039 Maulana If those who disbelieve but knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and they will not be helped!
021:039 Pickthal If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!
021:039 Rashad If only those who disbelieve could envision themselves when they try to ward off the fire - off their faces and their backs! No one will help them then.
021:039 Sarwar Would that the unbelievers knew that no one would protect their faces and backs against the fire, nor they would be helped.
021:039 Shakir Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.
021:039 Sherali If only the disbelievers knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and they will not be helped.
021:039 Yusufali If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!
021:040
021:040 Khan Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.
021:040 Maulana Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited.
021:040 Pickthal Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.
021:040 Rashad Indeed, it will come to them suddenly, and they will be utterly stunned. They can neither avoid it, nor can they receive any respite.
021:040 Sarwar The fire will suddenly strike and confound them. They will not be able to repel it, nor will they be given any respite.
021:040 Shakir Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.
021:040 Sherali Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be granted respite.
021:040 Yusufali Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.
021:041
021:041 Khan Indeed (many) Messengers were mocked before you (O Muhammad SAW), but the scoffers were surrounded by that, whereat they used to mock.
021:041 Maulana And messengers before thee were indeed mocked, so there befell those of them who scoffed, that whereat they scoffed.
021:041 Pickthal Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.
021:041 Rashad Messengers before you have been ridiculed, and, consequently, those who ridiculed them incurred the retribution for their ridiculing.
021:041 Sarwar They mocked the Messengers who were sent before you; thus, the torment which they had ridiculed encompassed them all.
021:041 Shakir And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.
021:041 Sherali And the Messengers have indeed been mocked at before thee, but whereat they mocked encompassed those of them who scoffed.
021:041 Yusufali Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.
021:042
021:042 Section 4: Allah deals with Men mercifully
021:042 Khan Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (Allah)?" Nay, but they turn away from the remembrance of their Lord.
021:042 Maulana Say: Who guards you by night and by day from the Beneficent? Nay, they turn away at the mention of their Lord.
021:042 Pickthal Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!
021:042 Rashad Say, "Who can protect you from the Most Gracious during the night or during the day?" Indeed, they are totally oblivious to the message of their Lord.
021:042 Sarwar Ask them, "Who can protect them from (the wrath of) the Beneficent God during the night and day?" Yet they are neglectful about their Lord.
021:042 Shakir Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.
021:042 Sherali Say, `Who can protect you by night and by day from the Gracious God?' Yet they turn away from the remembrance of their Lord.
021:042 Yusufali Say: "Who can keep you safe by night and by day from (the Wrath of) (Allah) Most Gracious?" Yet they turn away from the mention of their Lord.
021:043
021:043 Khan Or have they aliha (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
021:043 Maulana Or, have they gods who can defend them against Us? They cannot help themselves, nor can they be defended from Us.
021:043 Pickthal Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.
021:043 Rashad Do they have gods who can protect them from us? They cannot even help themselves. Nor can they accompany one another when they are summoned to face us.
021:043 Sarwar Can their gods protect them against Us? Their gods have no power even to help themselves, nor are they safe from Our retribution.
021:043 Shakir Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.
021:043 Sherali Have they any gods that can protect them against US? They cannot help themselves, nor can they be befriended by anyone against US.
021:043 Yusufali Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

021:044
021:044 Khan Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.
021:044 Maulana Nay, We gave provision to these and their fathers, until life was prolonged to them. See they not then that We are visiting the land, curtailing it of its sides? Can they then prevail?
021:044 Pickthal Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?
021:044 Rashad We have provided for these people and their ancestors, up until an old age. Do they not see that every day on earth brings them closer to the end? Can they reverse this process?
021:044 Sarwar We have been providing these men and their fathers with the means of enjoyment for a long time. Have they not ever considered that We populated the earth and then caused many of the inhabitants to pass away? Can they have any success (in their wickedness)?
021:044 Shakir Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?
021:044 Sherali Nay, WE provided those and their fathers with the good things of this world till life grew long for them. Do they not see that WE are visiting the land, reducing it from its outlying borders? Can they even then be the victors?
021:044 Yusufali Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?
021:045
021:045 Khan Say (O Muhammad SAW): "I warn you only by the revelation (from Allah and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, statements of Prophet Muhammad SAW, as the Companions of the Prophet SAW did)].
021:045 Maulana Say: I warn you only by revelation; and the deaf hear not the call when they are warned.
021:045 Pickthal Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.
021:045 Rashad Say, "I am warning you in accordance with divine inspiration." However, the deaf cannot hear the call, when they are warned.
021:045 Sarwar (Muhammad), tell them, "I am warning you by revelation alone." The deaf do not hear any call when they are warned.
021:045 Shakir Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.
021:045 Sherali Say, `I warn you only according to Divine revelation.' But the deaf cannot hear the call when they are warned.
021:045 Yusufali Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!
021:046
021:046 Khan And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Zalimun (polytheists and wrong-doers, etc.).
021:046 Maulana And if a blast of the chastisement of thy Lord were to touch them, they would say: O woe to us! Surely we were unjust.
021:046 Pickthal And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
021:046 Rashad When a sample of your Lord's retribution afflicts them, they readily say, "We were indeed wicked."
021:046 Sarwar If a blast of the torment of your Lord strikes them, they will say, "Woe to us! We have been unjust people."
021:046 Shakir And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.
021:046 Sherali And even if a breath of Thy Lord's punishment touch them, they will surely cry out, `Woe to us ! we were indeed wrongdoers.'
021:046 Yusufali If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"
021:047
021:047 Khan And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.
021:047 Maulana And We will set up a just balance on the day of Resurrection, so that no soul will be wronged in the least. And if there be the weight of a grain of mustard see, We will bring it. And sufficient are We to take account.
021:047 Pickthal And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.
021:047 Rashad We will establish the scales of justice on the Day of Resurrection. No soul will suffer the least injustice. Even the equivalent of a mustard seed will be accounted for. We are the most efficient reckoners.
021:047 Sarwar We shall maintain proper justice on the Day of Judgment. No soul will be wronged the least. For a deed even as small as a mustard seed one will duly be recompensed. We are efficient in maintaining the account.
021:047 Shakir And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.
021:047 Sherali And WE shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. And even if it be the weight of a grain of mustard seed, WE would bring it forth. And sufficient are WE as reckoners.
021:047 Yusufali We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.
021:048
021:048 Khan And indeed We granted to Musa (Moses) and Harun (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurat (Torah)] and a Reminder for Al-Muttaqun (the pious - see V.2:2).
021:048 Maulana And certainly We gave Moses and Aaron the criterion and a light and a reminder for those who keep from evil,
021:048 Pickthal And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,
021:048 Rashad We gave Moses and Aaron the Statute Book, a beacon, and a reminder for the righteous.
021:048 Sarwar To Moses and Aaron We granted the criteria of discerning right from wrong, and We gave them the light and a reminder to the pious ones
021:048 Shakir And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).
021:048 Sherali And WE gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,
021:048 Yusufali In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-
021:049
021:049 Khan Those who fear their Lord without seeing Him, while they are afraid of the Hour.
021:049 Maulana Who fear their Lord in secret and they are fearful of the Hour.
021:049 Pickthal Those who fear their Lord in secret and who dread the Hour (of doom).
021:049 Rashad The ones who reverence their Lord, even when alone in their privacy, and they worry about the Hour.
021:049 Sarwar who fear their unseen Lord and are anxious about the Day of Judgment.
021:049 Shakir (For) those who fear their Lord in secret and they are fearful of the hour.
021:049 Sherali Those who fear their Lord in secret, and who dread the Hour of judgment.
021:049 Yusufali Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

021:050
021:050 Khan And this is a blessed Reminder (the Qur'an) which We have sent down, will you then (dare to) deny it?
021:050 Maulana And this is a blessed Reminder, which We have revealed. Will you then deny it?
021:050 Pickthal This is a blessed Reminder that we have revealed: Will ye then reject it?
021:050 Rashad This too is a blessed reminder that we sent down. Are you denying it?
021:050 Sarwar This (Quran) which We have revealed is a blessed reminder. Will you then deny it?
021:050 Shakir And this is a blessed Reminder which We have revealed; will you then deny it?
021:050 Sherali And this Qur'an which WE have sent down is a blessed Reminder; will you then reject it?
021:050 Yusufali And this is a blessed Message which We have sent down: will ye then reject it?
021:051
021:051 Section 5: Abraham is Delivered
021:051 Khan And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc.).
021:051 Maulana And certainly We gave Abraham his rectitude before, and We knew him well.
021:051 Pickthal And We verily gave Abraham of old his proper course, and We were Aware of him,
021:051 Rashad Before that, we granted Abraham his guidance and understanding, for we were fully aware of him.
021:051 Sarwar To Abraham We gave the right guidance and We knew him very well.
021:051 Shakir And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.
021:051 Sherali And before this WE gave Abraham his guidance and WE knew him well.
021:051 Yusufali We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.
021:052
021:052 Khan When he said to his father and his people: "What are these images, to which you are devoted?"
021:052 Maulana When he said to his sire and his people: What are these images to whose worship you cleave?
021:052 Pickthal When he said unto his father and his folk: What are these images unto which ye pay devotion?
021:052 Rashad He said to his father and his people, "What are these statues to which you are devoting yourselves?"
021:052 Sarwar Abraham asked his father and his people, "What are these statues which you worship?".
021:052 Shakir When he said to his father and his people: What are these images to whose worship you cleave?
021:052 Sherali When he said to his father and his people, `What are these images to which you are so devoted?'
021:052 Yusufali Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"
021:053
021:053 Khan They said:"We found our fathers worshipping them."
021:053 Maulana They said: We found our fathers worshipping them.
021:053 Pickthal They said: We found our fathers worshippers of them.
021:053 Rashad They said, "We found our parents worshipping them."
021:053 Sarwar They replied, "We found our fathers worshipping them".
021:053 Shakir They said: We found our fathers worshipping them.
021:053 Sherali They replied, `We found our fathers worshiping them.'
021:053 Yusufali They said, "We found our fathers worshipping them."
021:054
021:054 Khan He said: "Indeed you and your fathers have been in manifest error."
021:054 Maulana He said: Certainly you have been, you and your fathers, in manifest error.
021:054 Pickthal He said: Verily ye and your fathers were in plain error.
021:054 Rashad He said, "Indeed, you and your parents have gone totally astray."
021:054 Sarwar He said, "Both you and your fathers have certainly been in error."
021:054 Shakir He said: Certainly you have been, (both) you and your fathers, in manifest error.
021:054 Sherali He said, `Then, you, as well as your fathers, have indeed been in manifest error.'
021:054 Yusufali He said, "Indeed ye have been in manifest error - ye and your fathers."
021:055
021:055 Khan They said: "Have you brought us the truth, or are you one of those who play about?"
021:055 Maulana They said: Hast thou brought us the truth, or art thou of the jesters?
021:055 Pickthal They said: Bringest thou unto us the truth, or art thou some jester?
021:055 Rashad They said, "Are you telling us the truth, or are you playing?"
021:055 Sarwar They exclaimed, "Have you brought the Truth or are you joking?".
021:055 Shakir They said: Have you brought to us the truth, or are you one of the triflers?
021:055 Sherali They said, `Is it really the truth that thou hast brought us, or art thou jesting?'
021:055 Yusufali They said, "Have you brought us the Truth, or are you one of those who jest?"
021:056
021:056 Khan He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.
021:056 Maulana He said: Nay, your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who bear witness to this.
021:056 Pickthal He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.
021:056 Rashad He said, "Your only Lord is the Lord of the heavens and the earth, who created them. This is the testimony to which I bear witness.
021:056 Sarwar He said, "Your Lord is the Lord of the heavens and the earth. It was He who created them and I testify to this fact".
021:056 Shakir He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:
021:056 Sherali He replied, `Nay, your Lord is the Lord of the heavens and the earth Who created them; and I am of those who bear witness to this;
021:056 Yusufali He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth).
021:057
021:057 Khan "And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
021:057 Maulana And, by Allah! I will certainly plan against your idols after you go away, turning your backs.
021:057 Pickthal And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.
021:057 Rashad "I swear by GOD, I have a plan to deal with your statues, as soon as you leave."
021:057 Sarwar Abraham said to himself, "By God! I will devise a plan against their idols when they are away."
021:057 Shakir And, by Allah! I will certainly do something against your idols after you go away, turning back.
021:057 Sherali `And, by ALLAH, I will certainly plan against your idols after you have gone away and turned your backs.'
021:057 Yusufali "And by Allah, I have a plan for your idols - after ye go away and turn your backs"..

021:058
021:058 Khan So he broke them to pieces, (all) except the biggest of them, that they might turn to it.
021:058 Maulana So he broke them into pieces, except the chief of them, that haply they might return to it.
021:058 Pickthal Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.
021:058 Rashad He broke them into pieces, except for a big one, that they may refer to it.
021:058 Sarwar He broke all the idols into pieces, except the biggest among them so that perhaps people would refer to it.
021:058 Shakir So he broke them into pieces, except the chief of them, that haply they may return to it.
021:058 Sherali So he broke them into pieces, all except the chief of them, that they might return to it.
021:058 Yusufali So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.
021:059
021:059 Khan They said: "Who has done this to our aliha (gods)? He must indeed be one of the wrong- doers."
021:059 Maulana They said: Who has done this to our gods? Surely he is one of the unjust.
021:059 Pickthal They said: Who hath done this to our gods? Surely it must be some evil-doer.
021:059 Rashad They said, "Whoever did this to our gods is really a transgressor."
021:059 Sarwar (When the people came to the temple and saw the broken idols) they asked each other, "Who has done this to our gods? He certainly is an unjust person".
021:059 Shakir They said: Who has done this to our gods? Most surely he is one of the unjust.
021:059 Sherali They said, `Who has done this to our gods? Surely, he is a wrongdoer.'
021:059 Yusufali They said, "Who has done this to our gods? He must indeed be some man of impiety!"
021:060
021:060 Khan They said: "We heard a young man talking (against) them who is called Ibrahim (Abraham)."
021:060 Maulana They said: We heard a youth, who is called Abraham, speak of them.
021:060 Pickthal They said: We heard a youth make mention of them, who is called Abraham.
021:060 Rashad They said, "We heard a youth threaten them; he is called Abraham."
021:060 Sarwar Some of them said, "We heard a youth called Abraham speaking against the idols".
021:060 Shakir They said: We heard a youth called Ibrahim speak of them.
021:060 Sherali Some others said, `We heard a young man speak ill of them; he is called Abraham.'
021:060 Yusufali They said, "We heard a youth talk of them: He is called Abraham."
021:061
021:061 Khan They said: "Then bring him before the eyes of the people, that they may testify."
021:061 Maulana They said: Then bring him before the people's eyes, perhaps they may bear witness.
021:061 Pickthal They said: Then bring him (hither) before the people's eyes that they may testify.
021:061 Rashad They said, "Bring him before the eyes of all the people, that they may bear witness."
021:061 Sarwar Their chiefs said, "Bring him before the eyes of the people and let them testify that he has spoken against the idols."
021:061 Shakir Said they: Then bring him before the eyes of the people, perhaps they may bear witness.
021:061 Sherali They said, `Then bring him before the eyes of the people, that they may bear witness against him.'
021:061 Yusufali They said, "Then bring him before the eyes of the people, that they may bear witness."
021:062
021:062 Khan They said: "Are you the one who has done this to our gods, O Ibrahim (Abraham)?"
021:062 Maulana They said: Hast thou done this to our gods, O Abraham?
021:062 Pickthal They said: Is it thou who hast done this to our gods, O Abraham?
021:062 Rashad They said, "Did you do this to our gods, O Abraham?"
021:062 Sarwar They asked, "Abraham, did you do this to our idols?".
021:062 Shakir They said: Have you done this to our gods, O Ibrahim?
021:062 Sherali Then they said to Abraham, `Is it thou who has done this to our gods, O Abraham?'
021:062 Yusufali They said, "Art thou the one that did this with our gods, O Abraham?"
021:063
021:063 Khan [Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"
021:063 Maulana He said: Surely (someone) has done it. The chief of them is this; so ask them, if they can speak.
021:063 Pickthal He said: But this, their chief hath done it. So question them, if they can speak.
021:063 Rashad He said, "It is that big one who did it. Go ask them, if they can speak."
021:063 Sarwar He replied, "I think the biggest among them has broken the smaller ones. Ask them if they are able to speak".
021:063 Shakir He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.
021:063 Sherali He replied, `Well, someone has surely done this. Here is the chief of them. So ask them if they can speak.'
021:063 Yusufali He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"
021:064
021:064 Khan So they turned to themselves and said: "Verily, you are the Zalimun (polytheists and wrong-doers)."
021:064 Maulana Then they turned to themselves and said: Surely you yourselves are wrongdoers;
021:064 Pickthal Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.
021:064 Rashad They were taken aback, and said to themselves, "Indeed, you are the ones who have been transgressing."
021:064 Sarwar Thereupon they realized their own foolishness and said, "We ourselves are wrong-doers".
021:064 Shakir Then they turned to themselves and said: Surely you yourselves are the unjust;
021:064 Sherali Then they turned towards one another and said, `You yourselves are surely in the wrong.'
021:064 Yusufali So they turned to themselves and said, "Surely ye are the ones in the wrong!"
021:065
021:065 Khan Then they turned to themselves (their first thought and said): "Indeed you [Ibrahim (Abraham)] know well that these (idols) speak not!"
021:065 Maulana Then they were made to hang down their heads: Thou knowest indeed that they speak not.
021:065 Pickthal And they were utterly confounded, and they said: Well thou knowest that these speak not.
021:065 Rashad Yet, they reverted to their old ideas: "You know full well that these cannot speak."
021:065 Sarwar With their heads cast down they said, "Abraham, you know that idols do not speak. How then can you ask such a question?"
021:065 Shakir Then they were made to hang down their heads: Certainly you know that they do not speak.
021:065 Sherali And they were made to hang down their heads for shame and said to Abraham, `Certainly thou knowest well that these do not speak.'
021:065 Yusufali Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"

021:066
021:066 Khan [Ibrahim (Abraham)] said: "Do you then worship besides Allah, things that can neither profit you, nor harm you?
021:066 Maulana He said: Serve you then besides Allah what does you no good, nor harms you?
021:066 Pickthal He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?
021:066 Rashad He said, "Do you then worship beside GOD what possesses no power to benefit you or harm you?
021:066 Sarwar He said, "Do you, instead of God, worship things that can neither harm nor benefit you?".
021:066 Shakir He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?
021:066 Sherali He said, `Do you then worship, instead of ALLAH, that which cannot profit you at all, nor harm you?
021:066 Yusufali (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?
021:067
021:067 Khan "Fie upon you, and upon that which you worship besides Allah! Have you then no sense?"
021:067 Maulana Fie on you and on what you serve besides Allah! Have you no sense?
021:067 Pickthal Fie on you and all that ye worship instead of Allah! Have ye then no sense?
021:067 Rashad "You have incurred shame by worshipping idols beside GOD. Do you not understand?"
021:067 Sarwar Woe to you for what you worship instead of God. Have you no understanding?".
021:067 Shakir Fie on you and on what you serve besides Allah; what! do you not then understand?
021:067 Sherali `Fie on you and on that which you worship instead of ALLAH ! Can you not understand?'
021:067 Yusufali "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?"..
021:068
021:068 Khan They said: "Burn him and help your aliha (gods), if you will be doing."
021:068 Maulana They said: Burn him, and help your gods, if you are going to do (anything).
021:068 Pickthal They cried: Burn him and stand by your gods, if ye will be doing.
021:068 Rashad They said, "Burn him and support your gods, if this is what you decide to do."
021:068 Sarwar They.said, "Burn him to ashes if you want to help your gods".
021:068 Shakir They said: Burn him and help your gods, if you are going to do (anything).
021:068 Sherali They said, `Burn him and help your gods if at all you mean to do something.'
021:068 Yusufali They said, "Burn him and protect your gods, If ye do (anything at all)!”
021:069
021:069 Khan We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!"
021:069 Maulana We said: O fire, be coolness and peace for Abraham:
021:069 Pickthal We said: O fire, be coolness and peace for Abraham,
021:069 Rashad We said, "O fire, be cool and safe for Abraham."
021:069 Sarwar We said to the fire, "Be cool and peaceful (with Abraham)".
021:069 Shakir We said: O fire! be a comfort and peace to Ibrahim;
021:069 Sherali WE said, `O fire, be thou a means of coolness and safety for Abraham !'
021:069 Yusufali We said, "O Fire! be thou cool, and (a means of) safety for Abraham!”
021:070
021:070 Khan And they wanted to harm him, but We made them the worst losers.
021:070 Maulana And they intended a plan against him, but We made them the greater losers.
021:070 Pickthal And they wished to set a snare for him, but We made them the greater losers.
021:070 Rashad Thus, they schemed against him, but we made them the losers.
021:070 Sarwar They had devised an evil plan (against Abraham), but We turned it into failure."
021:070 Shakir And they desired a war on him, but We made them the greatest losers.
021:070 Sherali And they had intended an evil plan against him, but WE made them the worst losers.
021:070 Yusufali Then they sought a stratagem against him: but We made them the ones that lost most!
021:071
021:071 Khan And We rescued him and Lout (Lot) to the land which We have blessed for the 'Alamin (mankind and jinns).
021:071 Maulana And We delivered him and Lot (directing them) to the land which We had blessed for the nations.
021:071 Pickthal And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.
021:071 Rashad We saved him, and we saved Lot, to the land that we blessed for all the people.
021:071 Sarwar We took Abraham and Lot safely to the land in which We had sent blessings to the worlds.
021:071 Shakir And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.
021:071 Sherali And WE delivered him and Lot and brought them to the Land which WE had blessed for the peoples.
021:071 Yusufali But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.
021:072
021:072 Khan And We bestowed upon him Ishaque (Isaac), and (a grandson) Ya'qub (Jacob). Each one We made righteous.
021:072 Maulana And We gave them Isaac; and Jacob, a son’s son. And We made (them) all good.
021:072 Pickthal And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.
021:072 Rashad And we granted him Isaac and Jacob as a gift, and we made them both righteous.
021:072 Sarwar We granted him Isaac and Jacob as a gift and helped both of them to become righteous people.
021:072 Shakir And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.
021:072 Sherali And WE bestowed upon him Isaac, and a grandson, Jacob, and WE made all of them righteous.
021:072 Yusufali And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them).

021:073
021:073 Khan And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salat (Iqamat-as-Salat), and the giving of Zakat and of Us (Alone) they were worshippers.
021:073 Maulana And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) they served;
021:073 Pickthal And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).
021:073 Rashad We made them imams who guided in accordance with our commandments, and we taught them how to work righteousness, and how to observe the Contact Prayers (Salat) and the obligatory charity (Zakat). To us, they were devoted worshipers.
021:073 Sarwar We appointed them as leaders to guide the people through Our command and sent them revelation to strive for good deeds, worship their Lord, and pay religious tax. Both of them were Our worshipping servants.
021:073 Shakir And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;
021:073 Sherali And WE made them leaders who guided people by Our command, and WE sent revelation to them enjoining the doing of good works, and the observance of Prayer, and the giving of alms. And US alone they worshiped.
021:073 Yusufali And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).
021:074
021:074 Khan And (remember) Lout (Lot), We gave him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khaba'ith (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient, to Allah).
021:074 Maulana And to Lot We gave wisdom and knowledge, and We delivered him from the town which wrought abomination. Surely they were an evil people, transgressors;
021:074 Pickthal And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.
021:074 Rashad As for Lot, we granted him wisdom and knowledge, and we saved him from the community that practiced abominations; they were wicked and evil people.
021:074 Sarwar To Lot We gave knowledge and wisdom and saved him from the people of the town who were committing indecent acts. They were certainly a bad and sinful people.
021:074 Shakir And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;
021:074 Sherali And to Lot WE gave wisdom and knowledge. And WE saved him from the city which practised abominations. They were indeed a wicked and rebellious people.
021:074 Yusufali And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.
021:075
021:075 Khan And We admitted him to Our Mercy, truly, he was of the righteous.
021:075 Maulana And We admitted him to Our mercy; surely he was of the righteous.
021:075 Pickthal And We brought him in unto Our mercy. Lo! he was of the righteous.
021:075 Rashad We admitted him into our mercy, for he was righteous.
021:075 Sarwar We encompassed him in Our mercy; he was a righteous man.
021:075 Shakir And We took him into Our mercy; surely he was of the good.
021:075 Sherali And WE admitted him to OUR mercy; surely he was one of the righteous.
021:075 Yusufali And We admitted him to Our Mercy: for he was one of the Righteous.
021:076
021:076 Section 6: Allah always delivers Prophets
021:076 Khan And (remember) Nuh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.
021:076 Maulana And Noah, when he cried aforetime, so We answered him, and delivered him and his people from the great calamity.
021:076 Pickthal And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.
021:076 Rashad And, before that, Noah called and we responded to him. We saved him and his family from the great disaster.
021:076 Sarwar We answered the prayer of Noah who had prayed to Us before and saved him and his followers from the great disaster.
021:076 Shakir And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.
021:076 Sherali And remember Noah when he cried to US aforetime, and WE heard his prayer and delivered him and his family from the great distress,
021:076 Yusufali (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.
021:077
021:077 Khan We helped him against people who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.
021:077 Maulana And We helped him against the people who rejected Our messages. Surely they were an evil people, so We drowned them all.
021:077 Pickthal And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.
021:077 Rashad We supported him against the people who rejected our revelations. They were evil people, so we drowned them all.
021:077 Sarwar We helped him against the people who said Our revelations were mere lies. They were a bad people and We drowned them all.
021:077 Shakir And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.
021:077 Sherali And WE helped him against the people who rejected OUR Signs. They were surely a wicked people; so WE drowned them all.
021:077 Yusufali We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

021:078
021:078 Khan And (remember) Dawud (David) and Sulaiman (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement.
021:078 Maulana And David and Solomon, when they gave judgment concerning the field, when the people’s sheep strayed therein by night, and We were bearers of witness to their judgment.
021:078 Pickthal And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.
021:078 Rashad And David and Solomon, when they once ruled with regard to someone's crop that was destroyed by another's sheep, we witnessed their judgment.
021:078 Sarwar David and Solomon were trying to settle the case of the people's sheep that grazed in a corn-field at night. We witnessed their decree in that matter.
021:078 Shakir And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.
021:078 Sherali And remember David and Solomon when they exercised their respective judgements concerning the crop, when the sheep of certain people strayed therein by night, and WE were bearers of witness to their judgment.
021:078 Yusufali And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.
021:079
021:079 Khan And We made Sulaiman (Solomon) to understand (the case), and to each of them We gave Hukman (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawud (David), And it was We Who were the doers (of all these things).
021:079 Maulana So We made Solomon to understand it. And to each (of them) We gave wisdom and knowledge. And We made the mountains, declaring (Our) glory, and the birds, subservient to David. And We were the Doers.
021:079 Pickthal And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).
021:079 Rashad We granted Solomon the correct understanding, though we endowed both of them with wisdom and knowledge. We committed the mountains to serve David in glorifying (God), as well as the birds. This is what we did.
021:079 Sarwar We made Solomon understand the law about the case and gave both David and Solomon knowledge and wisdom. We made the mountains and birds glorify the Lord along with David. We had also done to him such favors before.
021:079 Shakir So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.
021:079 Sherali WE gave Solomon the right understanding of the matter and to each of them WE gave wisdom and knowledge. And WE subjected the mountains and the birds to David to celebrate God's praises with him. And it was WE WHO did all these things.
021:079 Yusufali To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).
021:080
021:080 Khan And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?
021:080 Maulana And We taught him the making of coats of mail for you, to protect you in your wars; will you then be grateful?
021:080 Pickthal And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?
021:080 Rashad And we taught him the skill of making shields to protect you in war. Are you then thankful?
021:080 Sarwar We taught him the art of making coats of mail so that you could protect yourselves during a war. Will you then give thanks?
021:080 Shakir And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?
021:080 Sherali And WE taught him the making of coats of mail for you, that they might protect you from each other's violence in your battles. Will you then be grateful?
021:080 Yusufali It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?
021:081
021:081 Khan And to Sulaiman (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.
021:081 Maulana And to Solomon (We subdued) the wind blowing violent, pursuing its course by His command to the land which We had blessed, and We are ever Knower of all things.
021:081 Pickthal And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.
021:081 Rashad For Solomon, we committed the wind gusting and blowing at his disposal. He could direct it as he wished, to whatever land he chose, and we blessed such land for him. We are fully aware of all things.
021:081 Sarwar We made subservient to Solomon the swift wind that blew on his command to the land in which We had sent blessings. We have the knowledge of all things.
021:081 Shakir And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of ail things.
021:081 Sherali And WE subjected to Solomon the violent wind. It blew, at his bidding, toward the land which WE had blessed. And WE have knowledge of all things.
021:081 Yusufali (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things.
021:082
021:082 Khan And of the Shayatin (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.
021:082 Maulana And of the devils there were those who dived for him and did other work besides that; and We kept guard over them:
021:082 Pickthal And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.
021:082 Rashad And of the devils there were those who would dive for him (to harvest the sea), or do whatever else he commanded them to do. We committed them in his service.
021:082 Sarwar We subdued the devils who would dive into the sea for him and perform other tasks for Solomon. We kept them in his service.
021:082 Shakir And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;
021:082 Sherali And WE subjected to him deep divers who dived for him, and did other works besides that; and it was WE Who guarded them.
021:082 Yusufali And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.

021:083
021:083 Khan And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
021:083 Maulana And Job, when he cried to his Lord; Distress has afflicted me! and Thou art the most Merciful of those who show mercy.
021:083 Pickthal And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.
021:083 Rashad And Job implored his Lord: "Adversity has befallen me, and, of all the merciful ones, You are the Most Merciful."
021:083 Sarwar When Job prayed, "Lord, I have been afflicted with hardships. Have mercy on me; You are the Most Merciful of those who have mercy,
021:083 Shakir And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.
021:083 Sherali And call to mind Job when he cried to his Lord, `Distress has afflicted me, and Thou art the Most Merciful of all who show mercy.'
021:083 Yusufali And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."
021:084
021:084 Khan So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.
021:084 Maulana So We responded to him and removed the distress he had, and We gave him his people and the like of them with them: a mercy from Us and a reminder to the worshippers.
021:084 Pickthal Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;
021:084 Rashad We responded to him, relieved his adversity, and restored his family for him, even twice as much. That was a mercy from us, and a reminder for the worshipers.
021:084 Sarwar "We answered his prayer, relieved him from his hardships, brought his family (back to him) and gave him twice as much property as that (which was destroyed). It was a mercy from Us and a reminder for the worshippers.
021:084 Shakir Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.
021:084 Sherali So WE heard his prayer and removed the distress from which he suffered, and WE restored to him his family and the like thereof with them, as a mercy from US, and as an admonition to the worshippers.
021:084 Yusufali So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.
021:085
021:085 Khan And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As-Sabirin (the patient ones, etc.).
021:085 Maulana And Ishmael and Idris and Dhu-l-Kifl; all were of the patient ones;
021:085 Pickthal And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.
021:085 Rashad Also, Ismail, Idris, Zal-Kifl; all were steadfast, patient.
021:085 Sarwar Ismael, Idris and Dhul Kifl all were people of great patience.
021:085 Shakir And Ismail and Idris and Zulkifl; all were of the patient ones;
021:085 Sherali And call to mind Ishmael and Idris and Dhu'l-Kifl. All were men of patience.
021:085 Yusufali And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience;
021:086
021:086 Khan And We admitted them to Our Mercy. Verily, they were of the righteous.
021:086 Maulana And We admitted them to Our mercy; surely they were of the good ones.
021:086 Pickthal And We brought them in unto Our mercy. Lo! they are among the righteous.
021:086 Rashad We admitted them into our mercy, for they were righteous.
021:086 Sarwar We encompassed them in Our mercy; they were righteous people.
021:086 Shakir And We caused them to enter into Our mercy, surely they were of the good ones.
021:086 Sherali And WE admitted them to OUR mercy. Surely, they were of the righteous ones.
021:086 Yusufali We admitted them to Our mercy: for they were of the righteous ones.
021:087
021:087 Khan And (remember) Dhan-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."
021:087 Maulana And Dhu-l-Nun, when he went away in wrath, and he thought that We would not straiten him, so he called out among afflictions: There is no God but Thou, glory be to Thee! Surely I am of the sufferers of loss.
021:087 Pickthal And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.
021:087 Rashad And Zan-Noon (Jonah, "the one with an `N' in his name"), abandoned his mission in protest, thinking that we could not control him. He ended up imploring from the darkness (of the big fish's belly): "There is no god other than You. Be You glorified. I have committed a gross sin."
021:087 Sarwar Dhun Nun went away in anger and thought that We would never have power over him, but in darkness he cried, "Lord, You are the Only God whom I glorify. I have certainly done wrong to myself (so forgive me)".
021:087 Shakir And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.
021:087 Sherali And remember Dhu'l-Nún, when he went away in anger, and he was sure in his mind that WE would not cause him distress and he cried out in the midst of his afflictions: `There is no god but Thou, Holy art Thou. I have indeed been of the wrongdoers.'
021:087 Yusufali And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the deptHs of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"
021:088
021:088 Khan So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness).
021:088 Maulana So We responded to him and delivered him from grief. And thus do We deliver the believers.
021:088 Pickthal Then we heard his prayer and saved him from the anguish. Thus we save believers.
021:088 Rashad We responded to him, and saved him from the crisis; we thus save the believers.
021:088 Sarwar We answered his prayer and saved him from his grief. Thus We save the faithful ones.
021:088 Shakir So We responded to him and delivered him from the grief and thus do We deliver the believers.
021:088 Sherali So WE heard his prayer and delivered him from his distress. And thus do WE deliver true believers.
021:088 Yusufali So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

021:089
021:089 Khan And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
021:089 Maulana And Zacharias, when he cried to his Lord: My Lord leave me not alone! and Thou art the Best of inheritors.
021:089 Pickthal And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.
021:089 Rashad And Zachariah implored his Lord: "My Lord, do not keep me without an heir, though You are the best inheritor."
021:089 Sarwar Zachariah prayed, "Lord, do not leave me alone without offspring, although you are the best heir".
021:089 Shakir And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.
021:089 Sherali And remember Zachariah also when he cried to his Lord: `My Lord, leave me not alone and Thou art the Best of inheritors.'
021:089 Yusufali And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors.”
021:090
021:090 Khan So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.
021:090 Maulana So We responded to him and gave him John and made his wife fit for him. Surely they used to vie, one with another, in good deeds and called upon Us, hoping and fearing; and they were humble before Us.
021:090 Pickthal Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.
021:090 Rashad We responded to him and granted him John; we fixed his wife for him. That is because they used to hasten to work righteousness, and implored us in situations of joy, as well as fear. To us, they were reverent.
021:090 Sarwar We answered his prayer and granted him his son, John, by making his wife fruitful. They were people who would compete with each other in good deeds and pray to Us with love and reverence. With Us they were all humble people.
021:090 Shakir So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.
021:090 Sherali So WE heard his prayer and bestowed upon him John and cured his wife of sterility for him. They used to vie with one another in good works and they called on US in hope and in fear, and they humbled themselves before US.
021:090 Yusufali So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.
021:091
021:091 Khan And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh - Jibrael (Gabriel)], and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns).
021:091 Maulana And she who guarded her chastity, so We breathed into her of Our inspiration, and made her and her son a sign for the nations.
021:091 Pickthal And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.
021:091 Rashad As for the one who maintained her virginity, we blew into her from our spirit, and thus, we made her and her son a portent for the whole world.
021:091 Sarwar Into the woman who maintained her chastity We breathed Our Spirit and made her and her son a miracle for all people.
021:091 Shakir And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.
021:091 Sherali And remember her who guarded her chastity, so WE breathed into her of Our Word and WE made her and her son a Sign for all peoples.
021:091 Yusufali And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.
021:092
021:092 Khan Truly! This, your Ummah [Sharia or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsir Ibn Kathir]
021:092 Maulana Surely this your community is a single community, and I am your Lord, so serve Me.
021:092 Pickthal Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
021:092 Rashad Your congregation is but one congregation, and I alone am your Lord; you shall worship Me alone.
021:092 Sarwar People, you are one nation and I am your Lord. Worship Me.
021:092 Shakir Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.
021:092 Sherali Verily, this community of yours is one community and I am your Lord, so worship ME.
021:092 Yusufali Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).
021:093
021:093 Khan But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
021:093 Maulana And they cut off their affair among them: To Us will all return.
021:093 Pickthal And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.
021:093 Rashad However, they divided themselves into disputing religions. All of them will come back to us (for judgment).
021:093 Sarwar People have divided themselves into many sects, but all will return to Us.
021:093 Shakir And they broke their religion (into sects) between them: to Us shall all come back.
021:093 Sherali And they split up their affair among themselves and all will return to US.
021:093 Yusufali But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.
021:094
021:094 Section 7: The Righteous will inherit the Land
021:094 Khan So whoever does righteous good deeds while he is a believer (in the Oneness of Allah Islamic Monotheism), his efforts will not be rejected. Verily! We record it in his Book of deeds.
021:094 Maulana So whoever does good deeds and is a believer, there is no rejection of his effort, and We surely write (it) down for him.
021:094 Pickthal Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.
021:094 Rashad As for those who work righteousness, while believing, their work will not go to waste; we are recording it.
021:094 Sarwar The reward of the righteously striving believers will not be neglected. We are keeping the record of their good deeds.
021:094 Shakir Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.
021:094 Sherali So whoever does good works and is a believer, his endeavour will not be rejected and WE shall surely record it.
021:094 Yusufali Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour.

021:095
021:095 Khan And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
021:095 Maulana And it is forbidden to a town which We destroy: they shall not return.
021:095 Pickthal And there is a ban upon any community which We have destroyed: that they shall not return.
021:095 Rashad It is forbidden for any community we had annihilated to return.
021:095 Sarwar The people whom We destroyed can never return to this world
021:095 Shakir And it is binding on a town which We destroy that they shall not return.
021:095 Sherali And it is an inviolable law for a township which WE have destroyed that they shall not return.
021:095 Yusufali But there is a ban on any population which We have destroyed: that they shall not return,
021:096
021:096 Khan Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.
021:096 Maulana Even when Gog and Magog are let loose and they sally forth from every elevated place.
021:096 Pickthal Until, when Gog and Magog are let loose, and they hasten out of every mound,
021:096 Rashad Not until Gog and Magog reappear, will they then return - they will come from every direction.
021:096 Sarwar until Gog and Magog are let loose to rush down from the hills.
021:096 Shakir Even when Gog and Magog are let loose and they shall break forth from every elevated place.
021:096 Sherali It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height and from the top of every wave.
021:096 Yusufali Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.
021:097
021:097 Khan And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zalimun (polytheists and wrong-doers, etc.)."
021:097 Maulana And the True Promise draws nigh, then lo! the eyes of those who disbelieve will be fixedly open: O woe to us! Surely we were heedless of this; nay, we were unjust.
021:097 Pickthal And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!
021:097 Rashad That is when the inevitable prophecy will come to pass, and the disbelievers will stare in horror: "Woe to us; we have been oblivious. Indeed, we have been wicked."
021:097 Sarwar The Day of Judgment will then draw near and the unbelievers will stare amazedly and cry, "Woe to us! We had neglected this day. We have done wrong".
021:097 Shakir And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were m a state of heedlessness as to this; nay, we were unjust.
021:097 Sherali And the fulfillment of God's promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare and they will exclaim `Alas for us ! we were indeed heedless of this; nay, we were wrongdoers.'
021:097 Yusufali Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"
021:098
021:098 Khan Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.
021:098 Maulana Surely you and what you worship besides Allah are fuel of hell; to it you will come.
021:098 Pickthal Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.
021:098 Rashad You and the idols you worship besides GOD will be fuel for Hell; this is your inevitable destiny.
021:098 Sarwar They will be told, "You and what you had worshipped instead of God will be the fuel of hell".
021:098 Shakir Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.
021:098 Sherali It will be said to them, `Surely, you and that which you worship beside ALLAH are the fuel of Hell. To it you will all come.
021:098 Yusufali Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! to it will ye (surely) come!
021:099
021:099 Khan Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein.
021:099 Maulana Had these been gods, they would not have come to it. And all will abide therein.
021:099 Pickthal If these had been gods they would not have come thither, but all will abide therein.
021:099 Rashad If those were gods, they would not have ended up in Hell. All its inhabitants abide in it forever.
021:099 Sarwar Had the idols been true lords, they would not have gone to hell. "All of you will live therein forever".
021:099 Shakir Had these been gods, they would not have come to it and all shall abide therein.
021:099 Sherali If these, as you allege, had been gods, they would not have entered it; and all will abide therein.
021:099 Yusufali If these had been gods, they would not have got there! but each one will abide therein.
021:100
021:100 Khan Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.
021:100 Maulana For them therein is groaning and therein they hear not.
021:100 Pickthal Therein wailing is their portion, and therein they hear not.
021:100 Rashad They will sigh and groan therein, and they will have no access to any news.
021:100 Sarwar They will groan in pain therein, but no one will listen to them.
021:100 Shakir For them therein shall be groaning and therein they shall not hear.
021:100 Sherali Therein groaning will be their lot and they will not hear therein anything else.
021:100 Yusufali There, sobbing will be their lot, nor will they there hear (aught else).
021:101
021:101 Khan Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.].
021:101 Maulana Those for whom the good has already gone forth from Us, they will be kept far off from it --
021:101 Pickthal Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.
021:101 Rashad As for those who deserved our magnificent rewards, they will be protected from it.
021:101 Sarwar But those to whom We have already promised blessings will be far away from hell.
021:101 Shakir Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;
021:101 Sherali But as for those for whom the promise of a good reward has already gone forth from US, these will be removed far from it.
021:101 Yusufali Those for whom the good (record) from Us has gone before, will be removed far therefrom.

021:102
021:102 Khan They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire.
021:102 Maulana They will not hear the faintest sound of it and they will abide in that which their souls desire.
021:102 Pickthal They will not hear the slightest sound thereof, while they abide in that which their souls desire.
021:102 Rashad They will not hear its hissing. They will enjoy an abode where they can get everything they desire, forever.
021:102 Sarwar They will not even hear the slightest sound from it while enjoying the best that they can wish for in their everlasting life.
021:102 Shakir They will not hear its faintest sound, and they shall abide in that which their souls long for.
021:102 Sherali They will not hear the slightest sound thereof, and they shall abide in the state which their souls desire.
021:102 Yusufali Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.
021:103
021:103 Khan The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
021:103 Maulana The great Terror will not grieve them, and the angels will meet them: This is your day which you were promised.
021:103 Pickthal The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
021:103 Rashad The great horror will not worry them, and the angels will receive them joyfully: "This is your day, that has been promised to you."
021:103 Sarwar They will not be affected by the great terror. The angels will come to them with this glad news: "This is your day which was promised to you."
021:103 Shakir The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.
021:103 Sherali The Great Terror will not grieve them, and the angels will meet them, saying, `This is your day which you were promised;
021:103 Yusufali The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."
021:104
021:104 Khan And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
021:104 Maulana The day when We roll up heaven like the rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about.
021:104 Pickthal The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.
021:104 Rashad On that day, we will fold the heaven, like the folding of a book. Just as we initiated the first creation, we will repeat it. This is our promise; we will certainly carry it out.
021:104 Sarwar (This will happen) on the day when We roll up the heavens as if it were a written scroll and bring it back into existence just as though We had created it for the first time. This is what We have promised and We have always been true to Our promise.
021:104 Shakir On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.
021:104 Sherali `The day when WE shall roll up the heavens like the rolling up of written scrolls by a scribe.' As WE began the first creation, So shall WE repeat it - a promise binding upon US; WE shall certainly fulfill it.
021:104 Yusufali The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.
021:105
021:105 Khan And indeed We have written in Zabur (Psalms) [i.e. all the revealed Holy Books the Taurat (Torah), the Injeel (Gospel), the Qur'an] after (We have already written in) Al-Lauh Al-Mahfuz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).
021:105 Maulana And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
021:105 Pickthal And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
021:105 Rashad We have decreed in the Psalms, as well as in other scriptures, that the earth shall be inherited by My righteous worshipers.
021:105 Sarwar We have written in the psalms which We had revealed after the Torah that the earth will be given to Our righteous servants as their inheritance.
021:105 Shakir And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.
021:105 Sherali And WE have already written in the Book of David, after the reminder, that MY righteous servants shall inherit the Land.
021:105 Yusufali Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."
021:106
021:106 Khan Verily, in this (the Qur'an) there is a plain Message for people who worship Allah (i.e. the true, real believers of Islamic Monotheism who act practically on the Qur'an and the Sunnah legal ways of the Prophet SAW).
021:106 Maulana Surely in this is a message for a people who serve (us).
021:106 Pickthal Lo! there is a plain statement for folk who are devout.
021:106 Rashad This is a proclamation for people who are worshipers.
021:106 Sarwar This is a lesson for those who worship (God).
021:106 Shakir Most surely in this is a message to a people who serve
021:106 Sherali Herein, surely, is a message for a people who worship God.
021:106 Yusufali Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.
021:107
021:107 Khan And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamin (mankind, jinns and all that exists).
021:107 Maulana And We have not sent thee but as a mercy to the nations.
021:107 Pickthal We sent thee not save as a mercy for the peoples.
021:107 Rashad We have sent you out of mercy from us towards the whole world.
021:107 Sarwar (Muhammad), We have sent you for no other reason but to be a mercy for mankind.
021:107 Shakir And We have not sent you but as a mercy to the worlds.
021:107 Sherali And WE have not sent thee but as a mercy for all peoples.
021:107 Yusufali We sent thee not, but as a Mercy for all creatures.

021:108
021:108 Khan Say (O Muhammad SAW): "It is revealed to me that your Ilah (God) is only one Ilah (God - Allah). Will you then submit to His Will (become Muslims and stop worshipping others besides Allah)?"
021:108 Maulana Say: It is only revealed to me that your God is one God: will you then submit?
021:108 Pickthal Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)?
021:108 Rashad Proclaim, "I have been given divine inspiration that your god is one god. Will you then submit?"
021:108 Sarwar Say, "It is revealed to me that there is only one Lord. Will you then submit yourselves to His will?".
021:108 Shakir Say: It is only revealed to me that your Allah is one Allah; will you then submit?
021:108 Sherali Say, `Surely it has been revealed to me that your god is but One God. Will you then submit?'
021:108 Yusufali Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"
021:109
021:109 Khan But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Islamic Monotheism) say (to them O Muhammad SAW): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."
021:109 Maulana But if they turn back, say: I have warned you in fairness, and I know not whether that which you are promised is near or far.
021:109 Pickthal But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.
021:109 Rashad If they turn away, then say, "I have warned you sufficiently, and I have no idea how soon or late (the retribution) will come to you.
021:109 Sarwar If they turn away, tell them, "I have warned every one of you equally. I do not know when the torment which you have to suffer will take place.
021:109 Shakir But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;
021:109 Sherali But if they turn back, say, `I have warned you all alike and I know not whether that which you are promised is near or far;
021:109 Yusufali But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.
021:110
021:110 Khan (Say O Muhammad SAW) Verily, He (Allah) knows that which is spoken aloud (openly) and that which you conceal.
021:110 Maulana Surely He knows what is spoken openly and He knows what you hide.
021:110 Pickthal Lo! He knoweth that which is said openly, and that which ye conceal.
021:110 Rashad "He is fully aware of your public utterances, and He is fully aware of everything you conceal.
021:110 Sarwar God knows well all that is spoken aloud and all that you hide.
021:110 Shakir Surely He knows what is spoken openly and He knows what you hide;
021:110 Sherali Verily, HE knows what is open in speech, and HE knows that which you hide;
021:110 Yusufali "It is He Who knows what is open in speech and what ye hide (in your hearts).
021:111
021:111 Khan And I know not, perhaps it may be a trial for you, and an enjoyment for a while.
021:111 Maulana And I know not if this may be a trial for you and a provision till a time.
021:111 Pickthal And I know not but that this may be a trial for you, and enjoyment for a while.
021:111 Rashad "For all that I know, this world is a test for you, and a temporary enjoyment."
021:111 Sarwar I do not know (why God has commanded me to warn you of the torment). Perhaps it is a trial for you and a respite for an appointed time".
021:111 Shakir And I do not know if this may be a trial for you and a provision till a time.
021:111 Sherali `And I know not but that it may be a trial for you, and only an enjoyment for a while.'
021:111 Yusufali "I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."
021:112
021:112 Khan He (Muhammad SAW) said:"My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto Allah that He has offspring, and unto Muhammad SAW that he is a sorcerer, and unto the Qur'an that it is poetry, etc.)!"
021:112 Maulana He said: My Lord, judge Thou with truth. And Our Lord is the Beneficent, Whose help is sought against what you ascribe (to Him).
021:112 Pickthal He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).
021:112 Rashad Say, "My Lord, Your judgment is the absolute justice. Our Lord is the Most Gracious; only His help is sought in the face of your claims."
021:112 Sarwar He also said, "Lord, judge (us) with Truth. Our Lord is the Beneficent One whose help I ask against the blasphemies you say about Him".
021:112 Shakir He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).
021:112 Sherali And the Prophet said, `My Lord, judge thou with truth. Our Lord is the Gracious God Whose help is sought against that which you assert.'
021:112 Yusufali Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"
022:000
022:000 Translations of the Qur'an, Chapter 22: AL-HAJJ (THE PILGRIMAGE). Total Verses: 78. Revealed At: MADINA
022:000 In the name of God, Most Gracious, Most Merciful
022:001
022:001 Section 1: The Judgment
022:001 Khan O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
022:001 Maulana O people, keep your duty to your Lord; surely the shock of the Hour is a grievous thing.
022:001 Pickthal O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
022:001 Rashad O people, you shall reverence your Lord, for the quaking of the Hour is something horrendous.
022:001 Sarwar People, have fear of your Lord; the quake (of the physical realm) at the Hour of Doom will be terribly violent.
022:001 Shakir O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.
022:001 Sherali O people, fear your Lord; Verily the earthquake of the Hour is a tremendous thing -
022:001 Yusufali O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible!

022:002	
022:002 Khan	The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.
022:002 Maulana	The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe.
022:002 Pickthal	On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
022:002 Rashad	The day you witness it, even a nursing mother will discard her infant, and a pregnant woman will abort her fetus. You will see the people staggering, as if they are intoxicated, even though they are not intoxicated. This is because GOD's retribution is so awesome.
022:002 Sarwar	When that hour comes, every breast-feeding mother will drop her baby out of fear and every pregnant female will cast off her burden. You will see the people behaving as though they were drunk, while, in fact, they are not drunk. They only will look such because of the severity of God's torment.
022:002 Shakir	On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.
022:002 Sherali	On the day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as they were drunken while they will not be drunken, but severe will indeed be the chastisement of ALLAH.
022:002 Yusufali	The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.
022:003	
022:003 Khan	And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good).
022:003 Maulana	And among men is he who disputes about Allah without knowledge, and follows every rebellious devil --
022:003 Pickthal	Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;
022:003 Rashad	Among the people, there are those who argue about GOD without knowledge, and follow every rebellious devil.
022:003 Sarwar	Some people argue about God without knowledge and follow every rebellious devil.
022:003 Shakir	And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;
022:003 Sherali	And among men there are some who dispute about ALLAH without knowledge and follow every rebellious satan -
022:003 Yusufali	And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!
022:004	
022:004 Khan	For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.
022:004 Maulana	For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire.
022:004 Pickthal	For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.
022:004 Rashad	It is decreed that anyone who allies himself with him, he will mislead him and guide him to the agony of Hell.
022:004 Sarwar	It has been decided that satan will mislead and submit anyone who establishes friendship with him to the torment of the burning fire.
022:004 Shakir	Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.
022:004 Sherali	Concerning whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide to the torment of the Fire.
022:004 Yusufali	About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

022:005
022:005 Khan O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).
022:005 Maulana O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.
022:005 Pickthal O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).
022:005 Rashad O people, if you have any doubt about resurrection, (remember that) we created you from dust, and subsequently from a tiny drop, which turns into a hanging (embryo), then it becomes a fetus that is given life or deemed lifeless. We thus clarify things for you. We settle in the wombs whatever we will for a predetermined period. We then bring you out as infants, then you reach maturity. While some of you die young, others live to the worst age, only to find out that no more knowledge can be attained beyond a certain limit. Also, you look at a land that is dead, then as soon as we shower it with water, it vibrates with life and grows all kinds of beautiful plants.
022:005 Sarwar People, if you have doubts about the Resurrection, you must know that We created you from clay that was turned into a living germ. This was developed into a clot of blood, which was made into a well formed and partly shapeless lump of flesh. This is how We show you that resurrection is not more difficult for Us than your creation. We cause whatever We want to stay in the womb for an appointed time, We then take you out of the womb as a baby, so that you may grow up and receive strength. Some of you may then die and others may grow to a very old age and lose your memory. You may see the earth as a barren land, but when we send rain, it starts to stir and swell and produce various pairs of attractive herbs.
022:005 Shakir O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.
022:005 Sherali O people, if you are in doubt concerning the Resurrection, then consider that WE have indeed created you from dust, then from a sperm drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that WE make Our power manifest to you. And WE cause what WE will to remain in the wombs for an appointed term; then WE bring you forth as babes; then WE rear you that you may attain to your age of full strength. And there are some of you who are caused to die in the normal course, and there are others among you are kept back till the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when WE send down water thereon it stirs and swells and grows every kind of beauteous vegetation.
022:005 Yusufali O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).
022:006
022:006 Khan That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
022:006 Maulana That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things,
022:006 Pickthal That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;
022:006 Rashad This proves that GOD is the Truth, and that He revives the dead, and that He is Omnipotent.
022:006 Sarwar This is because God is the Supreme Truth who gives life to the dead and who has power over all things.
022:006 Shakir This is because Allah is the Truth and because He gives life to the dead and because He has power over all things
022:006 Sherali That is because ALLAH is Self-Subsisting and All-Sustaining, and that it is HE Who brings the dead to life, and that HE has power over all things;
022:006 Yusufali This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.
022:007
022:007 Khan And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves.
022:007 Maulana And the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves.
022:007 Pickthal And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.
022:007 Rashad And that the Hour is coming, no doubt about it, and that GOD resurrects those who are in the graves.
022:007 Sarwar There is no doubt about the coming of the Hour of Doom and that God will raise every one from their graves.
022:007 Shakir And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.
022:007 Sherali And because the Hour will certainly come, there is no doubt about it, and because ALLAH will raise up those who are in the graves.
022:007 Yusufali And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.
022:008
022:008 Khan And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah),
022:008 Maulana And among men is he who disputes about Allah without knowledge, and without guidance, and without an illuminating Book.
022:008 Pickthal And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,
022:008 Rashad Among the people there is the one who argues about GOD without knowledge, and without guidance, and without an enlightening scripture.
022:008 Sarwar Some people argue about God without knowledge, guidance, and an enlightening Book.
022:008 Shakir And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,
022:008 Sherali And among men is he who disputes concerning ALLAH without knowledge and without guidance and without an illuminating Book,
022:008 Yusufali Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-

022:009
022:009 Khan Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).
022:009 Maulana Turning away haughtily to lead men astray from the way of Allah. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning.
022:009 Pickthal Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.
022:009 Rashad Arrogantly he strives to divert the people from the path of GOD. He thus incurs humiliation in this life, and we commit him on the Day of Resurrection to the agony of burning.
022:009 Sarwar They turn away (from the Truth) to lead people away from the path of God. Their share in this world will be disgrace and on the Day of Judgment a burning torment.
022:009 Shakir Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:
022:009 Sherali Turning his side disdainfully, that he may lead men astray from the way of ALLAH. For him is disgrace in this world; and on the Day of Resurrection WE shall make him taste the punishment of burning.
022:009 Yusufali (Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).
022:010
022:010 Khan That is because of what your hands have sent forth, and verily, Allah is not unjust to (His) slaves.
022:010 Maulana This is for that which thy two hands have sent before, and Allah is not in the least unjust to the servants.
022:010 Pickthal (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.
022:010 Rashad This is what your hands have sent ahead for you. GOD is never unjust towards the people.
022:010 Sarwar (They will be told), "This is the result of what your hands have wrought. God is certainly not unjust to His servants."
022:010 Shakir This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.
022:010 Sherali This is because of what thy hands have sent on before, and ALLAH is not unjust to HIS servants.
022:010 Yusufali (It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.
022:011
022:011 Section 2: Certainty of Divine Help
022:011 Khan And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.
022:011 Maulana And among men is he who serves Allah, (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss.
022:011 Pickthal And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.
022:011 Rashad Among the people there is the one who worships GOD conditionally. If things go his way, he is content. But if some adversity befalls him, he makes an about-face. Thus, he loses both this life and the Hereafter. Such is the real loss.
022:011 Sarwar Some people worship God to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). They are lost in this life and will be lost in the life to come. Such loss is indeed destructive.
022:011 Shakir And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.
022:011 Sherali And among men is he who serves ALLAH, standing, as it were, on the verge. Then if good befalls him, he is content therewith; and if there befalls him a trial, he returns to his former way. He loses both this world as well as the Hereafter. That indeed is a manifest loss.
022:011 Yusufali There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!
022:012
022:012 Khan He calls besides Allah unto that which hurts him not, nor profits him. That is a straying far away.
022:012 Maulana He calls besides Allah on that which harms him not, nor benefits him; that is straying far.
022:012 Pickthal He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.
022:012 Rashad He idolizes beside GOD what possesses no power to harm him or benefit him; such is the real straying.
022:012 Sarwar They worship things instead of God which can neither harm them nor benefit them. This is indeed to stray far away from the right path.
022:012 Shakir He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.
022:012 Sherali He calls beside ALLAH on that which can neither harm him nor benefit him. That is indeed straying far away.
022:012 Yusufali They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!
022:013
022:013 Khan He calls unto him whose harm is nearer than his profit; certainly, and evil Maula (patron) and certainly an evil friend!
022:013 Maulana He calls on him whose harm is nearer than his benefit. Certainly an evil guardian and an evil associate!
022:013 Pickthal He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!
022:013 Rashad He idolizes what is more apt to harm him than benefit him. What a miserable lord! What a miserable companion!
022:013 Sarwar Their worship of such things, in which there is no hope for any benefit, can only harm them. How terrible is such a guardian and companion!
022:013 Shakir He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.
022:013 Sherali He calls on him whose harm is much more likely than his benefit. Evil indeed is the patron, and evil indeed the associate.
022:013 Yusufali (Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!
022:014
022:014 Khan Truly, Allah will admit those who believe (in Islamic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allah does what He wills.
022:014 Maulana Surely Allah causes those who believe and do good deeds to enter Gardens wherein flow rivers. Allah indeed does what He pleases.
022:014 Pickthal Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.
022:014 Rashad GOD admits those who believe and lead a righteous life into gardens with flowing streams. Everything is in accordance with GOD's will.
022:014 Sarwar God will admit the righteously striving believers to the gardens wherein streams flow. God has all the power to do whatever He wants.
022:014 Shakir Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.
022:014 Sherali Verily, ALLAH will cause those who believe and do good deeds to enter Gardens beneath which streams flow; surely, ALLAH does what HE pleases.
022:014 Yusufali Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.

022:015
022:015 Khan Whoever thinks that Allah will not help him (Muhammad SAW) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
022:015 Maulana Whoever thinks that Allah will not assist him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his plan will take away that at which he is enraged.
022:015 Pickthal Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.
022:015 Rashad If anyone thinks that GOD cannot support him in this life and in the Hereafter, let him turn completely to (his creator in) heaven, and sever (his dependence on anyone else). He will then see that this plan eliminates anything that bothers him.
022:015 Sarwar Those who thought that God would never grant victory to (Muhammad), in this world nor in the life hereafter (and now that he is victorious) should hang themselves by the necks from the ceiling, then cut the rope and see if this can do away with what has enraged them.
022:015 Shakir Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.
022:015 Sherali Whoso thinks that ALLAH will not help him in this world and the Hereafter, let him stretch a rope to heaven, and let him cut it off. Then let him see if his device can remove that which enrages him.
022:015 Yusufali If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!
022:016
022:016 Khan Thus have We sent it (this Qur'an) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allah guides whom He wills.
022:016 Maulana And thus have We revealed it, clear arguments, and Allah guides whom He will.
022:016 Pickthal Thus We reveal it as plain revelations, and verily Allah guideth whom He will.
022:016 Rashad We have thus revealed clear revelations herein, then GOD guides whoever wills (to be guided).
022:016 Sarwar We have revealed the Quran which contains authoritative verses. God guides only those whom He wants.
022:016 Shakir And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.
022:016 Sherali And thus have WE sent down the Qur'an as manifest Signs, and surely ALLAH guides whom HE desires.
022:016 Yusufali Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!
022:017
022:017 Khan Verily, those who believe (in Allah and in His Messenger Muhammad SAW), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is Witness over all things.
022:017 Maulana Those who believe and those who are Jews and the Sabeans and the Christians and the Magians and the polytheists -- surely Allah will decide between them on the day of Resurrection. Surely Allah is Witness over all things.
022:017 Pickthal Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.
022:017 Rashad Those who believe, those who are Jewish, the converts, the Christians, the Zoroastrians, and the idol worshipers, GOD is the One who will judge among them on the Day of Resurrection. GOD witnesses all things.
022:017 Sarwar On the Day of Judgment, God will make truth and falsehood clearly distinct from each other to the believers, the Jews, the Sabeans, the Christian, the Zoroastrians, and the Pagans on the Day of Judgment. God is a Witness to all things.
022:017 Shakir Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.
022:017 Sherali As to those who believe, and the Jews and the Sabians, and the Christians, and the Magians and the idolaters; verily, ALLAH will judge between them on the Day of Resurrection. Surely, ALLAH watches over all things.
022:017 Yusufali Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.
022:018
022:018 Khan See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily! Allah does what He wills.
022:018 Maulana Seest thou not that to Allah makes submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the starts, and the mountains and the trees, and the animals and many of the people? And many there are to whom chastisement is due. And he whom Allah abases, none can give him honour. Surely Allah does what He pleases.
022:018 Pickthal Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.
022:018 Rashad Do you not realize that to GOD prostrates everyone in the heavens and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many people? Many others among the people are committed to doom. Whomever GOD shames, none will honor him. Everything is in accordance with GOD's will.
022:018 Sarwar Have you not considered that those in the heavens and the earth, the Sun, the Moon, the Stars, the mountains, the trees, the animals, and many people, all bow down to God? But many people deserve His torment. No one can give honor to whomever God has insulted. God has all the power to do what He wants.
022:018 Shakir Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.
022:018 Sherali Hast thou not seen that to ALLAH submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains and the trees, and the beasts, and many of mankind? But there are many who become deserving of punishment. And whomsoever ALLAH disgraces, none can raise him to honour. Verily, ALLAH does what HE pleases.
022:018 Yusufali Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.

022:019
022:019 Khan These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.
022:019 Maulana These are two adversaries who dispute about their Lord. So those who disbelieve, for them are cut out garments of fire. Boiling water will be poured over their heads.
022:019 Pickthal These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,
022:019 Rashad Here are two parties feuding with regard to their Lord. As for those who disbelieve, they will have clothes of fire tailored for them. Hellish liquid will be poured on top of their heads.
022:019 Sarwar (Those who prostrate themselves before God and those who do not) are two groups who dispute with each other about their Lord. For the unbelievers the garment of fire has already been prepared. Boiling water will be poured upon their heads.
022:019 Shakir These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.
022:019 Sherali `There are two groups of disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; and boiling water will be poured down over their heads,
022:019 Yusufali These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.
022:020
022:020 Khan With it will melt or vanish away what is within their bellies, as well as (their) skins.
022:020 Maulana With it will be melted what is in their bellies and (their) skins as well.
022:020 Pickthal Whereby that which is in their bellies, and their skins too, will be melted;
022:020 Rashad It will cause their insides to melt, as well as their skins.
022:020 Sarwar It will melt their skins and all that is in their bellies.
022:020 Shakir With it shall be melted what is in their bellies and (their) skins as well.
022:020 Sherali Whereby that which is in their bellies, and their skins too, will be melted;
022:020 Yusufali With it will be scalded what is within their bodies, as well as (their) skins.
022:021
022:021 Khan And for them are hooked rods of iron (to punish them).
022:021 Maulana And for them are whips of iron.
022:021 Pickthal And for them are hooked rods of iron.
022:021 Rashad They will be confined in iron pots.
022:021 Sarwar They will be subdued by iron rods.
022:021 Shakir And for them are whips of iron.
022:021 Sherali And for their further punishment there will be maces of iron.
022:021 Yusufali In addition there will be maces of iron (to punish) them.
022:022
022:022 Khan Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
022:022 Maulana Whenever they desire to go forth from it, from grief, they are turned back into it, and (it is said): Taste the chastisement of burning.
022:022 Pickthal Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.
022:022 Rashad Whenever they try to exit such misery, they will be forced back in: "Taste the agony of burning."
022:022 Sarwar Whenever in anguish they will try to come out of hell they will be returned therein to suffer the burning torment.
022:022 Shakir Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.
022:022 Sherali Whenever in their anguish they will seek to get out of it, they will be driven back into it; and it will be said to them, taste ye the torment of burning !'
022:022 Yusufali Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"
022:023
022:023 Section 3: Believers are Triumphant
022:023 Khan Truly, Allah will admit those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
022:023 Maulana Surely Allah will make those who believe and do good deeds enter Gardens wherein flow rivers -- they are adorned therein with bracelets of gold and (with) pearls. And their garments therein are of silk.
022:023 Pickthal Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.
022:023 Rashad GOD will admit those who believe and lead a righteous life into gardens with flowing streams. They will be adorned therein with bracelets of gold, and pearls, and their garments therein will be silk.
022:023 Sarwar God will admit the righteously striving believers to the gardens wherein streams flow. There they will be decked with gold bracelets, pearls, and garments of silk,
022:023 Shakir Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.
022:023 Sherali But ALLAH will cause those who believe and do righteous deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and with pearls; and their raiment therein will be of silk.
022:023 Yusufali Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.
022:024
022:024 Khan And they are guided (in this world) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are guided to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises.
022:024 Maulana And they are guided to pure words, and they are guided to the path of the Praised One.
022:024 Pickthal They are guided unto gentle speech; they are guided unto the path of the Glorious One.
022:024 Rashad They have been guided to the good words; they have been guided in the path of the Most Praised.
022:024 Sarwar for they were guided to speak the noblest words and follow the praiseworthy path.
022:024 Shakir And they are guided to goodly words and they are guided into the path of the Praised One.
022:024 Sherali And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy God.
022:024 Yusufali For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.

022:025
022:025 Khan Verily! Those who disbelieve and hinder (men) from the Path of Allah, and from Al-Masjid-al- Haram (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste a painful torment.
022:025 Maulana Those who disbelieve and hinder (men) from Allah’s way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and the visitor. And whoever inclines therein to wrong, unjustly, We shall make him taste of painful chastisement.
022:025 Pickthal Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.
022:025 Rashad Surely, those who disbelieve and repulse others from the path of GOD, and from the Sacred Masjid that we designated for all the people - be they natives or visitors - and seek to pollute it and corrupt it, we will afflict them with painful retribution.
022:025 Sarwar A painful torment awaits the pagans who create obstacles in the way that leads to God and the Sacred Mosque - which We have made for those who dwell nearby and foreigners alike - and those who commit evil and injustice therein.
022:025 Shakir Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.
022:025 Sherali As to those who disbelieve and hinder men from the way of ALLAH and from the Sacred Mosque, which WE have appointed equally for the benefit of all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path - WE shall cause him to taste of a grievous punishment.
022:025 Yusufali As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.
022:026
022:026 Section 4: Pilgrimage
022:026 Khan And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [La ilaha ill- Allah (none has the right to be worshipped but Allah Islamic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.);"
022:026 Maulana And when We pointed to Abraham the place of the House, saying: Associate naught with me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.
022:026 Pickthal And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.
022:026 Rashad We appointed Abraham to establish the Shrine: "You shall not idolize any other god beside Me, and purify My shrine for those who visit it, those who live near it, and those who bow and prostrate.
022:026 Sarwar When We prepared for Abraham the place to build the Sacred House, We told him not to consider anything equal to Me and to keep the House clean for those walking around it, those standing, bowing down, and prostrating in prayer.
022:026 Shakir And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.
022:026 Sherali And call to mind when WE assigned to Abraham the site of the House and said, `Associate not anything with ME and keep MY House clean for those who perform the circuits, and those who stand up and those who bow and prostrate themselves in Prayer;
022:026 Yusufali Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).
022:027
022:027 Khan And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).
022:027 Maulana And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean camel, coming every remote path:
022:027 Pickthal And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,
022:027 Rashad "And proclaim that the people shall observe Hajj pilgrimage. They will come to you walking or riding on various exhausted (means of transportation). They will come from the farthest locations."
022:027 Sarwar (We commanded Abraham), "Call people for hajj - an act of worship accomplished by visiting the sacred sites in Mecca." They will come on foot and on lean camels from all the distant quarters
022:027 Shakir And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,
022:027 Sherali And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant, deep, track.
022:027 Yusufali "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;
022:028
022:028 Khan That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallahu-Akbar, Allahumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time.
022:028 Maulana That they may witness benefits (provided) for them, and mention the name of Allah on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy.
022:028 Pickthal That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
022:028 Rashad They may seek commercial benefits, and they shall commemorate GOD's name during the specified days for providing them with livestock. "Eat therefrom and feed the despondent and the poor."
022:028 Sarwar to see their benefits, commemorate the name of God during the appointed days, and offer the sacrifice of the cattle that God has given them. They themselves should consume part of the sacrificial flesh and give the rest to the destitute and needy people.
022:028 Shakir That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.
022:028 Sherali `That they may witness the benefits provided for them and may mention the name of ALLAH, during the appointed days, over the quadrupeds of the class of cattle that HE has provided for them. So eat thereof and feed the distressed and the needy.
022:028 Yusufali "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.

022:029
022:029 Khan Then let them complete the prescribed duties (Manasik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).
022:029 Maulana Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House.
022:029 Pickthal Then let them make an end of their unkemptness and pay their vows and go around the ancient House.
022:029 Rashad They shall complete their obligations, fulfill their vows, and visit the ancient shrine.
022:029 Sarwar Let the pilgrims then neatly dress themselves, fulfil their vows, and walk seven times around the Kabah.
022:029 Shakir Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.
022:029 Sherali `Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'
022:029 Yusufali "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."
022:030
022:030 Khan That (Manasik prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)
022:030 Maulana That (shall be so). And whoever respects the sacred ordinances of Allah, it is good for him with his Lord. And the cattle are made lawful for you, except that which is recited to you, so shun the filth of the idols and shun false words,
022:030 Pickthal That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,
022:030 Rashad Those who reverence the rites decreed by GOD have deserved a good reward at their Lord. All livestock is made lawful for your food, except for those specifically prohibited for you. You shall avoid the abomination of idol worship, and avoid bearing false witness.
022:030 Sarwar Such are the regulations of hajj. To respect the prohibitions of God is a virtuous deed in the sight of one's Lord. Consuming the flesh of certain animals is made lawful for you. Stay away from wickedness, idols, and false words.
022:030 Shakir That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,
022:030 Sherali That is ALLAH's commandment. And whoso honours the things declared sacred by ALLAH, it will be good for him with his Lord. And the eating of the flesh of all cattle is made lawful to you except that which has already been announced to you in the Qur'an. Shun, therefore, the abomination of idols, and shun all words of untruth,
022:030 Yusufali Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,-
022:031
022:031 Khan Hunafa' Lillah (i.e. to worship none but Allah), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
022:031 Maulana Being unright for Allah, not associated aught with Him. And whoever associates (aught) with Allah, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place.
022:031 Pickthal Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.
022:031 Rashad You shall maintain your devotion absolutely to GOD alone. Anyone who sets up any idol beside GOD is like one who fell from the sky, then gets snatched up by vultures, or blown away by the wind into a deep ravine.
022:031 Sarwar As the upright servants of God, do not consider anything equal to God. To consider things equal to God is like one falling from the sky who is snatched away by the birds or carried away by a strong wind to a far distant place.
022:031 Shakir Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.
022:031 Sherali Devoting all your worship and obedience to ALLAH, not associating anything with HIM. And whoso associate anything with ALLAH, falls, as it were, from a height, and the birds snatch him away or the wind blows him away to a far off-place.
022:031 Yusufali Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.
022:032
022:032 Khan Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allah]. And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart.
022:032 Maulana That (shall be so). And whoever respects the ordinances of Allah, this is surely from the piety of hearts.
022:032 Pickthal That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,
022:032 Rashad Indeed, those who reverence the rites decreed by GOD demonstrate the righteousness of their hearts.
022:032 Sarwar To respect the symbols of God is the sign of a pious heart.
022:032 Shakir That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.
022:032 Sherali The truth is that whoso honours the sacred Signs of ALLAH - that, indeed, proceeds from the righteousness of hearts.
022:032 Yusufali Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.
022:033
022:033 Khan In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah city).
022:033 Maulana Therein are benefits for you for a term appointed, then their place of sacrifice is the Ancient House.
022:033 Pickthal Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.
022:033 Rashad The (livestock) provide you with many benefits for a period, before being donated to the ancient shrine.
022:033 Sarwar There are benefits for you in the (sacrificial offerings) of God until the appointed time when you slaughter them as your offering near the Ancient House.
022:033 Shakir You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.
022:033 Sherali In these offerings are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.
022:033 Yusufali In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

022:034
022:034 Section 5: Sacrifices
022:034 Khan And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your Ilah (God) is One Ilah (God Allah), so you must submit to Him Alone (in Islam). And (O Muhammad SAW) give glad tidings to the Mukhbitin [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism],
022:034 Maulana And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble,
022:034 Pickthal And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,
022:034 Rashad For each congregation we have decreed rites whereby they commemorate the name of GOD for providing them with the livestock. Your god is one and the same god; you shall all submit to Him. Give good news to the obedient.
022:034 Sarwar To every nation We have given certain sacrificial rituals. Let them consecrate their sacrificial animals with His Name. Your God is One God and you must submit yourselves to His will. (Muhammad), give the glad news (of God's mercy) to the devoted servants of God:
022:034 Shakir And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,
022:034 Sherali And for every people WE have appointed rites of Sacrifice, that they might mention the name of ALLAH over the quadrupeds of the class of cattle that HE has provided for them. So your God is One God, therefore, submit ye all to HIM. And give thou glad tidings to the humble,
022:034 Yusufali To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves,-
022:035
022:035 Khan Whose hearts are filled with fear when Allah is mentioned; who patiently bear whatever may befall them (of calamities); and who perform As-Salat (Iqamat-as-Salat), and who spend (in Allah's Cause) out of what We have provided them.
022:035 Maulana Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them.
022:035 Pickthal Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
022:035 Rashad They are the ones whose hearts tremble upon mentioning GOD, they steadfastly persevere during adversity, they observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.
022:035 Sarwar Those whose hearts are filled with awe on hearing about God, who exercise patience in hardships, who are steadfast in prayer, and who spend their property for the cause of God.
022:035 Shakir (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.
022:035 Sherali Whose hearts are filled with awe when the name of ALLAH is mentioned, and who patiently endure whatever befalls them, and who observe Prayer and spend out of what WE have bestowed upon them.
022:035 Yusufali To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.
022:036
022:036 Khan And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allah, therein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
022:036 Maulana And the camels, We have made them of the signs appointed by Allah for you -- for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful.
022:036 Pickthal And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.
022:036 Rashad The animal offerings are among the rites decreed by GOD for your own good. You shall mention GOD's name on them while they are standing in line. Once they are offered for sacrifice, you shall eat therefrom and feed the poor and the needy. This is why we subdued them for you, that you may show your appreciation.
022:036 Sarwar For you We have made the sacrificial camel one of the reminders of God. It also has other benefits for you. Consecrate it with the Name of God when it is steadily standing. When it is slaughtered, consume its flesh and give part of it to the needy who do and those do not ask for help from others. Thus We have made the camel subservient to you so that perhaps you may give thanks.
022:036 Shakir And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.
022:036 Sherali And among the sacred Signs of ALLAH WE have appointed for you the sacrificial camels. In them there is much good for you. So mention the name of ALLAH over them as they stand tied up in rows. And when they fall down dead on their sides, eat thereof and feed him who is needy but contented and him also who supplicates. Thus have WE subjected them to you, that you may be grateful.
022:036 Yusufali The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.

022:037
022:037 Khan It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad SAW) to the Muhsinun (doers of good).
022:037 Maulana Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others).
022:037 Pickthal Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.
022:037 Rashad Neither their meat, nor their blood reaches GOD. What reaches Him is your righteousness. He has subdued them for you, that you may show your appreciation by glorifying GOD for guiding you. Give good news to the charitable.
022:037 Sarwar It is not the flesh and blood of your sacrifice that pleases God. What pleases God is your piety. God has made subservient to you the sacrificial animals so that perhaps you will glorify Him; He is guiding you. (Muhammad), give the glad news (of God's mercy) to the righteous people.
022:037 Shakir There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).
022:037 Sherali Their flesh reaches not ALLAH, nor does their blood, but it is your righteousness that reaches HIM. Thus HE has subjected them to you, that you may glorify ALLAH for HIS guiding you. And give glad tidings to those who do good.
022:037 Yusufali It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.
022:038
022:038 Khan Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].
022:038 Maulana Surely Allah defends those who believe. Surely Allah loves not anyone who is unfaithful, ungrateful.
022:038 Pickthal Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.
022:038 Rashad GOD defends those who believe. GOD does not love any betrayer, unappreciative.
022:038 Sarwar God defends the believers but He does not love any of the treacherous, ungrateful ones.
022:038 Shakir Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.
022:038 Sherali Surely, ALLAH defends those who believe. Surely, ALLAH loves not anyone who is perfidious, ungrateful.
022:038 Yusufali Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.
022:039
022:039 Section 6: Believers permitted to Fight
022:039 Khan Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory
022:039 Maulana Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them --
022:039 Pickthal Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;
022:039 Rashad Permission is granted to those who are being persecuted, since injustice has befallen them, and GOD is certainly able to support them.
022:039 Sarwar Permission to take up arms is hereby granted to those who are attacked; they have suffered injustice. God has all the power to give victory
022:039 Shakir Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;
022:039 Sherali Permission to take up arms is given to those against whom war is made, because they have been wronged and ALLAH, indeed, has power to help them. -
022:039 Yusufali To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;-
022:040
022:040 Khan Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.
022:040 Maulana Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah’s name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty.
022:040 Pickthal Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -
022:040 Rashad They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is GOD." If it were not for GOD's supporting of some people against others, monasteries, churches, synagogues, and masjids - where the name of GOD is commemorated frequently - would have been destroyed. Absolutely, GOD supports those who support Him. GOD is Powerful, Almighty.
022:040 Sarwar to those who were unjustly expelled from their homes only because they said, "God is our Lord." Had it not been for God's repelling some people through the might of the others, the monasteries, churches, synagogues, and mosques in which God is very often worshipped would have been utterly destroyed. God shall certainly help those who help Him. He is All-powerful and Majestic.
022:040 Shakir Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.
022:040 Sherali Those who have been driven out from their homes unjustly, only because they said, `Our Lord is ALLAH.' And if ALLAH had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of ALLAH is oft remembered, would surely have been destroyed. And ALLAH will, surely, help him who helps HIM. ALLAH is, indeed, Powerful, Mighty -
022:040 Yusufali (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).

022:041
022:041 Khan Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as- Salat. [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al- Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).
022:041 Maulana Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah’s is the end of affairs.
022:041 Pickthal Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.
022:041 Rashad They are those who, if we appointed them as rulers on earth, they would establish the Contact Prayers (Salat) and the obligatory charity (Zakat), and would advocate righteousness and forbid evil. GOD is the ultimate ruler.
022:041 Sarwar He will certainly help those who, if given power in the land, will worship God through prayer, pay the religious tax, enjoin others do good, and prevent them from committing evil. The consequence of all things is in the hands of God.
022:041 Shakir Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.
022:041 Sherali Those who, if WE establish them in the earth, will observe Prayer and pay the Zakát and enjoin good and forbid evil. And with ALLAH rests the final issue of all affairs.
022:041 Yusufali (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.
022:042
022:042 Khan And if they belie you (O Muhammad SAW), so were belied the Prophets before them, (by) the people of Nuh (Noah), 'Ad and Thamud,
022:042 Maulana And if they reject thee, already before them did the people of Noah and ‘Ad and Thamud reject (prophets),
022:042 Pickthal If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);
022:042 Rashad If they reject you, the people of Noah, `Aad, and Thamoud have also disbelieved before them.
022:042 Sarwar If they have called you, (Muhammad), a liar, (remember that) the people of Noah, Ad, Thamud,
022:042 Shakir And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).
022:042 Sherali And if they accuse thee of falsehood, even so, before them, the people of Noah and the tribes of Ad and Thamud also accused their prophets of falsehood;
022:042 Yusufali If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud;
022:043
022:043 Khan And the people of Ibrahim (Abraham) and the people of Lout (Lot),
022:043 Maulana And the people of Abraham and the people of Lot,
022:043 Pickthal And the folk of Abraham and the folk of Lot;
022:043 Rashad Also the people of Abraham, and the people of Lot.
022:043 Sarwar and the people of Abraham, Lot,
022:043 Shakir And the people of Ibrahim and the people of Lut,
022:043 Sherali And so did the people of Abraham and the people of Lot;
022:043 Yusufali Those of Abraham and Lut;
022:044
022:044 Khan And the dwellers of Madyan (Midian); and belied was Musa (Moses), but I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing).
022:044 Maulana And the dwellers of Midian. And Moses (too) was rejected. But I gave respite to the disbelievers, then I seized them; so how (severe) was My disapproval!
022:044 Pickthal (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!
022:044 Rashad And the dwellers of Midyan. Moses was also rejected. I led all those people on, then I called them to account; how (devastating) was My requital!
022:044 Sarwar Midian, and Moses had also called their Prophets liars. I gave respite to the unbelievers, then sized them with torment. How terrible was that torment!
022:044 Shakir As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.
022:044 Sherali And the inhabitants of Midian. And Moses too was accused of falsehood. But I gave respite to the disbelievers; Then I seized them, and how terrible were the consequences of denying ME !
022:044 Yusufali And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!
022:045
022:045 Khan And many a township have We destroyed while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castles!
022:045 Maulana How many a town We destroyed while it was iniquitous, so it is fallen down upon its roofs; and (how many) a deserted well and palace raised high!
022:045 Pickthal How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!
022:045 Rashad Many a community we have annihilated because of their wickedness. They ended up in ruins, stilled wells, and great empty mansions.
022:045 Sarwar How many were the unjust dwellers of the towns that We destroyed. From their trellises to their lofty mansions, all were toppled and their wells were abandoned.
022:045 Shakir So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.
022:045 Sherali And how many a city have WE destroyed, which was given to wrongdoing, so that it is fallen down on its roofs; and how many a well is deserted and how many a lofty castle lies in ruins !
022:045 Yusufali How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?

022:046
022:046 Khan Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
022:046 Maulana Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.
022:046 Pickthal Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.
022:046 Rashad Did they not roam the earth, then use their minds to understand, and use their ears to hear? Indeed, the real blindness is not the blindness of the eyes, but the blindness of the hearts inside the chests.
022:046 Sarwar Have they not travelled (sufficiently) in the land to have understanding hearts and listening ears? It is their hearts which are blind, not their ears.
022:046 Shakir Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.
022:046 Sherali Have they not traveled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? For, surely, it is not the eyes that are blind, but blind are the hearts which are in the breasts.
022:046 Yusufali Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.
022:047
022:047 Khan And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
022:047 Maulana And they ask thee to hasten on the chastisement, and Allah by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon.
022:047 Pickthal And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.
022:047 Rashad They challenge you to bring retribution, and GOD never fails to fulfill His prophecy. A day of your Lord is like a thousand of your years.
022:047 Sarwar They want you to bring upon them their punishment without delay. God never disregards His promise. One day for God is equal to a thousand years for you.
022:047 Shakir And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.
022:047 Sherali And they demand of thee to hasten on the punishment, but ALLAH will never break HIS promise. And, verily, a day with thy Lord is sometimes as a thousand years of your reckoning.
022:047 Yusufali Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.
022:048
022:048 Khan And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).
022:048 Maulana And how many a town to which I gave respite while it was unjust, then I seized it! And to Me is the return.
022:048 Pickthal And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.
022:048 Rashad Many a community in the past committed evil, and I led them on for awhile, then I punished them. To Me is the ultimate destiny.
022:048 Sarwar To how many unjust towns have We given respite and then sized with torment. To Me do all things return.
022:048 Shakir And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.
022:048 Sherali And how many a city I have respited, while it was given to wrongdoing. Then I seized it, and unto ME is the return.
022:048 Yusufali And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all).
022:049
022:049 Section 7: Opposition to the Prophet
022:049 Khan Say (O Muhammad SAW): "O mankind! I am (sent) to you only as a plain warner."
022:049 Maulana Say: O people, I am only a plain warner to you.
022:049 Pickthal Say: O mankind! I am only a plain warner unto you.
022:049 Rashad Say, "O people, I have been sent to you as a profound warner."
022:049 Sarwar (Muhammad), tell them, "People, I am giving you a clear warning.
022:049 Shakir Say: O people! I am only a plain warner to you.
022:049 Sherali Say, `O Mankind, I am but a plain Warner to you;'
022:049 Yusufali Say: "O men! I am (sent) to you only to give a Clear Warning:
022:050
022:050 Khan So those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, for them is forgiveness and Rizqun Karim (generous provision, i.e. Paradise).
022:050 Maulana So those who believe and do good, for them is forgiveness and an honourable sustenance.
022:050 Pickthal Those who believe and do good works, for them is pardon and a rich provision;
022:050 Rashad Those who believe and lead a righteous life have deserved forgiveness and a generous recompense.
022:050 Sarwar The righteously striving believers will receive forgiveness and honorable sustenance.
022:050 Shakir Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.
022:050 Sherali `Those who believe and do good works, for them is forgiveness and an honourable provision;
022:050 Yusufali "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.
022:051
022:051 Khan But those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.
022:051 Maulana And those who strive to oppose Our messages, they are the inmates of the flaming Fire.
022:051 Pickthal While those who strive to thwart Our revelations, such are rightful owners of the Fire.
022:051 Rashad As for those who strive to challenge our revelations, they incur Hell.
022:051 Sarwar Those who try to challenge Our miracles will be the dwellers of hell."
022:051 Shakir And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.
022:051 Sherali `But those who strive against Our Signs, seeking to frustrate Our purpose - these shall be the inmates of the Fire.'
022:051 Yusufali "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire.”

022:052
022:052 Khan Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All- Knower, All-Wise:
022:052 Maulana And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His messages. And Allah is Knowing, Wise --
022:052 Pickthal Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;
022:052 Rashad We did not send before you any messenger, nor a prophet, without having the devil interfere in his wishes. GOD then nullifies what the devil has done. GOD perfects His revelations. GOD is Omniscient, Most Wise.
022:052 Sarwar Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then God would remove Satan's temptations and strengthen His revelations. God is All-knowing and All-wise.
022:052 Shakir And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,
022:052 Sherali Never did WE send a Messenger or a Prophet before thee, but when he sought to attain his object, Satan put obstacles in the way of what he sought after. But ALLAH removes the obstacles that are placed by Satan. Then ALLAH firmly establishes HIS Signs. And ALLAH is All-Knowing, Wise.
022:052 Yusufali Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:
022:053
022:053 Khan That He (Allah) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allah's Messenger and the believers).
022:053 Maulana That He may make what the devil casts a trial for those in whose hearts is a disease and the hard-hearted. And surely the wrongdoers are in severe opposition,
022:053 Pickthal That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -
022:053 Rashad He thus sets up the devil's scheme as a test for those who harbor doubts in their hearts, and those whose hearts are hardened. The wicked must remain with the opposition.
022:053 Sarwar He would make Satan's temptations a trial for those whose hearts are hard and sick. The wrong-doers are far away from the Lord,
022:053 Shakir So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,
022:053 Sherali This happens that HE may make the obstacles which Satan puts in the way of the Prophet a trial for those in whose hearts is a disease and, those whose hearts are hardened and surely, the wrongdoers are gone far in opposition -
022:053 Yusufali That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):
022:054
022:054 Khan And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.
022:054 Maulana And that those who have been given knowledge may know that it is the Truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allah is the Guide of those who believe, into a right path.
022:054 Pickthal And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.
022:054 Rashad Those who are blessed with knowledge will recognize the truth from your Lord, then believe in it, and their hearts will readily accept it. Most assuredly, GOD guides the believers in the right path.
022:054 Sarwar so that those who have received knowledge would know and believe that whatever happens with the Prophets and Messengers is the Truth from their Lord and will believe it. This will cause their hearts to become filled with awe. God guides the believers to the right path.
022:054 Shakir And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.
022:054 Sherali And that those to whom knowledge is given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may be humble unto HIM. And, surely, ALLAH guides those who believe to the right path;
022:054 Yusufali And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.
022:055
022:055 Khan And those who disbelieve will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
022:055 Maulana And those who disbelieve will not cease to be in doubt concerning it, until the Hour overtakes them suddenly, or there comes to them the chastisement of a destructive day.
022:055 Pickthal And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.
022:055 Rashad As for those who disbelieve, they will continue to harbor doubts until the Hour comes to them suddenly, or until the retribution of a terrible day comes to them.
022:055 Sarwar The unbelievers will continue to doubt the Quran until the Hour of Doom suddenly sizes them or the torment of the last day strikes them.
022:055 Shakir And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.
022:055 Sherali And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the punishment of a destructive day.
022:055 Yusufali Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.

022:056
022:056 Khan The sovereignty on that Day will be that of Allah (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
022:056 Maulana The kingdom on that day is Allah’s. He will judge between them. So those who believe and do good will be in Gardens of bliss.
022:056 Pickthal The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,
022:056 Rashad All sovereignty on that day belongs to GOD, and He will judge among them. As for those who believe and lead a righteous life, they have deserved the gardens of bliss.
022:056 Sarwar On that day it is God who will be the Absolute King and Judge of (mankind). The righteously striving believers will go to Paradise
022:056 Shakir The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.
022:056 Sherali The Kingdom on that day shall be ALLAH's. HE will judge between them. So those who believe and do righteous deed will be in Gardens of Bliss;
022:056 Yusufali On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.
022:057
022:057 Khan And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell).
022:057 Maulana And those who disbelieve and reject Our messages, for them is an abasing chastisement.
022:057 Pickthal While those who disbelieved and denied Our revelations, for them will be a shameful doom.
022:057 Rashad While those who disbelieved and rejected our revelations have incurred a shameful retribution.
022:057 Sarwar and the unbelievers who called Our revelations lies will suffer humiliating torment.
022:057 Shakir And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.
022:057 Sherali But those, who disbelieve and reject OUR Signs, will have an humiliating Punishment.
022:057 Yusufali And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.
022:058
022:058 Section 8: The Faithful shall be Established
022:058 Khan Those who emigrated in the Cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.
022:058 Maulana And those who flee in Allah’s way and are then slain or die, Allah will certainly grant them a goodly sustenance. And surely Allah is the Best of providers.
022:058 Pickthal Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.
022:058 Rashad Those who emigrate for the sake of GOD, then get killed, or die, GOD will surely shower them with good provisions. GOD is certainly the best Provider.
022:058 Sarwar Those who abandoned their homes for the cause of God and who then died or were murdered will receive honorable sustenance from God; He is the Most Generous and Munificent.
022:058 Shakir And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.
022:058 Sherali And those who leave their homes for the cause of ALLAH, and are then slain or die, ALLAH will, surely, provide for them a goodly provision. And, surely, ALLAH is the Best of providers.
022:058 Yusufali Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.
022:059
022:059 Khan Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.
022:059 Maulana He will certainly cause them to enter a place which they are pleased with. And surely Allah is Knowing, Forbearing.
022:059 Pickthal Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.
022:059 Rashad Most assuredly, He will admit them an admittance that will please them. GOD is Omniscient, Clement.
022:059 Sarwar God will certainly admit them to a pleasant dwelling. God is All-knowing and Forbearing.
022:059 Shakir He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.
022:059 Sherali HE will, surely, admit them to a place with which they will be well-pleased. And ALLAH is indeed All-Knowing, Forbearing.
022:059 Yusufali Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.
022:060
022:060 Khan That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily! Allah indeed is Oft-Pardoning, Oft-Forgiving.
022:060 Maulana That (is so). And whoever retaliates with the like of that with which he is afflicted and he is oppressed, Allah will certainly help him. Surely Allah is Pardoning, Forgiving.
022:060 Pickthal That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.
022:060 Rashad It is decreed that if one avenges an injustice that was inflicted upon him, equitably, then he is persecuted because of this, GOD will surely support him. GOD is Pardoner, Forgiving.
022:060 Sarwar One who is wronged and who retaliates by that which is equal to his suffering, God will certainly help him; He is All-pardoning and All-forgiving.
022:060 Shakir That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.
022:060 Sherali That indeed is so. And whoso retaliates with the like of that with which he is afflicted and is then transgressed against, ALLAH will surely help him. ALLAH is indeed the Effacer of sins and is Most Forgiving.
022:060 Yusufali That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).

022:061
022:061 Khan That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.
022:061 Maulana That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.
022:061 Pickthal That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.
022:061 Rashad It is a fact that GOD merges the night into the day, and merges the day into the night, and that GOD is Hearer, Seer.
022:061 Sarwar God causes the night to enter the day and the day to enter the night. He is All-hearing and All-aware.
022:061 Shakir That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.
022:061 Sherali That system of punishment operates to show that it is ALLAH Who causes the night to enter into the day and causes the day to enter into the night, and that ALLAH is All-Hearing, All-Seeing,
022:061 Yusufali That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).
022:062
022:062 Khan That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah He is the Most High, the Most Great.
022:062 Maulana That is because Allah is the Truth, and that which they call upon besides Him -- that is the falsehood, and because Allah -- He is the High, the Great.
022:062 Pickthal That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.
022:062 Rashad It is a fact that GOD is the Truth, while the setting up of any idols beside Him constitutes a falsehood, and that GOD is the Most High, the Supreme.
022:062 Sarwar God is the Supreme Truth and whatever they worship instead of Him is falsehood. God is most Exalted and most Great.
022:062 Shakir That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.
022:062 Sherali And that is because it is ALLAH WHO is the Truth, and that which they call on beside HIM is falsehood and because ALLAH is the High, the Great.
022:062 Yusufali That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.
022:063
022:063 Khan See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.
022:063 Maulana Seest thou not that Allah sends down water from the cloud, then the earth becomes green? Surely Allah is Knower of subtilties, Aware.
022:063 Pickthal Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.
022:063 Rashad Do you not see that GOD sends down from the sky water that turns the land green? GOD is Sublime, Cognizant.
022:063 Sarwar Have you not seen that God has sent water from the sky and has made the earth green all over. He is Kind and All-aware.
022:063 Shakir Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.
022:063 Sherali Seest thou not that ALLAH sends down water from the sky and the earth becomes green? ALLAH is indeed the Knower of the subtleties, the All-Aware.
022:063 Yusufali Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted (with them).
022:064
022:064 Khan To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah He is Rich (Free of all wants), Worthy of all praise.
022:064 Maulana To Him belongs whatever is in the heavens and whatever is in the earth. And surely Allah -- He is the self-sufficient, the Praised.
022:064 Pickthal Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.
022:064 Rashad To Him belongs everything in the heavens and everything on earth. Absolutely, GOD is the Most Rich, Most Praiseworthy.
022:064 Sarwar To Him belongs all that is in the heavens and the earth. God is Self-sufficient and Praiseworthy.
022:064 Shakir His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.
022:064 Sherali To him belongs all that is in the heavens and all that is in the earth. And Surely ALLAH is Self-Sufficient, Praiseworthy.
022:064 Yusufali To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.
022:065
022:065 Section 9: Divine Mercy in dealing with Men
022:065 Khan See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, full of Kindness, Most Merciful.
022:065 Maulana Seest thou not that Allah has made subservient to you all that is in the earth, and the ships gliding in the sea by His command? And He withholds the heaven from falling on the earth except with His permission. Surely Allah is Compassionate, Merciful to men.
022:065 Pickthal Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.
022:065 Rashad Do you not see that GOD has committed in your service everything on earth? The ships run in the ocean by His command. He prevents the heavenly bodies from crashing onto the earth, except in accordance with His command. GOD is Most Kind towards the people, Most Merciful.
022:065 Sarwar Have you not seen that God, through His command, has made all that is in the earth and the ships that sail on the sea subservient to you? He prevents the sky from falling on the earth unless He decides otherwise. God is Compassionate and Merciful to mankind.
022:065 Shakir Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.
022:065 Sherali Seest thou not that ALLAH has subjected to you whatever is in the earth, and the ships that sail through the sea by HIS command? And HE holds back the heaven lest it should fall on the earth save by HIS leave. Surely, ALLAH is compassionate and Merciful to people.
022:065 Yusufali Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from failing on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.
022:066
022:066 Khan It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.
022:066 Maulana And He it is Who brings you to life, then He causes you to die, then He brings you to life. Surely man is ungrateful.
022:066 Pickthal And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.
022:066 Rashad He is the One who granted you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.
022:066 Sarwar It is He who has given you life, He will make you die and will make you live again. Surely the human being is ungrateful.
022:066 Shakir And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.
022:066 Sherali And HE it is who gave you life, then HE will cause you to die, then HE will give you life again. Surely, man is most ungrateful.
022:066 Yusufali It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!

022:067
022:067 Khan For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allah kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight guidance. (i.e. the true religion of Islamic Monotheism).
022:067 Maulana To every nation We appointed acts of devotion, which they observe, so let them not dispute with thee in the matter, and call to thy Lord. Surely thou art on a right guidance.
022:067 Pickthal Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.
022:067 Rashad For each congregation, we have decreed a set of rites that they must uphold. Therefore, they should not dispute with you. You shall continue to invite everyone to your Lord. Most assuredly, you are on the right path.
022:067 Sarwar We enjoined every nation with certain worship acts which they perform. The unbelievers must not dispute with you about the manner of your worship. Invite them to follow the right path of the Lord.
022:067 Shakir To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.
022:067 Sherali For every people WE have appointed ways of worship which they observe; so let them not dispute with thee in the matter of the Islamic way of worship; and call thou the people to thy Lord, for, surely, thou art on the right guidance.
022:067 Yusufali To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.
022:068
022:068 Khan And if they argue with you (as regards the slaughtering of the sacrifices), say;"Allah knows best of what you do.
022:068 Maulana And if they contend with thee, say: Allah best knows what you do.
022:068 Pickthal And if they wrangle with thee, say: Allah is Best Aware of what ye do.
022:068 Rashad If they argue with you, then say, "GOD is fully aware of everything you do."
022:068 Sarwar If they still dispute with you about your worship, tell them, "God knows best what you do.
022:068 Shakir And if they contend with you, say: Allah best knows what you do.
022:068 Sherali And if they contend with thee, say, `ALLAH knows best what you do;
022:068 Yusufali If they do wrangle with thee, say, "Allah knows best what it is ye are doing.”
022:069
022:069 Khan "Allah will judge between you on the Day of Resurrection about that wherein you used to differ."
022:069 Maulana Allah will judge between you on the day of Resurrection respecting that in which you differ.
022:069 Pickthal Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.
022:069 Rashad GOD will judge among you on the Day of Resurrection regarding all your disputes.
022:069 Sarwar He will issue His decree about your differences on the Day of Judgment."
022:069 Shakir Allah will judge between you on the day of resurrection respecting that in which you differ.
022:069 Sherali `ALLAH will judge between you and me on the Day of Resurrection concerning that about which you differ.'
022:069 Yusufali "Allah will judge between you on the Day of Judgment concerning the matters in which ye differ.”
022:070
022:070 Khan Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah.
022:070 Maulana Knowest thou not that Allah knows what is in the heaven and the earth? Surely this is in a book. That is surely easy to Allah.
022:070 Pickthal Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.
022:070 Rashad Do you not realize that GOD knows everything in the heavens and everything on earth? All this is recorded in a record. This is easy for GOD to do.
022:070 Sarwar Do you not know that God knows all that is in the heavens and the earth? His decree is already recorded in the Book and issuing such a Judgment is not difficult for Him at all.
022:070 Shakir Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.
022:070 Sherali Knowest thou not that ALLAH knows whatsoever is in the heavens and the earth? Surely, it is all preserved in a Book, and that is easy for ALLAH.
022:070 Yusufali Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.
022:071
022:071 Khan And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) there is no helper.
022:071 Maulana And they serve besides Allah that for which He has not sent any authority, and of which they have no knowledge. And for the unjust there is no helper.
022:071 Pickthal And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.
022:071 Rashad Yet, they idolize beside GOD idols wherein He placed no power, and they know nothing about them. The transgressors have no helper.
022:071 Sarwar They worship things instead of God that have received no authority (from the heavens) nor have they any knowledge of such authority. The unjust people will have no one to help them.
022:071 Shakir And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.
022:071 Sherali And they worship instead of ALLAH that for which HE has sent down no authority, and that of which they have no knowledge. And for the wrongdoers there is no helper.
022:071 Yusufali Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.

022:072
022:072 Khan And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!"
022:072 Maulana And when Our clear messages are recited to them, thou wilt notice a denial on the faces of those who disbelieve -- they almost attack those who recite to them Our messages. Say: Shall I inform you of what is worse than this? The Fire. Allah has promised it to those who disbelieve. And evil is the resort.
022:072 Pickthal And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!
022:072 Rashad When our revelations are recited to them, clearly, you recognize wickedness on the faces of those who disbelieve. They almost attack those who recite our revelations to them. Say, "Shall I inform you of something much worse? Hell is promised by GOD for those who disbelieve; what a miserable destiny."
022:072 Sarwar When Our authoritative revelations are recited to the unbelievers, you can clearly read the dislike on their faces. They almost attack those who read Our revelations to them. Say to them, "Should I tell you about what is the worst thing for you than these revelations? It is the fire which God has prepared for the unbelievers. What a terrible destination!
022:072 Shakir And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!
022:072 Sherali And when Our clear Signs are recited unto them, thou seest on the faces of those who disbelieve, manifest signs of displeasure. They would well-nigh attack those who recite Our Signs to them. Say, `Shall I tell you of something worse than that? It is the Fire ! ALLAH has promised it to those who disbelieve. And an evil destination it is !'
022:072 Yusufali When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!"
022:073
022:073 Section 10: Polytheism will be uprooted
022:073 Khan O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.
022:073 Maulana O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked.
022:073 Pickthal O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!
022:073 Rashad O people, here is a parable that you must ponder carefully: the idols you set up beside GOD can never create a fly, even if they banded together to do so. Furthermore, if the fly steals anything from them, they cannot recover it; weak is the pursuer and the pursued.
022:073 Sarwar People, listen to this parable: Those whom you worship instead of God do not have the power to create even a fly, even though all of them would come together for the task. If the fly was to snatch something from them they would not be able to rescue it from the fly. How feeble are such worshippers and that which they worship.
022:073 Shakir O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.
022:073 Sherali O men, a similitude is set forth, so listen to it. Surely those on whom you call upon instead of ALLAH cannot create even a fly, though they should all combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak, indeed, are both the seeker and the sought.
022:073 Yusufali O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!
022:074
022:074 Khan They have not estimated Allah His Rightful Estimate; Verily, Allah is All-Strong, All- Mighty.
022:074 Maulana They estimate not Allah with His due estimation. Surely Allah is Strong, Mighty.
022:074 Pickthal They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.
022:074 Rashad They do not value GOD as He should be valued. GOD is the Most Powerful, the Almighty.
022:074 Sarwar They have not revered God properly. God is All-powerful and Majestic.
022:074 Shakir They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.
022:074 Sherali They have not formed a true concept of the attributes of ALLAH. Surely, ALLAH is powerful, Mighty.
022:074 Yusufali No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.
022:075
022:075 Khan Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.
022:075 Maulana Allah chooses messengers from angels and for men. Surely Allah is Hearing, Seeing.
022:075 Pickthal Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.
022:075 Rashad GOD chooses from among the angels messengers, as well as from among the people. GOD is Hearer, Seer.
022:075 Sarwar God chooses Messengers from both angels and human beings. God is All-hearing and All-aware.
022:075 Shakir Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.
022:075 Sherali ALLAH chooses HIS Messengers from among angels and from among men. Surely, ALLAH is All-Hearing, All-Seeing.
022:075 Yusufali Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things).
022:076
022:076 Khan He knows what is before them, and what is behind them. And to Allah return all matters (for decision).
022:076 Maulana He knows what is before them and what is behind them. And to Allah are all affairs returned.
022:076 Pickthal He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. $$A
022:076 Rashad He knows their past and their future. To GOD belongs the ultimate control of all matters.
022:076 Sarwar God knows all that they have and all that is behind them, and to Him do all things return.
022:076 Shakir He knows what is before them and what is behind them and to Allah are all affairs turned back.
022:076 Sherali HE knows what is before them and what is behind them, and to ALLAH are all affairs returned for decision.
022:076 Yusufali He knows what is before them and what is behind them: and to Allah go back all questions (for decision).

022:077
022:077 Khan O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.
022:077 Maulana O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.
022:077 Pickthal O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.
022:077 Rashad O you who believe, you shall bow, prostrate, worship your Lord, and work righteousness, that you may succeed.
022:077 Sarwar Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.
022:077 Shakir O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.
022:077 Sherali O ye who believe ! bow you down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.
022:077 Yusufali O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.
022:078
022:078 Khan And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad SAW) may be a witness over you and you be witnesses over mankind! So perform As-Salat (Iqamat-as-Salat), give Zakat and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!
022:078 Maulana And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion -- the faith of your father Abraham. He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; so keep up your prayer and pay the poor-rate and hold fast to Allah. He is your Protector; excellent the Protector and excellent the Helper!
022:078 Pickthal And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!
022:078 Rashad You shall strive for the cause of GOD as you should strive for His cause. He has chosen you and has placed no hardship on you in practicing your religion - the religion of your father Abraham. He is the one who named you "Submitters" originally. Thus, the messenger shall serve as a witness among you, and you shall serve as witnesses among the people. Therefore, you shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and hold fast to GOD; He is your Lord, the best Lord and the best Supporter.
022:078 Sarwar Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and will be the witness over mankind. Be steadfast in your prayer, pay the religious tax, and seek protection from God; He is your Guardian, a gracious Guardian and Helper.
022:078 Shakir And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!
022:078 Sherali And strive in the cause of ALLAH as it behoves you to strive for it. HE has chosen you and has laid no hardship upon you in the matter of religion; so follow the faith of your father Abraham; HE has named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and you may be witnesses over mankind. Therefore observe Prayer and pay the Zakaat, and hold fast to ALLAH. HE is your Protector and an Excellent Protector and an Excellent Helper !
022:078 Yusufali And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!
023:000
023:000 Translations of the Qur'an, Chapter 23: AL-MUMENOON (THE BELIEVERS). Total Verses: 118. Revealed At: MAKKA
023:000 In the name of God, Most Gracious, Most Merciful
023:001
023:001 Part 18.
023:001 Section 1: Success of the Faithful
023:001 Khan Successful indeed are the believers.
023:001 Maulana Successful indeed are the believers,
023:001 Pickthal Successful indeed are the believers
023:001 Rashad Successful indeed are the believers;
023:001 Sarwar Triumphant indeed are the believers,
023:001 Shakir Successful indeed are the believers,
023:001 Sherali Successful indeed are the believers,
023:001 Yusufali The believers must (eventually) win through,-
023:002
023:002 Khan Those who offer their Salat (prayers) with all solemnity and full submissiveness.
023:002 Maulana Who are humble in their prayers,
023:002 Pickthal Who are humble in their prayers,
023:002 Rashad who are reverent during their Contact Prayers (Salat).
023:002 Sarwar who are submissive to God in their prayers,
023:002 Shakir Who are humble in their prayers,
023:002 Sherali Who are humble in their Prayers,
023:002 Yusufali Those who humble themselves in their prayers;

023:003
023:003 Khan And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).
023:003 Maulana And who shun what is vain,
023:003 Pickthal And who shun vain conversation,
023:003 Rashad And they avoid vain talk.
023:003 Sarwar who avoid impious talks,
023:003 Shakir And who keep aloof from what is vain,
023:003 Sherali And who shun all that which is vain,
023:003 Yusufali Who avoid vain talk;
023:004
023:004 Khan And those who pay the Zakat.
023:004 Maulana And who act for the sake of purity,
023:004 Pickthal And who are payers of the poor-due;
023:004 Rashad And they give their obligatory charity (Zakat).
023:004 Sarwar pay their religious tax
023:004 Shakir And who are givers of poor-rate,
023:004 Sherali And who are prompt and regular in paying the Zakát,
023:004 Yusufali Who are active in deeds of charity;
023:005
023:005 Khan And those who guard their chastity (i.e. private parts, from illegal sexual acts)
023:005 Maulana And who restrain their sexual passions --
023:005 Pickthal And who guard their modesty -
023:005 Rashad And they maintain their chastity.
023:005 Sarwar and restrain their carnal desires
023:005 Shakir And who guard their private parts,
023:005 Sherali And who guard their chastity -
023:005 Yusufali Who abstain from sex,
023:006
023:006 Khan Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;
023:006 Maulana Except in the presence of their mates or those whom their right hands possess, for such surely are not blameable,
023:006 Pickthal Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,
023:006 Rashad Only with their spouses, or those who are rightfully theirs, do they have sexual relations; they are not to be blamed.
023:006 Sarwar except with their spouses and slave-girls. The practice of carnal relations is lawful with them.
023:006 Shakir Except before their mates or those whom their right hands possess, for they surely are not blameable,
023:006 Sherali Except from their wives or what their right hands possess, for then they are not to be blamed;
023:006 Yusufali Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,
023:007
023:007 Khan But whoever seeks beyond that, then those are the transgressors;
023:007 Maulana But whoever seeks to go beyond that, such are transgressors --
023:007 Pickthal But whoso craveth beyond that, such are transgressors -
023:007 Rashad Those who transgress these limits are the transgressors.
023:007 Sarwar Those who desire to go beyond such limits they commit transgression,
023:007 Shakir But whoever seeks to go beyond that, these are they that exceed the limits;
023:007 Sherali But those, who seek anything beyond that are the transgressors -
023:007 Yusufali But those whose desires exceed those limits are transgressors;-
023:008
023:008 Khan Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
023:008 Maulana And those who are keepers of their trusts and their covenant,
023:008 Pickthal And who are shepherds of their pledge and their covenant,
023:008 Rashad When it comes to deposits entrusted to them, as well as any agreements they make, they are trustworthy.
023:008 Sarwar those who are true to their trust,
023:008 Shakir And those who are keepers of their trusts and their covenant,
023:008 Sherali And who are watchful of their trusts and their covenants,
023:008 Yusufali Those who faithfully observe their trusts and their covenants;
023:009
023:009 Khan And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours).
023:009 Maulana And those who keep a guard on their prayers.
023:009 Pickthal And who pay heed to their prayers.
023:009 Rashad And they observe their Contact Prayers (Salat) regularly.
023:009 Sarwar to their promise,
023:009 Shakir And those who keep a guard on their prayers;
023:009 Sherali And who are strict in the observance of their Prayers.
023:009 Yusufali And who (strictly) guard their prayers;-
023:010
023:010 Khan These are indeed the inheritors.
023:010 Maulana These are the heirs,
023:010 Pickthal These are the heirs
023:010 Rashad Such are the inheritors.
023:010 Sarwar and who are steadfast in their prayer.
023:010 Shakir These are they who are the heirs,
023:010 Sherali These are the heirs,
023:010 Yusufali These will be the heirs,

023:011
023:011 Khan Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
023:011 Maulana Who inherit Paradise. Therein they will abide.
023:011 Pickthal Who will inherit paradise. There they will abide.
023:011 Rashad They will inherit Paradise, wherein they abide forever.
023:011 Sarwar These are the heirs of Paradise wherein they will live forever.
023:011 Shakir Who shall inherit the Paradise; they shall abide therein.
023:011 Sherali Who will inherit Paradise. They will abide therein for ever.
023:011 Yusufali Who will inherit Paradise: they will dwell therein (for ever).
023:012
023:012 Khan And indeed We created man (Adam) out of an extract of clay (water and earth).
023:012 Maulana And certainly We create man of an extract of clay,
023:012 Pickthal Verily We created man from a product of wet earth;
023:012 Rashad We created the human being from a certain kind of mud.
023:012 Sarwar We have created the human being from an extract of clay
023:012 Shakir And certainly We created man of an extract of clay,
023:012 Sherali Verily, WE created man from an extract of clay;
023:012 Yusufali Man We did create from a quintessence (of clay);
023:013
023:013 Khan Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).
023:013 Maulana Then We make him a small life-germ in a firm resting-place,
023:013 Pickthal Then placed him as a drop (of seed) in a safe lodging;
023:013 Rashad Subsequently, we reproduced him from a tiny drop, that is placed into a well protected repository.
023:013 Sarwar which was then turned into a living germ and placed in safe depository.
023:013 Shakir Then We made him a small seed in a firm resting-place,
023:013 Sherali Then WE placed him as a drop of sperm in a safe depository;
023:013 Yusufali Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;
023:014
023:014 Khan Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.
023:014 Maulana Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of creators!
023:014 Pickthal Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!
023:014 Rashad Then we developed the drop into a hanging (embryo), then developed the hanging (embryo) into a bite-size (fetus), then created the bite-size (fetus) into bones, then covered the bones with flesh. We thus produce a new creature. Most blessed is GOD, the best Creator.
023:014 Sarwar The living germ, then, was turned into a shapeless lump of flesh from which bones were formed. The bones, then, were covered with flesh. At this stage, We caused it to become another creature. All blessings belong to God, the best Creator.
023:014 Shakir Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.
023:014 Sherali Then WE fashioned the sperm into a clot; then WE fashioned the clot into a shapeless lump; then WE fashioned bones out of this shapeless lump; Then WE clothed the bones with flesh; Then WE developed it into another creation. So blessed be ALLAH, the Best of creators.
023:014 Yusufali Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!
023:015
023:015 Khan After that, surely, you will die.
023:015 Maulana Then after that you certainly die.
023:015 Pickthal Then lo! after that ye surely die.
023:015 Rashad Then, later on, you die.
023:015 Sarwar Thereafter you will certainly die
023:015 Shakir Then after that you will most surely die.
023:015 Sherali Then after that you, surely, must die.
023:015 Yusufali After that, at length ye will die
023:016
023:016 Khan Then (again), surely, you will be resurrected on the Day of Resurrection.
023:016 Maulana Then on the day of Resurrection you will surely be raised up.
023:016 Pickthal Then lo! on the Day of Resurrection ye are raised (again).
023:016 Rashad Then, on the Day of Resurrection, you will be resurrected.
023:016 Sarwar and you will be brought back to life again on the Day of Resurrection.
023:016 Shakir Then surely on the day of resurrection you shall be raised.
023:016 Sherali Then on the Day of Resurrection you shall, surely, be raised up.
023:016 Yusufali Again, on the Day of Judgment, will ye be raised up.
023:017
023:017 Khan And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
023:017 Maulana And indeed We have made above you seven ways -- and never are We heedless of creation.
023:017 Pickthal And We have created above you seven paths, and We are never unmindful of creation.
023:017 Rashad We created above you seven universes in layers, and we are never unaware of a single creature in them.
023:017 Sarwar We have created seven heavens above you and have never been neglectful to Our Creation.
023:017 Shakir And certainly We made above you seven heavens; and never are We heedless of creation.
023:017 Sherali And WE have created above you seven ways, and WE are never neglectful of the creation.
023:017 Yusufali And We have made, above you, seven tracts; and We are never unmindful of (our) Creation.

023:018
023:018 Khan And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.
023:018 Maulana And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and We are indeed able to carry it away.
023:018 Pickthal And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it.
023:018 Rashad We send down from the sky water, in exact measure, then we store it in the ground. Certainly, we can let it escape.
023:018 Sarwar We have sent a measure of water from the sky to stay on earth and We have the power to take it away.
023:018 Shakir And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.
023:018 Sherali And WE sent down water from the sky according to a measure, and WE caused it to stay in the earth - and, surely, WE have the power to take it away.
023:018 Yusufali And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).
023:019
023:019 Khan Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
023:019 Maulana Then We cause to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat;
023:019 Pickthal Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;
023:019 Rashad With it, we produce for you orchards of date palms, grapes, all kinds of fruits, and various foods.
023:019 Sarwar We have established for you gardens of palm trees and vineyards with this water with many fruits for you to consume.
023:019 Shakir Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;
023:019 Sherali And WE produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat;
023:019 Yusufali With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),-
023:020
023:020 Khan And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.
023:020 Maulana And a tree that grows out of Mount Sinai, which produces oil and relish for the eaters.
023:020 Pickthal And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.
023:020 Rashad Also, a tree native to Sinai produces oil, as well as relish for the eaters.
023:020 Sarwar We have also created for you the tree that grows on Mount Sinai which produces oil and relish for those who use it.
023:020 Shakir And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.
023:020 Sherali And a tree which springs forth from Mount Sinai; it produces oil and a source for those who eat.
023:020 Yusufali Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.
023:021
023:021 Khan And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
023:021 Maulana And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,
023:021 Pickthal And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;
023:021 Rashad And the livestock should provide you with a lesson. We let you drink (milk) from their bellies, you derive other benefits from them, and some of them you use for food.
023:021 Sarwar There is a lesson for you concerning cattle. We provide you with drink from their bellies and many other benefits. You can consume them as meat.
023:021 Shakir And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,
023:021 Sherali And in the cattle also there is a lesson for you. WE give you to drink of that which is in their bellies and you have in them many other benefits, and of the flesh of some of them you also eat;
023:021 Yusufali And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat;
023:022
023:022 Khan And on them, and on ships you are carried.
023:022 Maulana And on them and on the ships you are borne.
023:022 Pickthal And on them and on the ship ye are carried.
023:022 Rashad On them, and on the ships, you ride.
023:022 Sarwar You are carried by the animals on land and by the ships in the sea.
023:022 Shakir And on them and on the ships you are borne.
023:022 Sherali And on them and on ships you are borne.
023:022 Yusufali An on them, as well as in slips, ye side.
023:023
023:023 Section 2: Noah
023:023 Khan And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"
023:023 Maulana And certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no God other than Him. Will you not guard against evil?
023:023 Pickthal And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
023:023 Rashad We sent Noah to his people, saying, "O my people, worship GOD. You have no other god beside Him. Would you not be righteous?"
023:023 Sarwar We sent Noah to his people who said, "My people, worship God for He is your only Lord. Will you then not have fear of Him?".
023:023 Shakir And certainly We sent Nuh to his people, and he said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?
023:023 Sherali And WE, certainly, sent Noah to his people, and he said, `O my people, worship ALLAH alone. You have no other god but HIM. Will you not then seek HIS protection?'
023:023 Yusufali (Further, We sent a long line of prophets for your instruction). We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear (Him)?”

023:024
023:024 Khan But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.
023:024 Maulana But the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allah had pleased, He could have sent down angels. We have not heard of this among our fathers of yore.
023:024 Pickthal But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.
023:024 Rashad The leaders who disbelieved among his people said, "This is no more than a human like you, who wants to gain prominence among you. Had GOD willed, He could have sent down angels. We never heard of anything like this from our ancestors.
023:024 Sarwar The chiefs of the unbelievers said to the others, "He is a mere mortal like you. He wants only to be superior to you. Had God wanted He would have sent the angels (instead of him). We have never heard from our fathers anything like what he says.
023:024 Shakir And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:
023:024 Sherali And the chiefs of his people, who disbelieved, said, `He is only a mortal like yourselves; he seeks to gain superiority over you. And if ALLAH had so willed, HE could have, surely, sent down angels with him. We have never heard of such a thing among our forefathers;
023:024 Yusufali The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels; never did we hear such a thing (as he says), among our ancestors of old."
023:025
023:025 Khan "He is only a man in whom is madness, so wait for him a while."
023:025 Maulana He is only a madman, so bear with him for a time.
023:025 Pickthal He is only a man in whom is a madness, so watch him for a while.
023:025 Rashad "He is simply a man gone crazy. Just ignore him for awhile."
023:025 Sarwar He is only an insane person. Wait for some time. Perhaps he will come to his senses."
023:025 Shakir He is only a madman, so bear with him for a time.
023:025 Sherali `He is but a man stricken with madness; wait, therefore, concerning him for a while.'
023:025 Yusufali (And some said): "He is only a man possessed: wait (and have patience) with him for a time."
023:026
023:026 Khan [Nuh (Noah)] said: "O my Lord! Help me because they deny me."
023:026 Maulana He said: My Lord, help me against their calling me a liar.
023:026 Pickthal He said: My Lord! Help me because they deny me.
023:026 Rashad He said, "My Lord, grant me victory, for they have disbelieved me."
023:026 Sarwar Noah prayed, "Lord, help me; they have called me a liar".
023:026 Shakir He said: O my Lord! help me against their calling me a liar.
023:026 Sherali Noah said, `O my lord, help me, for they treat me as a liar.'
023:026 Yusufali (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"
023:027
023:027 Khan So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.
023:027 Maulana So We revealed to him: Make the ark under Our eyes and according to Our revelation; then when our command comes, and water gushes forth from the valley, take into it of every kind a pair, two, and thy people, except those among them again whom the word has gone forth, and speak not to Me in respect of those who are unjust; surely they will be drowned.
023:027 Pickthal Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.
023:027 Rashad We then inspired him: "Make the watercraft under our watchful eyes, and in accordance with our inspiration. When our command comes, and the atmosphere boils up, put on it a pair of every kind (of your domesticated animals), and your family, except those condemned to be doomed. Do not speak to Me on behalf of those who transgressed; they will be drowned.
023:027 Sarwar We inspired him, saying, "Build the Ark before Our eyes and by the instruction of Our revelation. When our decree comes to pass and water comes forth from the Oven, embark in the Ark with a pair of every kind of animals and your family except those already doomed (to perish). Do not plead with Me for the unjust; they will be drowned."
023:027 Shakir So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.
023:027 Sherali So WE directed him by revelation: `Make the Ark under Our eyes and according to Our revelation. And when Our command comes, and the fountains of the earth gush forth, take thou into it two pairs of every species and thy family, except those of them against whom the word has already gone forth. And address ME not concerning those who have done wrong; they shall, surely, be drowned.
023:027 Yusufali So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood).
023:028
023:028 Khan And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allah, Who has saved us from the people who are Zalimun (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allah, etc.).
023:028 Maulana Then when thou art firmly seated, thou and those with thee, in the ark, say: Praise be to Allah, Who delivered us from the unjust people!
023:028 Pickthal And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!
023:028 Rashad "Once you are settled, together with those who are with you, on the watercraft, you shall say, `Praise GOD for saving us from the evil people.'
023:028 Sarwar When all of you settle in the Ark, say, "Only God Who has saved us from the unjust people deserves all praise".
023:028 Shakir And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:
023:028 Sherali `And when thou art settled in the Ark - thou and those that are with thee - say, `All praise belongs to ALLAH who has saved us from the unjust people.'
023:028 Yusufali And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."

023:029
023:029 Khan And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
023:029 Maulana And say: My Lord, cause me to land a blessed landing and Thou art the Best of those who bring to land.
023:029 Pickthal And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.
023:029 Rashad "And say, `My Lord, let me disembark onto a blessed location; You are the best deliverer.' "
023:029 Sarwar Say, "Lord, grant us a blessed landing from the Ark; You are the One who provides the safest landing".
023:029 Shakir And say: O my Lord! cause me to disembark a blessed alighting, and Thou art the best to cause to alight.
023:029 Sherali And when thou dost disembark from the Ark say, My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring people to land.'
023:029 Yusufali And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark."
023:030
023:030 Khan Verily, in this [what We did as regards drowning of the people of Nuh (Noah)], there are indeed Ayat (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.
023:030 Maulana Surely there are signs in this, and surely We are ever trying (men).
023:030 Pickthal Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.
023:030 Rashad These should provide sufficient proofs for you. We will certainly put you to the test.
023:030 Sarwar In this story there is enough evidence (of the Truth); thus do We try (mankind)
023:030 Shakir Most surely there are signs in this, and most surely We are ever trying (men).
023:030 Sherali Verily in this there are Signs. Surely, WE do try people.
023:030 Yusufali Verily in this there are Signs (for men to understand); (thus) do We try (men).
023:031
023:031 Khan Then, after them, We created another generation.
023:031 Maulana Then We raised after them another generation.
023:031 Pickthal Then, after them, We brought forth another generation;
023:031 Rashad Subsequently, we established another generation after them.
023:031 Sarwar We brought another generation into existence after the people of Noah.
023:031 Shakir Then We raised up after them another generation.
023:031 Sherali Then WE raised after them another generation.
023:031 Yusufali Then We raised after them another generation.
023:032
023:032 Khan And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other Ilah (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"
023:032 Maulana So We sent among them a messenger from among them, saying: Serve Allah -- you have no God other than Him. Will you not guard against evil?
023:032 Pickthal And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other Allah save Him. Will ye not ward off (evil)?
023:032 Rashad We sent to them a messenger from among them, saying, "You shall worship GOD. You have no other god beside Him. Would you not be righteous?"
023:032 Sarwar We sent to them a Messenger from among their own people who told them, "Worship God; He is your only Lord. Will you then not have fear of Him?"
023:032 Shakir So We sent among them a messenger from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?
023:032 Sherali And WE sent among them a Messenger from among themselves with the Message, `Serve ALLAH, you have no god other than HIM. Will you not then make HIM your shield against all calamities?
023:032 Yusufali And We sent to them a messenger from among themselves, (saying), "Worship Allah! ye have no other god but Him. Will ye not fear (Him)?"
023:033
023:033 Section 3: Prophets after Noah
023:033 Khan And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.
023:033 Maulana And the chiefs of His people who disbelieved and called the meeting of the Hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is only a mortal like you, eating of that whereof you eat and drinking of what you drink.
023:033 Pickthal And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.
023:033 Rashad The leaders among his people who disbelieved and rejected the idea of the Hereafter - although we provided for them generously in this life - said, "This is no more than a human being like you. He eats from what you eat, and drinks as you drink.
023:033 Sarwar A group of his people who disbelieved him and had called the Day of Judgment a lie and whom We had made prosperous in this life, said, "He is a mere mortal like you. He eats and drinks as you do.
023:033 Shakir And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.
023:033 Sherali And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter with their Lord and whom WE had afforded ease and comfort in this life, said, `This is but a mortal like yourselves. He eats of that which you eat, and drinks of that which you drink;
023:033 Yusufali And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.
023:034
023:034 Khan "If you were to obey a human being like yourselves, then verily! You indeed would be losers.
023:034 Maulana And if you obey a mortal like yourselves, then surely you are losers.
023:034 Pickthal If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.
023:034 Rashad "If you obey a human being like you, then you are really losers.
023:034 Sarwar If you follow a mortal like yourselves you will certainly be lost.
023:034 Shakir And if you obey a mortal like yourselves, then most surely you will be losers:
023:034 Sherali `And if you obey a mortal like yourselves, you will then be surely losers;
023:034 Yusufali "If ye obey a man like yourselves, behold, it is certain ye will be lost.

023:035
023:035 Khan "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?
023:035 Maulana Does he promise you that, when you are dead and become dust and bones, you will then be brought forth?
023:035 Pickthal Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?
023:035 Rashad "Does he promise you that, after you die and turn into dust and bones, you will come out again?
023:035 Sarwar Does he promise you that after you die and become dust and bones you will be brought back to life again?.
023:035 Shakir What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?
023:035 Sherali `Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?
023:035 Yusufali "Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?
023:036
023:036 Khan "Far, very far is that which you are promised.
023:036 Maulana Far, very far, is that which you are promised:
023:036 Pickthal Begone, begone, with that which ye are promised!
023:036 Rashad "Impossible, impossible indeed is what is promised to you.
023:036 Sarwar Such a promise will never come true.
023:036 Shakir Far, far is that which you are threatened with.
023:036 Sherali `Far, very far from truth is that which you are promised;
023:036 Yusufali "Far, very far is that which ye are promised!
023:037
023:037 Khan "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
023:037 Maulana There is naught but our life in this world: we die and we live and we shall not be raised again:
023:037 Pickthal There is naught but our life of the world; we die and we live, and we shall not be raised (again).
023:037 Rashad "We only live this life - we live and die - and we will never be resurrected.
023:037 Sarwar This is our only life. We live and will die but we will never be brought back to life again.
023:037 Shakir There is naught but our life in this world; we die and we live and we shall not be raised again.
023:037 Sherali `There is no life other than our present life; we die and we live, and we shall not be raised up again;
023:037 Yusufali "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!
023:038
023:038 Khan "He is only a man who has invented a lie against Allah, but we are not going to believe in him."
023:038 Maulana He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.
023:038 Pickthal He is only a man who hath invented a lie about Allah. We are not going to put faith in him.
023:038 Rashad "He is just a man who fabricated lies and attributed them to GOD. We will never believe him."
023:038 Sarwar He is only a man who invents lies against God, so have no faith in him".
023:038 Shakir He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.
023:038 Sherali `He is only a man who has forged a lie against ALLAH; and we are not going to believe in him.'
023:038 Yusufali "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
023:039
023:039 Khan He said: "O my Lord! Help me because they deny me."
023:039 Maulana He said: My Lord, help me against their calling me a liar.
023:039 Pickthal He said: My Lord! Help me because they deny me.
023:039 Rashad He said, "My Lord, grant me victory, for they have disbelieved me."
023:039 Sarwar The Messenger prayed, "Lord, help me; they have called me a liar".
023:039 Shakir He said: O my Lord! help me against their calling me a liar.
023:039 Sherali He said, `My Lord, help me, for they treat me as a liar.'
023:039 Yusufali (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."
023:040
023:040 Khan (Allah) said: "In a little while, they are sure to be regretful."
023:040 Maulana He said: In a little while they will certainly be repenting.
023:040 Pickthal He said: In a little while they surely will become repentant.
023:040 Rashad He said, "Soon they will be sorry."
023:040 Sarwar God replied, "After a very short time they will certainly regret for their deeds."
023:040 Shakir He said: In a little while they will most certainly be repenting.
023:040 Sherali ALLAH said, `In a little while they will, surely, become repentant.'
023:040 Yusufali (Allah) said: "In but a little while, they are sure to be sorry!"
023:041
023:041 Khan So As-Saihah (torment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are Zalimun (polytheists, wrong-doers, disbelievers in the Oneness of Allah, disobedient to His Messengers, etc.).
023:041 Maulana So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people!
023:041 Pickthal So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!
023:041 Rashad The retribution struck them, equitably, and thus, we turned them into ruins. The wicked people perished.
023:041 Sarwar A blast struck them for a just cause, and We made them look like withered leaves. God keeps the unjust people away from His mercy.
023:041 Shakir So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.
023:041 Sherali Then punishment overtook them rightfully, and WE made them as rubbish. Cursed, then, be the people who do wrong !
023:041 Yusufali Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!
023:042
023:042 Khan Then, after them, We created other generations.
023:042 Maulana Then We raised after them other generations.
023:042 Pickthal Then after them We brought forth other generations.
023:042 Rashad Subsequently, we established other generations after them.
023:042 Sarwar After them We brought another generation into existence.
023:042 Shakir Then We raised after them other generations.
023:042 Sherali Then WE raised after them other generations.
023:042 Yusufali Then We raised after them other generations.

023:043
023:043 Khan No nation can anticipate their term, nor can they delay it.
023:043 Maulana No people can hasten on their doom, nor can they postpone (it).
023:043 Pickthal No nation can outstrip its term, nor yet postpone it.
023:043 Rashad No community can advance its predetermined fate, nor delay it.
023:043 Sarwar Every nation has an appointed life span.
023:043 Shakir No people can hasten on their doom nor can they postpone (it).
023:043 Sherali No people can go ahead of their appointed time, nor can they remain behind it.
023:043 Yusufali No people can hasten their term, nor can they delay (it).
023:044
023:044 Khan Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as Ahadith (the true stories for mankind to learn a lesson from them). So away with a people who believe not.
023:044 Maulana Then We sent Our messengers one after another. Whenever its messenger came to a people, they called him a liar, so We made them follow one another and We made them stories. So away with a people who believe not!
023:044 Pickthal Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!
023:044 Rashad Then we sent our messengers in succession. Every time a messenger went to his community, they disbelieved him. Consequently, we annihilated them, one after the other, and made them history. The people who disbelieved have perished.
023:044 Sarwar We sent Our messengers one after the other but whenever a Messenger would come to a nation, its people would call him a liar and We would destroy one nation after the other, thus, only their stories were left behind them. God keeps the unbelievers far away from His Mercy.
023:044 Shakir Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!
023:044 Sherali Then WE sent Our Messengers one after the other. Every time there came to a people their Messenger, they treated him as a liar. So WE made them follow one another to destruction and WE made them mere tales of the past. Cursed, then, be the people who believe not !
023:044 Yusufali Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe!
023:045
023:045 Khan Then We sent Musa (Moses) and his brother Harun (Aaron), with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,
023:045 Maulana Then We sent Moses and his brother Aaron with Our messages and a clear authority
023:045 Pickthal Then We sent Moses and his brother Aaron with Our tokens and a clear warrant
023:045 Rashad Then we sent Moses and his brother Aaron with our revelations and a profound proof.
023:045 Sarwar Then We sent Moses and his brother Aaron with Our miracles and clear authority
023:045 Shakir Then We sent Musa and his brother Haroun, with Our communications and a clear authority,
023:045 Sherali Then WE sent Moses and his brother Aaron with Our Signs and a clear authority,
023:045 Yusufali Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,
023:046
023:046 Khan To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self- exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allah).
023:046 Maulana To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.
023:046 Pickthal Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.
023:046 Rashad To Pharaoh and his elders, but they turned arrogant. They were oppressive people.
023:046 Sarwar to the Pharaoh and his nobles. But they behaved proudly and thought themselves superior people.
023:046 Shakir To Firon and his chiefs, but they behaved haughtily and they were an insolent people.
023:046 Sherali To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.
023:046 Yusufali To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.
023:047
023:047 Khan They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
023:047 Maulana So they said: Shall We believe in two mortals like ourselves while their people serve us?
023:047 Pickthal And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?
023:047 Rashad They said, "Shall we believe for two men whose people are our slaves?"
023:047 Sarwar They said, "Should we believe in two mere mortals who are like ourselves and whose people are our slaves?".
023:047 Shakir And they said: What! shall we believe in two mortals like ourselves while their people serve us?
023:047 Sherali And they said, `Shall we believe in two mortals like ourselves while their people are our slaves?'
023:047 Yusufali They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
023:048
023:048 Khan So they denied them both [Musa (Moses) and Harun (Aaron)] and became of those who were destroyed.
023:048 Maulana So they rejected them and became of those who were destroyed.
023:048 Pickthal So they denied them, and became of those who were destroyed.
023:048 Rashad They rejected the two, and consequently, they were annihilated.
023:048 Sarwar They called them liars and consequently were destroyed.
023:048 Shakir So they rejected them and became of those who were destroyed.
023:048 Sherali So they called them liars, and became a ruined people.
023:048 Yusufali So they accused them of falsehood, and they became of those who were destroyed.
023:049
023:049 Khan And indeed We gave Musa (Moses) the Scripture, that they may be guided.
023:049 Maulana And certainly We gave Moses the Book that they might go aright.
023:049 Pickthal And We verily gave Moses the Scripture, that haply they might go aright.
023:049 Rashad We gave Moses the scripture, that they may be guided.
023:049 Sarwar We gave the Book to Moses so that perhaps they may have guidance.
023:049 Shakir And certainly We gave Musa the Book that they may follow a right direction.
023:049 Sherali And WE gave Moses the Book, that they might be guided.
023:049 Yusufali And We gave Moses the Book, in order that they might receive guidance.

023:050
023:050 Khan And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.
023:050 Maulana And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs.
023:050 Pickthal And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.
023:050 Rashad We made the son of Mary and his mother a sign, and we gave them refuge on a mesa with food and drink.
023:050 Sarwar We made the son of Mary and his mother a miracle and settled them on a high land, quite secure and watered by a spring.
023:050 Shakir And We made the son of Marium and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.
023:050 Sherali And WE made the son of Mary and his mother a Sign, and gave them shelter on an elevated land of green valleys and springs of running water.
023:050 Yusufali And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
023:051
023:051 Section 4: Higher Values of Life
023:051 Khan O (you) Messengers! Eat of the Taiyibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do.
023:051 Maulana O ye messengers, eat of the good things and do good. Surely I am Knower of what you do.
023:051 Pickthal O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.
023:051 Rashad O you messengers, eat from the good provisions, and work righteousness. I am fully aware of everything you do.
023:051 Sarwar I told them, "Messengers, eat from the pure things and act righteously; I know all that you do.
023:051 Shakir O messengers! eat of the good things and do good; surely I know what you do.
023:051 Sherali O ye Messengers, eat of the pure things and do good works. Verily, I am Well-Aware of what you do.
023:051 Yusufali O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.
023:052
023:052 Khan And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.
023:052 Maulana And surely this your community is one community, and I am your Lord, so keep your duty to Me.
023:052 Pickthal And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.
023:052 Rashad Such is your congregation - one congregation - and I am your Lord; you shall reverence Me.
023:052 Sarwar Your religion is one and I am your Lord. Have fear of Me".
023:052 Shakir And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.
023:052 Sherali And know that this community of yours is one community, and I am your Lord. So take ME as your Protector.
023:052 Yusufali And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).
023:053
023:053 Khan But they (men) have broken their religion among them into sects, each group rejoicing in its belief.
023:053 Maulana But they became divided into sects, each party rejoicing in that which was with them.
023:053 Pickthal But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets.
023:053 Rashad But they tore themselves into disputing factions; each party happy with what they have.
023:053 Sarwar The people divided themselves into many sects, each with their own book and each happy with whatever they had.
023:053 Shakir But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.
023:053 Sherali But the people have cut up their affair among themselves, forming themselves into parties, each group rejoicing in what is with them.
023:053 Yusufali But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.
023:054
023:054 Khan So leave them in their error for a time.
023:054 Maulana So leave them in their ignorance till a time.
023:054 Pickthal So leave them in their error till a time.
023:054 Rashad Therefore, just leave them in their confusion, for awhile.
023:054 Sarwar (Muhammad), leave them alone in their dark ignorance for an appointed time.
023:054 Shakir Therefore leave them in their overwhelming ignorance till
023:054 Sherali So leave them in their confusion for a time.
023:054 Yusufali But leave them in their confused ignorance for a time.
023:055
023:055 Khan Do they think that We enlarge them in wealth and children,
023:055 Maulana Think they that by the wealth and children wherewith We aid them,
023:055 Pickthal Think they that in the wealth and sons wherewith We provide them
023:055 Rashad Do they think that, since we provided them with money and children,
023:055 Sarwar Do they think that We are helping them by giving them children and property?.
023:055 Shakir Do they think that by what We aid them with of wealth and children,
023:055 Sherali Do they image that because WE bestow upon them wealth and children,
023:055 Yusufali Do they think that because We have granted them abundance of wealth and sons,
023:056
023:056 Khan We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.
023:056 Maulana We are hastening to them of good things? Nay, they perceive not.
023:056 Pickthal We hasten unto them with good things? Nay, but they perceive not.
023:056 Rashad we must be showering them with blessings? Indeed, they have no idea.
023:056 Sarwar We provide them with the means of competing with each other in virtuous deeds, but they do not realize this.
023:056 Shakir We are hastening to them of good things? Nay, they do not perceive.
023:056 Sherali WE hasten to do them good? Nay, but they understand not.
023:056 Yusufali We would hasten them on in every good? Nay, they do not understand.

023:057
023:057 Khan Verily! Those who live in awe for fear of their Lord;
023:057 Maulana Surely they who live in awe for fear of their Lord,
023:057 Pickthal Lo! those who go in awe for fear of their Lord.
023:057 Rashad Surely, those who are reverently conscious of their Lord,
023:057 Sarwar Only those who are, out of fear of Him, humble before their Lord,
023:057 Shakir Surely they who from fear of their Lord are cautious,
023:057 Sherali Verily, those who tremble with fear of their Lord,
023:057 Yusufali Verily those who live in awe for fear of their Lord;
023:058
023:058 Khan And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,
023:058 Maulana And those who believe in the messages of their Lord,
023:058 Pickthal And those who believe in the revelations of their Lord,
023:058 Rashad And who believe in the revelations of their Lord,
023:058 Sarwar who believe in the revelations of their Lord,
023:058 Shakir And those who believe in the communications of their Lord,
023:058 Sherali And those who believe in the Signs of their Lord,
023:058 Yusufali Those who believe in the Signs of their Lord;
023:059
023:059 Khan And those who join not anyone (in worship) as partners with their Lord;
023:059 Maulana And those who associate naught with their Lord,
023:059 Pickthal And those who ascribe not partners unto their Lord,
023:059 Rashad And who never set up any idols beside their Lord,
023:059 Sarwar who consider nothing equal to their Lord,
023:059 Shakir And those who do not associate (aught) with their Lord,
023:059 Sherali And those who ascribe not partners to their Lord,
023:059 Yusufali Those who join not (in worship) partners with their Lord;
023:060
023:060 Khan And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).
023:060 Maulana And those who give what they give while their hearts are full of fear that to their Lord thy must return --
023:060 Pickthal And those who give that which they give with hearts afraid because they are about to return unto their Lord,
023:060 Rashad As they give their charities, their hearts are fully reverent. For they recognize that they will be summoned before their Lord,
023:060 Sarwar who spend their property for the cause of God, and whose hearts are afraid of their return
023:060 Shakir And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,
023:060 Sherali And those who give what they give while their hearts are full of fear that to their Lord they will return -
023:060 Yusufali And those who dispense their charity with their hearts full of fear, because they will return to their Lord;-
023:061
023:061 Khan It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on].
023:061 Maulana These hasten to good things and they are foremost in attaining them.
023:061 Pickthal These race for the good things, and they shall win them in the race.
023:061 Rashad They are eager to do righteous works; they compete in doing them.
023:061 Sarwar to God, these are the ones who really compete with each other in virtuous deeds and are the foremost ones in the task.
023:061 Shakir These hasten to good things and they are foremost in (attaining) them.
023:061 Sherali These it is who hasten to do good works, and they are foremost in doing them.
023:061 Yusufali It is these who hasten in every good work, and these who are foremost in them.
023:062
023:062 Khan And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
023:062 Maulana And We lay not on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they are not wronged.
023:062 Pickthal And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.
023:062 Rashad We never burden any soul beyond its means, and we keep a record that utters the truth. No one will suffer injustice.
023:062 Sarwar We do not impose on any soul what is beyond its capacity. We have the Book which speaks the truth and no injustice will be done to it.
023:062 Shakir And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.
023:062 Sherali And WE burden not any soul beyond its capacity, and with US is a Book that speaks the truth, and they will not be wronged.
023:062 Yusufali On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
023:063
023:063 Khan Nay, but their hearts are covered (blind) from understanding this (the Qur'an), and they have other (evil) deeds, besides, which they are doing.
023:063 Maulana Nay, their hearts are in ignorance about it, and they have besides this other deeds which they do.
023:063 Pickthal Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;
023:063 Rashad Because their minds are oblivious to this, they commit works that do not conform with this; their works are evil.
023:063 Sarwar In fact, the hearts of the unbelievers are in the dark because of their ignorance of real virtue; they act against it.
023:063 Shakir Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.
023:063 Sherali But their hearts are utterly heedless of this Book, and besides that, they have other evil deeds which they do;
023:063 Yusufali But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,-
023:064
023:064 Khan Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice.
023:064 Maulana Until, when We seize those who lead easy lives among them with chastisement, lo! they cry for succour.
023:064 Pickthal Till when We grasp their luxurious ones with the punishment, behold! they supplicate.
023:064 Rashad Then, when we requite their leaders with retribution, they complain.
023:064 Sarwar But when We will strike with torment those (unbelievers) who are rich, they will start to cry for help.
023:064 Shakir Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.
023:064 Sherali Until, when WE seize with punishment those of them who indulge in luxury, behold, they cry for help;
023:064 Yusufali Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

023:065
023:065 Khan Invoke not loudly this day! Certainly, you shall not be helped by Us.
023:065 Maulana Cry not for succour this day. Surely you will not be helped by Us.
023:065 Pickthal Supplicate not this day! Assuredly ye will not be helped by Us.
023:065 Rashad Do not complain now; you have given up all help from us.
023:065 Sarwar We shall tell them, "Do not cry for help on this day; you will receive none from Us".
023:065 Shakir Cry not for succor this day; surely you shall not be given help from Us.
023:065 Sherali Whereupon WE say, `Cry not for help this day, surely, you shall not be helped by US,
023:065 Yusufali (It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Us.
023:066
023:066 Khan Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).
023:066 Maulana My messages were indeed recited to you, but you used to turn back on your heels
023:066 Pickthal My revelations were recited unto you, but ye used to turn back on your heels,
023:066 Rashad My proofs have been presented to you, but you turned back on your heels.
023:066 Sarwar Our revelations had certainly been recited to you, but you turned your backs to them
023:066 Shakir My communications were indeed recited to you, but you used to turn back on your heels,
023:066 Sherali `Verily, MY Signs were recited unto you, but you used to turn back on your heels,
023:066 Yusufali "My Signs used to be rehearsed to you, but ye used to turn back on your heels-
023:067
023:067 Khan In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Qur'an) by night.
023:067 Maulana Haughtily, passing nights in talking nonsense about it.
023:067 Pickthal In scorn thereof. Nightly did ye rave together.
023:067 Rashad You were too arrogant to accept them, and you defiantly disregarded them.
023:067 Sarwar and arrogantly mocked and reviled them.
023:067 Shakir In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.
023:067 Sherali `In arrogance, talking nonsense by night about the Qur'an.'
023:067 Yusufali "In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."
023:068
023:068 Khan Have they not pondered over the Word (of Allah, i.e. what is sent down to the Prophet SAW), or has there come to them what had not come to their fathers of old?
023:068 Maulana Do they not then ponder the Word? Or has there come to them that which did not come to their fathers of old?
023:068 Pickthal Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?
023:068 Rashad Why do they not reflect upon this scripture? Do they not realize that they have received something never attained by their ancestors?
023:068 Sarwar Was it that you did not give any thought to it (the Quran)? Was it different from what was revealed to your fathers?.
023:068 Shakir Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?
023:068 Sherali Have they not, then, pondered over the divine Word, or has there come to them that which did not come to their fathers of old?
023:068 Yusufali Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?
023:069
023:069 Khan Or is it that they did not recognize their Messenger (Muhammad SAW) so they deny him?
023:069 Maulana Or do they not recognize their Messenger, that they deny him?
023:069 Pickthal Or know they not their messenger, and so reject him?
023:069 Rashad Have they failed to recognize their messenger? Is this why they are disregarding him?
023:069 Sarwar Or did you not recognize your Messenger and, thus, denied him (Muhammad)
023:069 Shakir Or is it that they have not recognized their Messenger, so that they deny him?
023:069 Sherali Or, do they not recognize their Messenger, that they deny him?
023:069 Yusufali Or do they not recognise their Messenger, that they deny him?
023:070
023:070 Khan Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "(A) Tauhid: Worshipping Allah Alone in all aspects (B) The Qur'an (C) The religion of Islam,"] but most of them (the disbelievers) are averse to the truth.
023:070 Maulana Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth.
023:070 Pickthal Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.
023:070 Rashad Have they decided that he is crazy? Indeed, he has brought the truth to them, but most of them hate the truth.
023:070 Sarwar or you said that he is possessed by satan? In fact, he has brought you the truth, but most of you dislike it.
023:070 Shakir Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.
023:070 Sherali Or, do they say, `There is madness in him?' Nay, he has brought them the truth, and most of them hate the truth.
023:070 Yusufali Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.
023:071
023:071 Khan And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.
023:071 Maulana And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish. Nay, We have brought them their reminder, but they turn away from their reminder.
023:071 Pickthal And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.
023:071 Rashad Indeed, if the truth conformed to their wishes, there would be chaos in the heavens and the earth; everything in them would be corrupted. We have given them their proof, but they are disregarding their proof.
023:071 Sarwar Had the truth followed their desires, the heavens and the earth and all that is in them would have been destroyed. We sent them the Quran but they ignored it.
023:071 Shakir And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.
023:071 Sherali And if the truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted. Nay, WE have brought them their admonition, but from their own admonition they now turn aside.
023:071 Yusufali If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.

023:072
023:072 Khan Or is it that you (O Muhammad SAW) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.
023:072 Maulana Or dost thou ask them a recompense? But the recompense of thy Lord is best, and He is the Best of providers.
023:072 Pickthal Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.
023:072 Rashad Are you asking them for a wage? Your Lord's wage is far better. He is the best Provider.
023:072 Sarwar (Do they disbelieve because) you asked them for payment? The reward that you will receive from your Lord is the best. He is the best Provider.
023:072 Shakir Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.
023:072 Sherali Or, dost thou ask of them any reward? But the reward of thy Lord is Best; and HE is the Best of providers.
023:072 Yusufali Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
023:073
023:073 Khan And certainly, you (O Muhammad SAW) call them to a Straight Path (true religion Islamic Monotheism).
023:073 Maulana And surely thou callest them to a right way.
023:073 Pickthal And lo! thou summonest them indeed unto a straight path.
023:073 Rashad Most assuredly, you are inviting them to a straight path.
023:073 Sarwar (Muhammad), you certainly have called them to the right path,
023:073 Shakir And most surely you invite them to a right way.
023:073 Sherali And, most surely, thou invitest them to a right path.
023:073 Yusufali But verily thou callest them to the Straight Way;
023:074
023:074 Khan And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism).
023:074 Maulana And surely those who believe not in the Hereafter are deviating from the way.
023:074 Pickthal And lo! those who believe not in the Hereafter are indeed astray from the path.
023:074 Rashad Those who disbelieve in the Hereafter will surely deviate from the right path.
023:074 Sarwar but those who disbelieve the life hereafter deviate from the right path.
023:074 Shakir And most surely those who do not believe in the hereafter are deviating from the way.
023:074 Sherali And those who believe not in the Hereafter, are indeed deviating from that path.
023:074 Yusufali And verily those who believe not in the Hereafter are deviating from that Way.
023:075
023:075 Khan And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.
023:075 Maulana And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.
023:075 Pickthal Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.
023:075 Rashad Even when we showered them with mercy, and relieved their problems, they plunged deeper into transgression, and continued to blunder.
023:075 Sarwar Even if We were to grant them mercy and rescue them from hardship, they would still blindly persist in their rebellion.
023:075 Shakir And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.
023:075 Sherali And if WE had mercy on them and relieved them of their affliction, they would persist in their transgression, wandering blindly.
023:075 Yusufali If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
023:076
023:076 Khan And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah) with submission to Him.
023:076 Maulana And already We seized them with chastisement, but they were not submissive to their Lord, nor did they humble themselves.
023:076 Pickthal Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,
023:076 Rashad Even when we afflicted them with retribution, they never turned to their Lord imploring.
023:076 Sarwar We struck them with torment, but they did not submit themselves to their Lord, nor did they make themselves humble
023:076 Shakir And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.
023:076 Sherali WE had already seized them with punishment, but they humbled not themselves before their Lord, nor they would supplicate in lowliness;
023:076 Yusufali We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!-
023:077
023:077 Khan Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.
023:077 Maulana Until, when We open for them a door of severe chastisement, lo! they are in despair at it.
023:077 Pickthal Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.
023:077 Rashad Subsequently, when we requited them with the severe retribution they had incurred, they were shocked.
023:077 Sarwar until We opened the gate of greater torment (death) and they suddenly found themselves in despair.
023:077 Shakir Until when We open upon them a door of severe chastisement, lo! they are in despair at it.
023:077 Sherali Until, when WE open on them a door of severe punishment, lo ! they are in despair thereat.
023:077 Yusufali Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!
023:078
023:078 Section 5: Polytheism is self-condemned
023:078 Khan It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.
023:078 Maulana And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks!
023:078 Pickthal He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!
023:078 Rashad He is the One who granted you the hearing, the eyesight, and the brains. Rarely are you appreciative.
023:078 Sarwar It is God who has created ears, eyes, and hearts for you. Little are the thanks that you give.
023:078 Shakir And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.
023:078 Sherali And HE it is Who has created for you ears and eyes and hearts, but little thanks do you give.
023:078 Yusufali It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!

023:079
023:079 Khan And it is He Who has created you on the earth, and to Him you shall be gathered back.
023:079 Maulana And He it is Who multiplied you in the earth, and to Him you will be gathered.
023:079 Pickthal And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.
023:079 Rashad He is the One who established you on earth, and before Him you will be summoned.
023:079 Sarwar It is God who has settled you on the earth and before Him you will all be assembled.
023:079 Shakir And He it is Who multiplied you in the earth, and to Him you shall be gathered.
023:079 Sherali And HE it is Who has multiplied you in the earth, and unto HIM you shall be gathered.
023:079 Yusufali And He has multiplied you through the earth, and to Him shall ye be gathered back.
023:080
023:080 Khan And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
023:080 Maulana And He it is Who gives life and causes death, and His is the alternation of the night and the day. Do you not then understand?
023:080 Pickthal And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?
023:080 Rashad He is the One who controls life and death, and He is the One who alternates the night and day. Do you not understand?
023:080 Sarwar It is He who gives life and causes death and it is He who alternates night and day. Will you not then understand?
023:080 Shakir And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?
023:080 Sherali And HE it is Who give life and causes death, and in HIS control is the alternation of night and day. Will you not then understand?
023:080 Yusufali It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?
023:081
023:081 Khan Nay, but they say the like of what the men of old said.
023:081 Maulana Nay, they say the like of what the ancients said.
023:081 Pickthal Nay, but they say the like of that which said the men of old;
023:081 Rashad They said what their ancestors said.
023:081 Sarwar They say exactly the same thing as the people who lived before.
023:081 Shakir Nay, they say the like of what the ancients said:
023:081 Sherali But they say things similar to what the former people said.
023:081 Yusufali On the contrary they say things similar to what the ancients said.
023:082
023:082 Khan They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?
023:082 Maulana They say: When we die and become dust and bones, shall we then be raised up?
023:082 Pickthal They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?
023:082 Rashad They said, "After we die and become dust and bones, we get resurrected?
023:082 Sarwar They say, "When we die and become dust and bones, shall we then be raised up again?.
023:082 Shakir They say: What! When we are dead and become dust and bones, shall we then be raised?
023:082 Sherali They say, `What ! when we are dead and have become mere dust and bones, shall we, indeed, be raised up again?
023:082 Yusufali They say: "What! when we die and become dust and bones, could we really be raised up again?
023:083
023:083 Khan "Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"
023:083 Maulana We are indeed promised this, and (so were) our fathers before. This is naught but stories of those of old!
023:083 Pickthal We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.
023:083 Rashad "Such promises were given to us and to our parents in the past. These are no more than tales from the past."
023:083 Sarwar Our fathers and we have been given such promises before. These are no more than ancient legends."
023:083 Shakir Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.
023:083 Sherali `This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'
023:083 Yusufali "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"
023:084
023:084 Khan Say: "Whose is the earth and whosoever is therein? If you know!"
023:084 Maulana Say: Whose is the earth, and whoever is therein, if you know?
023:084 Pickthal Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?
023:084 Rashad Say, "To whom belongs the earth and everyone on it, if you know?"
023:084 Sarwar (Muhammad), say to them, "Tell me, if you know, to whom does the earth and its contents belong?".
023:084 Shakir Say: Whose is the earth, and whoever is therein, if you know?
023:084 Sherali Say, `To whom belongs the earth and whosoever is therein, if you know?'
023:084 Yusufali Say: "To whom belong the earth and all beings therein? (say) if ye know!"
023:085
023:085 Khan They will say: "It is Allah's!" Say: "Will you not then remember?"
023:085 Maulana They will say: Allah's. Say: Will you not then mind?
023:085 Pickthal They will say: Unto Allah. Say: Will ye not then remember?
023:085 Rashad They will say, "To GOD." Say, "Why then do you not take heed?"
023:085 Sarwar They will quickly reply, "It belongs to God." Say, "Will you not, then, take heed?".
023:085 Shakir They will say: Allah's. Say: Will you not then mind?
023:085 Sherali `To ALLAH,' they will say. Say, `Will you not then be admonished?'
023:085 Yusufali They will say, "To Allah!" say: "Yet will ye not receive admonition?"
023:086
023:086 Khan Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
023:086 Maulana Say: Who is the Lord of the seven heavens and the Lord of the mighty Throne of power?
023:086 Pickthal Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?
023:086 Rashad Say, "Who is the Lord of the seven universes; the Lord of the great dominion?"
023:086 Sarwar Ask them, "Who is the Lord of the seven heavens and the Great Throne?".
023:086 Shakir Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?
023:086 Sherali Say, `Who is the Lord of the seven Heavens, and the Lord of the Great Throne?'
023:086 Yusufali Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"

023:087
023:087 Khan They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."
023:087 Maulana They will say: (This is) Allah’s. Say: Will you not then guard against evil?
023:087 Pickthal They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?
023:087 Rashad They will say, "GOD." Say, "Why then do you not turn righteous?"
023:087 Sarwar They will quickly say, "It is God." Say, "Will you not then have fear of Him?".
023:087 Shakir They will say: (This is) Allah's. Say: Will you not then guard (against evil)?
023:087 Sherali They will say, `They are ALLAH's.' Say, `Will you not then take HIM as your Protector?'
023:087 Yusufali They will say, "(They belong) to Allah." Say: "Will ye not then be filled with awe?”
023:088
023:088 Khan Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know."
023:088 Maulana Say: Who is it in Whose hand is the kingdom of all things and He protects, and none is protected against Him, if you know?
023:088 Pickthal Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?
023:088 Rashad Say, "In whose hand is all sovereignty over all things, and He is the only one who can provide help, but needs no help, if you know?"
023:088 Sarwar Ask them, "If you have any knowledge, in whose hands is the ownership of all things? Who is the one who gives protection and yet He Himself is never protected?".
023:088 Shakir Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?
023:088 Sherali Say, `In whose hand is the dominion of all things and who protects, but against Whom there is no protection, if you know?'
023:088 Yusufali Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know.”
023:089
023:089 Khan They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"
023:089 Maulana They will say: (This is) Allah’s. Say: Whence are you then deceived?
023:089 Pickthal They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?
023:089 Rashad They will say, "GOD." Say, "Where did you go wrong?"
023:089 Sarwar They will reply spontaneously, "It is God." Ask them, "Why has falsehood bewitched you?"
023:089 Shakir They will say: (This is) Allah's. Say: From whence are you then deceived?
023:089 Sherali They will say, `All this belongs to ALLAH.' Say, `How then are you being deluded?'
023:089 Yusufali They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?”
023:090
023:090 Khan Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.
023:090 Maulana Nay, We have brought them the Truth and surely they are liars.
023:090 Pickthal Nay, but We have brought them the Truth, and lo! they are liars.
023:090 Rashad We have given them the truth, while they are liars.
023:090 Sarwar We have sent them the truth and they, certainly, are liars.
023:090 Shakir Nay! We have brought to them the truth, and most surely they are liars.
023:090 Sherali Yea, WE have brought them the truth, and they are certainly liars.
023:090 Yusufali We have sent them the Truth: but they indeed practise falsehood!
023:091
023:091 Khan No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!
023:091 Maulana Allah has not taken to Himself a son, nor is there with Him any (other) god -- in that case would each god have taken away what he created, and some of them would have overpowered others. Glory be to Allah above they describe --
023:091 Pickthal Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.
023:091 Rashad GOD has never begotten a son. Nor was there ever any other god beside Him. Otherwise, each god would have declared independence with his creations, and they would have competed with each other for dominance. GOD be glorified; far above their claims.
023:091 Sarwar God has never given birth to a son and there is no other god besides Him. If there were, each god would have taken away his creatures and claimed superiority over the others. God is too exalted to be as they believe Him to be.
023:091 Shakir Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!
023:091 Sherali ALLAH has not taken unto Himself any son, nor is there any other god along with HIM; in that case each god would have taken away what he had created, and some of them would, surely, have sought domination over others. Glorified be ALLAH far above that which they allege;
023:091 Yusufali No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!
023:092
023:092 Khan All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!
023:092 Maulana The Knower of the unseen and the seen; so may He be exalted above what they associated (with Him)!
023:092 Pickthal Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!
023:092 Rashad The Knower of all secrets and declarations; be He exalted, far above having a partner.
023:092 Sarwar He has the knowledge of all seen and unseen things. He is too exalted to be considered equal to anything else.
023:092 Shakir The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).
023:092 Sherali Knower alike of the unseen and of the seen. Exalted is HE above all that which they associate with HIM !
023:092 Yusufali He knows what is hidden and what is open: too high is He for the partners they attribute to Him!

023:093
023:093 Section 6: Regrets of the Wicked
023:093 Khan Say (O Muhammad SAW): " My Lord! If You would show me that with which they are threatened (torment),
023:093 Maulana Say: My Lord, if Thou show me that which they are promised --
023:093 Pickthal Say: My Lord! If Thou shouldst show me that which they are promised.
023:093 Rashad Say, "My Lord, whether You show me (the retribution) they have incurred
023:093 Sarwar Say, "Lord, if you will afflict them with punishment,
023:093 Shakir Say: O my Lord! if Thou shouldst make me see what they are threatened with:
023:093 Sherali Say, `My Lord, if Thou wilt show me that which they are promised;
023:093 Yusufali Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against,-
023:094
023:094 Khan "My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the Zalimun (polytheists and wrong-doing)."
023:094 Maulana My Lord, then place me not with the unjust people.
023:094 Pickthal My Lord! then set me not among the wrongdoing folk.
023:094 Rashad "My Lord, let me not be one of the transgressing people."
023:094 Sarwar exclude me from the unjust people".
023:094 Shakir My Lord! then place me not with the unjust.
023:094 Sherali `My Lord, then place me not with the wrongdoing people.'
023:094 Yusufali "Then, O my Lord! put me not amongst the people who do wrong!”
023:095
023:095 Khan And indeed We are Able to show you (O Muhammad SAW) that with which We have threatened them.
023:095 Maulana And surely We are well Able to show thee what We promise them.
023:095 Pickthal And verily We are Able to show thee that which We have promised them.
023:095 Rashad To show you (the retribution) we have reserved for them is something we can easily do.
023:095 Sarwar We have the Power to strike them with torment before your very eyes.
023:095 Shakir And most surely We are well able to make you see what We threaten them with.
023:095 Sherali And certainly WE have the power to show thee that which WE have promised them.
023:095 Yusufali And We are certainly able to show thee (in fulfilment) that against which they are warned.
023:096
023:096 Khan Repel evil with that which is better. We are Best-Acquainted with the things they utter.
023:096 Maulana Repel evil with that which is best. We know best what they describe.
023:096 Pickthal Repel evil with that which is better. We are Best Aware of that which they allege.
023:096 Rashad Therefore, counter their evil works with goodness; we are fully aware of their claims.
023:096 Sarwar Respond to the injustice (done to you) with the better deed. We know best what they attribute to God.
023:096 Shakir Repel evil by what is best; We know best what they describe.
023:096 Sherali Repel evil with that which is best. WE know very well what they allege.
023:096 Yusufali Repel evil with that which is best: We are well acquainted with the things they say.
023:097
023:097 Khan And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils).
023:097 Maulana And say: My Lord, I seek refuge in Thee from the evil suggestions of the devils,
023:097 Pickthal And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,
023:097 Rashad Say, "My Lord, I seek refuge in You from the whispers of the devils.
023:097 Sarwar Say, "Lord, I seek your protection against the strong temptations of the devils.
023:097 Shakir And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;
023:097 Sherali And say, `My Lord, I seek refuge in Thee from the incitements of the evil ones;
023:097 Yusufali And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.
023:098
023:098 Khan "And I seek refuge with You, My Lord! lest they may attend (or come near) me."
023:098 Maulana And I seek refuge in Thee, my Lord, lest they come to me.
023:098 Pickthal And I seek refuge in Thee, my Lord, lest they be present with me,
023:098 Rashad "And I seek refuge in You, my Lord, lest they come near me."
023:098 Sarwar I seek your protection should they approach me."
023:098 Shakir And I seek refuge in Thee! O my Lord! from their presence.
023:098 Sherali `And I seek refuge in Thee, my Lord, lest they should come near me.'
023:098 Yusufali "And I seek refuge with Thee O my Lord! lest they should come near me.”
023:099
023:099 Khan Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back,
023:099 Maulana Until when death overtakes one of them, he says: My Lord, send me back,
023:099 Pickthal Until, when death cometh unto one of them, he saith: My Lord! Send me back,
023:099 Rashad When death comes to one of them, he says, "My Lord, send me back.
023:099 Sarwar When death approaches one of the unbelievers, he says, "Lord, send me back again
023:099 Shakir Until when death overtakes one of them, he says: Send me back, my Lord, send me back;
023:099 Sherali Until, when death comes to one of them, he says entreating repeatedly, `My Lord send me back,
023:099 Yusufali (In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),-

023:100
023:100 Khan "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.
023:100 Maulana That I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier, until the day they are raised.
023:100 Pickthal That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.
023:100 Rashad "I will then work righteousness in everything I left." Not true. This is a false claim that he makes. A barrier will separate his soul from this world until resurrection.
023:100 Sarwar so that perhaps I shall act righteously for the rest of my life." Although he will say so but his wish will never come true. After death they will be behind a barrier until the day of their resurrection.
023:100 Shakir Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.
023:100 Sherali That I may do righteous deeds in the life that I have left behind.' That cannot be ! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.
023:100 Yusufali "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.
023:101
023:101 Khan Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
023:101 Maulana So when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another.
023:101 Pickthal And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.
023:101 Rashad When the horn is blown, no relations among them will exist on that day, nor will they care about one another.
023:101 Sarwar There will be no kindred relations nor any opportunity to ask about others or seek their assistance after the trumpet has sounded.
023:101 Shakir So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.
023:101 Sherali And when the trumpet is blown, there will be no ties of relationship any more between them on that day, nor will they ask after one another.
023:101 Yusufali Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!
023:102
023:102 Khan Then, those whose scales (of good deeds) are heavy, - these, they are the successful.
023:102 Maulana Then those whose good deeds are heavy, those are the successful.
023:102 Pickthal Then those whose scales are heavy, they are the successful.
023:102 Rashad As for those whose weights are heavy, they will be the winners.
023:102 Sarwar If the side of ones good deeds weighs heavier on a scale, he will have everlasting happiness,
023:102 Shakir Then as for him whose good deeds are preponderant, these are the successful.
023:102 Sherali Then those whose scales are heavy - these will be prosperous;
023:102 Yusufali Then those whose balance (of good deeds) is heavy,- they will attain salvation:
023:103
023:103 Khan And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide.
023:103 Maulana And those whose good deeds are light, those are they who have lost their souls, abiding in hell.
023:103 Pickthal And those whose scales are light are those who lose their souls, in hell abiding.
023:103 Rashad Those whose weights are light are the ones who lost their souls; they abide in Hell forever.
023:103 Sarwar but if it weighs less, one will be lost forever in hell.
023:103 Shakir And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell
023:103 Sherali But those whose scales are light - these are they who will have ruined their souls; in Hell will they abide.
023:103 Yusufali But those whose balance is light, will be those who have lost their souls, in Hell will they abide.
023:104
023:104 Khan The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).
023:104 Maulana The Fire will scorch their faces, and they therein will be in severe affliction.
023:104 Pickthal The fire burneth their faces, and they are glum therein.
023:104 Rashad Fire will overwhelm their faces, and they last miserably therein.
023:104 Sarwar The fire will scorch their faces and they will be groaning therein in pain.
023:104 Shakir The fire shall scorch their faces, and they therein shall be in severe affliction.
023:104 Sherali The fire will scorch their faces and they will grin with fear therein.
023:104 Yusufali The Fire will burn their faces, and they will therein grin, with their lips displaced.
023:105
023:105 Khan "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?"
023:105 Maulana Were not My messages recited to you, but you used to reject them?
023:105 Pickthal (It will be said): Were not My revelations recited unto you, and then ye used to deny them?
023:105 Rashad Were not My revelations recited to you, and you kept on rejecting them?
023:105 Sarwar (They will be told), "Were Our revelations not recited to you and did you not call them lies?".
023:105 Shakir Were not My communications recited to you? But you used to reject them.
023:105 Sherali It will be said to them, `Were not MY Signs recited unto you, and you treated them as lies?'
023:105 Yusufali "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"
023:106
023:106 Khan They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.
023:106 Maulana They will say: Our Lord, our adversity overcame us, and we were an erring people.
023:106 Pickthal They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.
023:106 Rashad They will say, "Our Lord, our wickedness overwhelmed us, and we were people gone astray.
023:106 Sarwar They will reply, "Lord, our hard-heartedness overcame us and we went astray.
023:106 Shakir They shall say: O our Lord! our adversity overcame us and we were an erring people:
023:106 Sherali They will say, `Our Lord, our ill fortune overwhelmed us, and we were an erring people,
023:106 Yusufali They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!

023:107
023:107 Khan "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zalimun: (polytheists, oppressors, unjust, and wrong-doers, etc.)."
023:107 Maulana Our Lord, take us out of it; then if we return (to evil), we shall be unjust.
023:107 Pickthal Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers.
023:107 Rashad "Our Lord, take us out of this; if we return (to our old behavior), then we are really wicked."
023:107 Sarwar Lord, take us out of this and if we sin again, we shall certainly be unjust".
023:107 Shakir O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.
023:107 Sherali `Our Lord, take us out of this, then if we revert to disobedience, we shall, indeed, be wrongdoers.'
023:107 Yusufali "Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"
023:108
023:108 Khan He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!"
023:108 Maulana He will say: Begone therein, and speak not to Me.
023:108 Pickthal He saith: Begone therein, and speak not unto Me.
023:108 Rashad He will say, "Abide therein, humiliated, and do not speak to Me.
023:108 Sarwar He will say, "Be quiet and say nothing."
023:108 Shakir He shall say: Go away into it and speak nat to Me;
023:108 Sherali ALLAH will say, `Away with you, despised therein, and speak not unto ME;
023:108 Yusufali He will say: "Be ye driven into it (with ignominy)! And speak ye not to Me!
023:109
023:109 Khan Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
023:109 Maulana Surely there was a party of My servants who said: Our Lord, we believe, so forgive us and have mercy on us, and Thou are the Best of those who show mercy.
023:109 Pickthal Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art Best of all who show mercy;
023:109 Rashad "A group of My servants used to say, `Our Lord, we have believed, so forgive us and shower us with mercy. Of all the merciful ones, You are the Most Merciful.'
023:109 Sarwar There was a group of my servants among you who always prayed: Lord, forgive us and grant us mercy; You are the best of those who show mercy.
023:109 Shakir Surely there was a party of My servants who said: O OUI . Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.
023:109 Sherali `There was a party of MY servants who said, `Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for thou art the Best of those who show mercy;
023:109 Yusufali "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"
023:110
023:110 Khan But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!
023:110 Maulana But you ridiculed them, until they made you forget remembrance of Me, and you used to laugh at them.
023:110 Pickthal But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.
023:110 Rashad "But you mocked and ridiculed them, to the extent that you forgot Me. You used to laugh at them.
023:110 Sarwar "You mocked and laughed at them until you forgot all about Me.
023:110 Shakir But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.
023:110 Sherali `But you ridiculed them so much so that ridicule of them caused you to forget MY remembrance while you continued to laugh at them;
023:110 Yusufali "But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!
023:111
023:111 Khan Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.
023:111 Maulana Surely I have rewarded them this day because they were patient, that they are the achievers.
023:111 Pickthal Lo! I have rewarded them this day forasmuch as they were steadfast in that they, even they, are the triumphant.
023:111 Rashad "I have rewarded them today, in return for their steadfastness, by making them the winners."
023:111 Sarwar On this day I have given them their reward for their exercising patience and it is they who have triumphed."
023:111 Shakir Surely I have rewarded them this day because they were patient, that they are the achievers.
023:111 Sherali `I have rewarded them this day for their patient endurance; they are, indeed, the ones who have achieved bliss.'
023:111 Yusufali "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."
023:112
023:112 Khan He (Allah) will say: "What number of years did you stay on earth?"
023:112 Maulana He will say: How many years did you tarry in the earth?
023:112 Pickthal He will say: How long tarried ye in the earth, counting by years?
023:112 Rashad He said, "How long have you lasted on earth? How many years?"
023:112 Sarwar God will ask them, "How many years did you live in your graves?".
023:112 Shakir He will say: How many years did you tarry in the earth?
023:112 Sherali ALLAH will then say, `What number of years did you tarry in the earth?'
023:112 Yusufali He will say: "What number of years did ye stay on earth?"
023:113
023:113 Khan They will say: "We stayed a day or part of a day. Ask of those who keep account."
023:113 Maulana They will say: We tarried a day or part of a day, but ask those who keep account.
023:113 Pickthal They will say: We tarried by a day or part of a day. Ask of those who keep count!
023:113 Rashad They said, "We lasted a day or part of a day. Ask those who counted."
023:113 Sarwar They will reply. "We remained for about a day or part of it, but ask those who have kept count".
023:113 Shakir They will say: We tarried a day or part of a day, but ask those who keep account.
023:113 Sherali They will say, `We tarried for a day or part of a day, but ask those who keep count.'
023:113 Yusufali They will say: "We stayed a day or part of a day: but ask those who keep account."

023:114
023:114 Khan He (Allah) will say: "You stayed not but a little, if you had only known!
023:114 Maulana He will say: You tarried but a little -- if you only knew!
023:114 Pickthal He will say: Ye tarried but a little if ye only knew.
023:114 Rashad He said, "In fact, you stayed but a brief interim, if you only knew.
023:114 Sarwar God will say, "You have indeed remained there for a short time. Would that you knew it during your life time.
023:114 Shakir He will say: You did tarry but a little-- had you but known (it):
023:114 Sherali HE will say, `You tarried but a little, if only you knew !'
023:114 Yusufali He will say: "Ye stayed not but a little,- if ye had only known!
023:115
023:115 Khan "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
023:115 Maulana Do you then think that We have created you in vain, and that you will not be returned to us?
023:115 Pickthal Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?
023:115 Rashad "Did you think that we created you in vain; that you were not to be returned to us?"
023:115 Sarwar Did you think that We had created you for a playful purpose and that you were not to return to Us?"
023:115 Shakir What! did you then think that We had created you in vain and that you shall not be returned to Us?
023:115 Sherali What ! Did you then think that WE had created you without purpose, and that you would not be brought back to US?
023:115 Yusufali "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"
023:116
023:116 Khan So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
023:116 Maulana So exalted be Allah, the True King! No God is there but He, the Lord of the Throne of Grace.
023:116 Pickthal Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace.
023:116 Rashad Most exalted is GOD, the true Sovereign. There is no other god beside Him; the Most Honorable Lord, possessor of all authority.
023:116 Sarwar God is the most exalted King and the Supreme Truth. He is the only God and the Lord of the Gracious Throne.
023:116 Shakir So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.
023:116 Sherali Exalted be ALLAH, the True King. There is no god but HE, the Lord of the Glorious Throne.
023:116 Yusufali Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!
023:117
023:117 Khan And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful.
023:117 Maulana And whoever invokes, besides Allah, another god -- he has no proof of this -- his reckoning is only with his Lord. Surely the disbelievers will not be successful.
023:117 Pickthal He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
023:117 Rashad Anyone who idolizes beside GOD any other god, and without any kind of proof, his reckoning rests with his Lord. The disbelievers never succeed.
023:117 Sarwar One who worships things besides God has no proof of the authority of such things. God is certainly keeping the record of his deeds. The unbelievers will not have everlasting happiness.
023:117 Shakir And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.
023:117 Sherali And he, who calls on another god along with ALLAH, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers do not prosper.
023:117 Yusufali If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!
023:118
023:118 Khan And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
023:118 Maulana And say: My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.
023:118 Pickthal And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.
023:118 Rashad Say, "My Lord, shower us with forgiveness and mercy. Of all the merciful ones, You are the Most Merciful."
023:118 Sarwar (Muhammad), say, "Lord, forgive me and grant me mercy; You are the best of the Merciful Ones.
023:118 Shakir And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.
023:118 Sherali And say, `My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'
023:118 Yusufali So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"
024:000
024:000 Translations of the Qur'an, Chapter 24: AL-NOOR (THE LIGHT). Total Verses: 64. Revealed At: MADINA
024:000 In the name of God, Most Gracious, Most Merciful
024:001
024:001 Section 1: Law relating to Adultery
024:001 Khan (This is) a Surah (chapter of the Qur'an) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayat (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islamic Religion), that you may remember.
024:001 Maulana (This is) a chapter which We have revealed and made obligatory and wherein We have revealed clear messages that you may be mindful.
024:001 Pickthal (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
024:001 Rashad A sura that we have sent down, and we have decreed as law. We have revealed in it clear revelations, that you may take heed.
024:001 Sarwar This is a chapter which We have revealed to you and made obligatory for you to follow its guidance. We have revealed clear verses in it so that perhaps you may take heed.
024:001 Shakir (This is) a Chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.
024:001 Sherali This is a Surah which WE have revealed and the ordinances of which WE have made obligatory; and WE have revealed therein clear commandments that you may take heed.
024:001 Yusufali A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.

024:002	
024:002 Khan	The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law).
024:002 Maulana	The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness their chastisement.
024:002 Pickthal	The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.
024:002 Rashad	The adulteress and the adulterer you shall whip each of them a hundred lashes. Do not be swayed by pity from carrying out GOD's law, if you truly believe in GOD and the Last Day. And let a group of believers witness their penalty.
024:002 Sarwar	Flog the fornicatress and the fornicator with a hundred lashes each. Let there be no reluctance in enforcing the laws of God, if you have faith in God and the Day of Judgment. Let it take place in the presence of a group of believers.
024:002 Shakir	(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
024:002 Sherali	The adulteress and the adulterer - flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgment of ALLAH, if you believe in ALLAH and the Last Day. And let a party of the believers witness their punishment.
024:002 Yusufali	The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.
024:003	
024:003 Khan	The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islamic Monotheism).
024:003 Maulana	The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater; and it is forbidden to believers.
024:003 Pickthal	The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.
024:003 Rashad	The adulterer will end up marrying an adulteress or an idol worshiper, and the adulteress will end up marrying an adulterer or an idol worshiper. This is prohibited for the believers.
024:003 Sarwar	No one should marry a fornicator except a fornicatress or a pagan woman. No one should marry a fornicatress except a fornicator or a pagan man. Such (marriage) is unlawful to the believers.
024:003 Shakir	The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.
024:003 Sherali	The adulterer cannot have sexual intercourse but with an adulteress or an idolatrous woman, and an adulteress - none can have sexual intercourse with her but an adulterer or an idolatrous man. That indeed is forbidden to the believers.
024:003 Yusufali	Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.
024:004	
024:004 Khan	And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).
024:004 Maulana	And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors --
024:004 Pickthal	And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -
024:004 Rashad	Those who accuse married women of adultery, then fail to produce four witnesses, you shall whip them eighty lashes, and do not accept any testimony from them; they are wicked.
024:004 Sarwar	Those who accuse married women of committing adultery - but are not able to prove their accusation by producing four witness - must be flogged eighty lashes. Never accept their testimony thereafter because they are sinful,
024:004 Shakir	And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,
024:004 Sherali	And those who culminate chaste woman but bring not four witnesses - flog them with eighty stripes, and do not admit their evidence ever after, for it is they that are the transgression,
024:004 Yusufali	And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-
024:005	
024:005 Khan	Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft- Forgiving, Most Merciful.
024:005 Maulana	Except those who afterwards repent and act aright; surely Allah is Forgiving, Merciful.
024:005 Pickthal	Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.
024:005 Rashad	If they repent afterwards and reform, then GOD is Forgiver, Merciful.
024:005 Sarwar	except that of those who afterwards repent and reform themselves; God is All-forgiving and All-merciful.
024:005 Shakir	Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.
024:005 Sherali	Except those who repent thereafter and make amends, for truly ALLAH is Most forgiving, Merciful.
024:005 Yusufali	Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

024:006
024:006 Khan And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth.
024:006 Maulana And those who accuse their wives and have now witnesses except themselves, let one of them testify four times, bearing Allah to witness, that he is of those who speak the truth.
024:006 Pickthal As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;
024:006 Rashad As for those who accuse their own spouses, without any other witnesses, then the testimony may be accepted if he swears by GOD four times that he is telling the truth.
024:006 Sarwar Those who accuse their spouses of committing adultery but have no witness except themselves, should testify four times saying, "God is my witness that I am telling the truth".
024:006 Shakir And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.
024:006 Sherali And as for those who charge their wives with adultery and have no witnesses except themselves - the evidence of anyone of such people shall suffice if he bears witness four times in the name of ALLAH solemnly affirming that he is of those who speak the truth;
024:006 Yusufali And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;
024:007
024:007 Khan And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).
024:007 Maulana And the fifth (time) that the curse of Allah be on him, if he is of those who lie.
024:007 Pickthal And yet a fifth, invoking the curse of Allah on him if he is of those who lie.
024:007 Rashad The fifth oath shall be to incur GOD's condemnation upon him, if he was lying.
024:007 Sarwar They should say on the fifth time, "Let God's curse be upon me if I am a liar".
024:007 Shakir And the fifth (time) that the curse of Allah be on him if he is one of the liars.
024:007 Sherali And the fifth time that ALLAH's curse be upon him if he be of the liars.
024:007 Yusufali And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.
024:008
024:008 Khan But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie.
024:008 Maulana And it shall avert the chastisement from her, if she testify four times, bearing Allah to witness, that he is of those who lie.
024:008 Pickthal And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,
024:008 Rashad She shall be considered innocent if she swears by GOD four times that he is a liar.
024:008 Sarwar The spouse will be acquitted of the punishment if she challenges his testimony by saying four times, "God is my witness that he is a liar".
024:008 Shakir And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;
024:008 Sherali But it shall avert the punishment from her if she bears witness four times in the name of ALLAH that he is of the liars;
024:008 Yusufali But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;
024:009
024:009 Khan And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.
024:009 Maulana And the fifth (time) that the wrath of Allah to be on her, if he is of those who speak the truth.
024:009 Pickthal And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.
024:009 Rashad The fifth oath shall incur GOD's wrath upon her if he was telling the truth.
024:009 Sarwar On the fifth time she should say, "Let the curse of God be upon me if what he says is true."
024:009 Shakir And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.
024:009 Sherali And the fifth time that the wrath of ALLAH be upon her if he has spoken the truth.
024:009 Yusufali And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.
024:010
024:010 Khan And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who accepts repentance, the All-Wise.
024:010 Maulana And were it not for Allah’s grace upon you and His mercy -- and that Allah is Oft-returning (to mercy) Wise!
024:010 Pickthal And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).
024:010 Rashad This is GOD's grace and mercy towards you. GOD is Redeemer, Most Wise.
024:010 Sarwar Had it not been for God's favors and mercy upon you (your life would have been in chaos). God accepts repentance and He is All-wise.
024:010 Shakir And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!
024:010 Sherali And were it not for ALLAH's grace and HIS mercy upon you, and that ALLAH is compassionate and Wise, you would have come to grief.
024:010 Yusufali If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed).
024:011
024:011 Section 2: ‘A’ishah’s Slanderers
024:011 Khan Verily! Those who brought forth the slander (against 'Aishah radhiallahu'anhu the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.
024:011 Maulana Surely they who concocted the lie are a party from among you. Deem it not an evil to you. Nay, it is good for you. For every man of them is what he has earned of sin; and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment.
024:011 Pickthal Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.
024:011 Rashad A gang among you produced a big lie. Do not think that it was bad for you; instead, it was good for you. Meanwhile, each one of them has earned his share of the guilt. As for the one who initiated the whole incident, he has incurred a terrible retribution.
024:011 Sarwar Those of you who have brought forward a false report (against Aisha) do not think that it will harm you. Rather it will be a benefit to you. Each one of you will face the result of his sin. The one among the group who was the chief instigator will face a great torment.
024:011 Shakir Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.
024:011 Sherali Verily, those who invented the great lie are a party from among you. Think not that this incident is an evil for you, nay, it is good for you. Every one of them shall have his share of what he has earned of the sin; and he among them who took the principal part therein shall have a grievous punishment.
024:011 Yusufali Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

024:012
024:012 Khan Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"
024:012 Maulana Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?
024:012 Pickthal Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?
024:012 Rashad When you heard it, the believing men and the believing women should have had better thoughts about themselves, and should have said, "This is obviously a big lie."
024:012 Sarwar Would that on your hearing this report, the believing men and woman among you had a favorable attitude towards it, and had said, "This report is clearly false".
024:012 Shakir Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?
024:012 Sherali When you heard of it, why did not the believing men and believing women think well of their own people and say, `This is a manifest lie?'
024:012 Yusufali Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?
024:013
024:013 Khan Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.
024:013 Maulana Why did they not bring four witnesses of it? So, as they have not brought witnesses, they are liars in the sight of Allah.
024:013 Pickthal Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.
024:013 Rashad Only if they produced four witnesses (you may believe them). If they fail to produce the witnesses, then they are, according to GOD, liars.
024:013 Sarwar Would that they had brought four witness to testify to their report. Since they brought none, they are liars before God.
024:013 Shakir Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.
024:013 Sherali Why did not those, who gave currency to this charge, bring four witnesses to prove it? Since they have not brought the required witnesses, they are indeed liars in the sight of ALLAH.
024:013 Yusufali Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!
024:014
024:014 Khan Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
024:014 Maulana And were it not for Allah’s grace upon you and His mercy in this world and the Hereafter, a grievous chastisement would certainly have touched you on account of the talk you indulged in.
024:014 Pickthal Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.
024:014 Rashad If it were not for GOD's grace towards you, and His mercy in this world and in the Hereafter, you would have suffered a great retribution because of this incident.
024:014 Sarwar Were it not for the favors and mercy of God upon you, in this world and in the life to come, a great torment would strike you for your involvement in this false report.
024:014 Shakir And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.
024:014 Sherali Were it not for the grace of ALLAH and HIS mercy upon you, in this world and the Hereafter, a great punishment would have befallen you on account of the slander you plunged in;
024:014 Yusufali Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.
024:015
024:015 Khan When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.
024:015 Maulana When you received it on your tongues and spoke with your mouths that of which you had no knowledge, and you deemed it a trifle, while with Allah it was serious.
024:015 Pickthal When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.
024:015 Rashad You fabricated it with your own tongues, and the rest of you repeated it with your mouths without proof. You thought it was simple, when it was, according to GOD, gross.
024:015 Sarwar Your tongues moved and your mouths spoke of something of which you had no knowledge. You thought it to be a trivial matter, while in the eyes of God it is blasphemy.
024:015 Shakir When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.
024:015 Sherali For, you began to learn it from each other's tongue and then you uttered with your mouths that of which you had no knowledge, and you thought it to be a light matter, while in the sight of ALLAH it was a grievous thing.
024:015 Yusufali Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.
024:016
024:016 Khan And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie."
024:016 Maulana And why did you not, when you heard it, say: It beseems us not to talk of it. Glory be to Thee! This is a great calumny.
024:016 Pickthal Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.
024:016 Rashad When you heard it, you should have said, "We will not repeat this. Glory be to You. This is a gross falsehood."
024:016 Sarwar Would that on hearing this report, you had said, "We have nothing to say about it. God forbid! It is a serious accusation."
024:016 Shakir And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?
024:016 Sherali And wherefore did you not say, when you heard of it, `It is not proper for us to talk about it. Holy art Thou, O God, this is a grievous calumny.'
024:016 Yusufali And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!”

024:017
024:017 Khan Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.
024:017 Maulana Allah admonishes you that you return not to the like of it ever again, if you are believers.
024:017 Pickthal Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.
024:017 Rashad GOD admonishes you that you shall never do it again, if you are believers.
024:017 Sarwar God advises you never to do such things again if you have any faith.
024:017 Shakir Allah admonishes you that you should not return to the like of it ever again if you are believers.
024:017 Sherali ALLAH admonishes you that you never repeat the like thereof, if you are believers.
024:017 Yusufali Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.
024:018
024:018 Khan And Allah makes the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.
024:018 Maulana And Allah makes clear to you the messages; and Allah is Knowing, Wise.
024:018 Pickthal And He expoundeth unto you the revelations. Allah is Knower, Wise.
024:018 Rashad GOD thus explains the revelations for you. GOD is Omniscient, Wise.
024:018 Sarwar God explains to you His revelations. He is All-knowing and All-wise.
024:018 Shakir And Allah makes clear to you the communications; and Allah is Knowing, Wise.
024:018 Sherali And ALLAH explains to you the commandments; and ALLAH is All-Knowing, Wise.
024:018 Yusufali And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
024:019
024:019 Khan Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.
024:019 Maulana Those who love that scandal should circulate respecting those who believe, for them is a grievous chastisement in this world and the Hereafter. And Allah knows, while you know not.
024:019 Pickthal Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.
024:019 Rashad Those who love to see immorality spread among the believers have incurred a painful retribution in this life and in the Hereafter. GOD knows, while you do not know.
024:019 Sarwar Those who like to publicize indecency among the believers will face painful torment in this world and in the life to come. God knows what you do not know.
024:019 Shakir Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.
024:019 Sherali Those, who love that indecency should spread among the believers, will have a painful punishment in this world and the Hereafter. And ALLAH knows and you know not.
024:019 Yusufali Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.
024:020
024:020 Khan And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful.
024:020 Maulana And were it not for Allah’s grace on you and His mercy -- and that Allah is Compassionate, Merciful.
024:020 Pickthal Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).
024:020 Rashad GOD showers you with His grace and mercy. GOD is Most Kind towards the believers, Most Merciful.
024:020 Sarwar Were it not for the favor and mercy of God upon you (you would have faced painful punishment in this world and the life to come). God is Compassionate and Merciful.
024:020 Shakir And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.
024:020 Sherali And but for the grace of ALLAH and HIS mercy upon you and that ALLAH is Compassionate and Merciful, you would have been ruined.
024:020 Yusufali Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).
024:021
024:021 Section 3: Slanderers of Women
024:021 Khan O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al- Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.
024:021 Maulana O you who believe, follow not the footsteps of the devil. And whoever follows the footsteps of the devil, surely he commands indecency and evil. And were it not for Allah’s grace on you and His mercy, not one of you would ever have been purse, but Allah purifies whom He pleases. And Allah is Hearing, Knowing.
024:021 Pickthal O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.
024:021 Rashad O you who believe, do not follow the steps of Satan. Anyone who follows the steps of Satan should know that he advocates evil and vice. If it were not for GOD's grace towards you, and His mercy, none of you would have been purified. But GOD purifies whomever He wills. GOD is Hearer, Knower.
024:021 Sarwar Believers, do not follow the footsteps of satan; whoever does so will be made by satan to commit indecency and sin. Were it not for the favor and mercy of God, none of you would ever have been purified. God purifies whomever He wants. God is All-hearing and All-knowing.
024:021 Shakir O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.
024:021 Sherali O ye who believe ! Follow not the footsteps of Satan, and whoso follows the footsteps of satan should know that he, surely, enjoins indecency and manifest evil. And but for the grace of ALLAH and HIS mercy upon you, not one of you would ever be pure; but ALLAH purifies whom HE pleases. And ALLAH is All-Hearing, All-Knowing.
024:021 Yusufali O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

024:022
024:022 Khan And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.
024:022 Maulana And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah’s way; and pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.
024:022 Pickthal And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.
024:022 Rashad Those among you who are blessed with resources and wealth shall be charitable towards their relatives, the poor, and those who have immigrated for the sake of GOD. They shall treat them with kindness and tolerance; do you not love to attain GOD's forgiveness? GOD is Forgiver, Most Merciful.
024:022 Sarwar The well-to-do and the rich among you should not fail to give to relatives, the destitute, and Emigrants for the cause of God. Be considerate and forgiving. Do you not want God to forgive you? God is All-forgiving and All-merciful.
024:022 Shakir And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.
024:022 Sherali And let not persons of wealth and means among you swear that they will not give aught to the kindred and to the needy and to those who have left their homes in the cause of ALLAH. Let them forgive and forbear. Do you not desire that ALLAH should forgive you? And ALLAH is Most Forgiving, Merciful.
024:022 Yusufali Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.
024:023
024:023 Khan Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,
024:023 Maulana Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement,
024:023 Pickthal Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom
024:023 Rashad Surely, those who falsely accuse married women who are pious believers have incurred condemnation in this life and in the Hereafter; they have incurred a horrendous retribution.
024:023 Sarwar Those who slander the unaware but chaste and believing women (of committing unlawful carnal relations) are condemned in this life and in the life hereafter. They will suffer a great punishment
024:023 Shakir Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.
024:023 Sherali Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement,
024:023 Yusufali Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,-
024:024
024:024 Khan On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.
024:024 Maulana On the day when their tongues and their hands and their feet bear witness against them as to what they did,
024:024 Pickthal On the day when their tongues and their hands and their feet testify against them as to what they used to do,
024:024 Rashad The day will come when their own tongues, hands, and feet will bear witness to everything they had done.
024:024 Sarwar on the day when their tongues, hands, and feet will testify to what they had done.
024:024 Shakir On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.
024:024 Sherali On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do;
024:024 Yusufali On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.
024:025
024:025 Khan On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.
024:025 Maulana On that day Allah will pay back to them in full their just reward, and they will know that Allah, He is the Evident Truth.
024:025 Pickthal On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.
024:025 Rashad On that day, GOD will requite them fully for their works, and they will find out that GOD is the Truth.
024:025 Sarwar On that day God will give them due recompense and they will know that God is the Supreme Judge.
024:025 Shakir On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.
024:025 Sherali On that day will ALLAH will pay them in full their just due, and they will know that ALLAH alone is the Manifest Truth.
024:025 Yusufali On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.
024:026
024:026 Khan Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karim (generous provision i.e.Paradise).
024:026 Maulana Unclean things are for unclean ones and unclean ones are for unclean things, and good things are for good ones and good ones are for good things; these are free from what they say. For them is forgiveness and an honourable sustenance.
024:026 Pickthal Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.
024:026 Rashad The bad women for the bad men, and the bad men for the bad women, and the good women for the good men, and the good men for the good women. The latter are innocent of such accusations. They have attained forgiveness and a generous reward.
024:026 Sarwar Indecent woman are for indecent men and indecent men are for indecent woman. Decent women are for decent men and decent men are for decent women. The decent people are innocent of what people allege. They will receive mercy and honorable sustenance.
024:026 Shakir Bad women .are for bad men and bad men are for bad women. Good women are for good men and good men are for good women
024:026 Sherali Evil things are a characteristic of bad men, and bad men are inclined towards bad things. And good things are a characteristic of good men, and good men are inclined towards good things, these are innocent of all that the calumniators allege. For them is forgiveness and an honourable provision.
024:026 Yusufali Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.

024:027
024:027 Section 4: Preventive Measures
024:027 Khan O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.
024:027 Maulana O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful.
024:027 Pickthal O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.
024:027 Rashad O you who believe, do not enter homes other than yours without permission from their inhabitants, and without greeting them. This is better for you, that you may take heed.
024:027 Sarwar Believers, do not enter other's houses until you have asked permission and have greeted the people therein. This is best for you so that perhaps you may remember (God's guidance).
024:027 Shakir O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.
024:027 Sherali O ye who believe ! Enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you that you may be heedful.
024:027 Yusufali O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).
024:028
024:028 Khan And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do.
024:028 Maulana But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do.
024:028 Pickthal And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.
024:028 Rashad If you find no one in them, do not enter them until you obtain permission. If you are told, "Go back," you must go back. This is purer for you. GOD is fully aware of everything you do.
024:028 Sarwar If you do not find anyone therein, do not enter until you are given permission. If you are told to go away, do so; this is more decent of you. God knows all that you do.
024:028 Shakir But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.
024:028 Sherali And if you find no one therein, do not enter them until you are given permission. And if it be said to you, `Go Back,' then go back; that is purer for you. And ALLAH knows well what you do.
024:028 Yusufali If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.
024:029
024:029 Khan There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.
024:029 Maulana It is no sin for you to enter uninhabited houses wherein you have your necessaries. And Allah knows what you do openly and what you hide.
024:029 Pickthal (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.
024:029 Rashad You commit no error by entering uninhabited homes wherein there is something that belongs to you. GOD knows everything you reveal, and everything you conceal.
024:029 Sarwar There is no harm for you to enter uninhabited houses where you have some goods. God knows whatever you reveal or hide.
024:029 Shakir It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.
024:029 Sherali It is not wrong on your part to enter uninhabited houses wherein are your goods. And ALLAH knows what you do openly and what you hide.
024:029 Yusufali It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.
024:030
024:030 Khan Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.
024:030 Maulana Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do.
024:030 Pickthal Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.
024:030 Rashad Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. GOD is fully Cognizant of everything they do.
024:030 Sarwar (Muhammad), tell the believing men to cast down their eyes and guard their carnal desires; this will make them more pure. God is certainly aware of what they do.
024:030 Shakir Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.
024:030 Sherali Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, ALLAH is Well-Aware of what they do.
024:030 Yusufali Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

024:031
024:031 Khan And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.
024:031 Maulana And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful.
024:031 Pickthal And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.
024:031 Rashad And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and shall not relax this code in the presence of other than their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, other women, the male servants or employees whose sexual drive has been nullified, or the children who have not reached puberty. They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to GOD, O you believers, that you may succeed.
024:031 Sarwar Tell the believing woman to cast down their eyes, guard their chastity, and not to show off their beauty except what is permitted by the law. Let them cover their breasts with their veils. They must not show off their beauty to anyone other than their husbands, father, father-in-laws, sons, step-sons, brothers, sons of brothers and sisters, women of their kind, their slaves, immature male servants, or immature boys. They must not stamp their feet to show off their hidden ornaments. All of you believers, turn to God in repentance so that perhaps you will have everlasting happiness.
024:031 Shakir And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.
024:031 Sherali And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to ALLAH all together, O believers, that you may prosper.
024:031 Yusufali And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.
024:032
024:032 Khan And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid- servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficent for His creatures' needs, All- Knowing (about the state of the people).
024:032 Maulana And marry those among you who are single, and those who are fit among your males slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing.
024:032 Pickthal And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.
024:032 Rashad You shall encourage those of you who are single to get married. They may marry the righteous among your male and female servants, if they are poor. GOD will enrich them from His grace. GOD is Bounteous, Knower.
024:032 Sarwar Marry the single people among you and the righteous slaves and slave-girls. If you are poor, God will make you rich through His favor; He is Bountiful and All-knowing.
024:032 Shakir And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.
024:032 Sherali And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, ALLAH will grant them means out of HIS bounty; and ALLAH is Bountiful, All-Knowing.
024:032 Yusufali Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.

024:033
024:033 Khan And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allah which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).
024:033 Maulana And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace. And those of your slaves who ask for a writing (of freedom), give them the writing, if you know any good in them, and give them of the wealth of Allah which He has given you. And compel not your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this world's life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.
024:033 Pickthal And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
024:033 Rashad Those who cannot afford to get married shall maintain morality until GOD provides for them from His grace. Those among your servants who wish to be freed in order to marry, you shall grant them their wish, once you realize that they are honest. And give them from GOD's money that He has bestowed upon you. You shall not force your girls to commit prostitution, seeking the materials of this world, if they wish to be chaste. If anyone forces them, then GOD, seeing that they are forced, is Forgiver, Merciful.
024:033 Sarwar Let those who cannot find someone to marry maintain chastity until God makes them rich through His favors. Let the slaves who want to buy their freedom have an agreement with you in writing if you find them to be virtuous. Give them money out of God's property which He has given to you. Do not force your girls into prostitution to make money if they want to be chaste. If they have been compelled to do so, God will be All-merciful and All-forgiving to them.
024:033 Shakir And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.
024:033 Sherali And let those who find no means of marriage keep themselves chaste, until ALLAH grants them means out of HIS bounty. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of ALLAH which HE has bestowed upon you. And force not your maids into unchaste life by keeping them unmarried if they desire to keep chaste, in order that you may seek the gain of the present life. But if anyone forces them, then after their compulsion ALLAH will be Forgiving and Merciful to them.
024:033 Yusufali Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them),
024:034
024:034 Khan And indeed We have sent down for you Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqun (the pious - see V.2:2).
024:034 Maulana And certainly We have sent to you clear messages and a description of those who passed away before you, and an admonition to those who guard against evil.
024:034 Pickthal And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).
024:034 Rashad We have revealed to you clarifying revelations, and examples from the past generations, and an enlightenment for the righteous.
024:034 Sarwar We have revealed to you illustrious revelations, stories of the past generations, and good advice for the pious people.
024:034 Shakir And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).
024:034 Sherali And WE have sent down to you manifest Signs, and have related to you the example of those who have passed away before you, and an admonition to the God-fearing.
024:034 Yusufali We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

024:035
024:035 Section 5: Manifestation of Divine Light
024:035 Khan Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun- rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.
024:035 Maulana Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp -- the lamp is in a glass, the glass is as it were a brightly shining star -- lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not -- light upon light. Allah hides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things --
024:035 Pickthal Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.
024:035 Rashad GOD is the light of the heavens and the earth. The allegory of His light is that of a concave mirror behind a lamp that is placed inside a glass container. The glass container is like a bright, pearl-like star. The fuel thereof is supplied from a blessed oil-producing tree, that is neither eastern, nor western. Its oil is almost self-radiating; needs no fire to ignite it. Light upon light. GOD guides to His light whoever wills (to be guided). GOD thus cites the parables for the people. GOD is fully aware of all things.
024:035 Sarwar God is the light of the heavens and the earth. A metaphor for His light is a niche in which there is a lamp placed in a glass. The glass is like a shining star which is lit from a blessed olive tree that is neither eastern nor western. Its oil almost lights up even though it has not been touched by the fire. It is light upon light. God guides to His light whomever He wants. God uses various metaphors. He has the knowledge of all things.
024:035 Shakir Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.
024:035 Sherali ALLAH is the light of the heavens and the earth. HIS light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree -an olive - neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touched it not. Light upon light ! ALLAH guides to HIS light whomsoever HE pleases. And ALLAH sets forth parables for men, and ALLAH knows all things full well.
024:035 Yusufali Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.
024:036
024:036 Khan In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings,
024:036 Maulana (It is) in houses which Allah has permitted to be exalted and His name to be remembered therein. Therein do glorify Him, in the mornings and the evenings,
024:036 Pickthal (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.
024:036 Rashad (God's guidance is found) in houses exalted by GOD, for His name is commemorated therein. Glorifying Him therein, day and night -
024:036 Sarwar (This niche) is in the houses that God has declared to be highly respected and His Name be mentioned therein in glory in the morning and evening
024:036 Shakir In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,
024:036 Sherali This light illumines houses with regard to which ALLAH has ordained that they be exalted and that HIS name be remembered in them. Therein do glorify HIM in the mornings and the evenings.
024:036 Yusufali (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-
024:037
024:037 Khan Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as- Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).
024:037 Maulana Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the paying of the poor-rate -- they fear a day in which the hearts and the eyes will turn about,
024:037 Pickthal Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;
024:037 Rashad People who are not distracted by business or trade from commemorating GOD; they observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and they are conscious of the day when the minds and the eyes will be horrified.
024:037 Sarwar by people, who can neither be diverted by merchandise nor bargaining from worshipping God, saying their prayers and paying religious tax. They do these things, for they are afraid of the day when all hearts and eyes will undergo terrible unrest and crisis.
024:037 Shakir Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;
024:037 Sherali Men, whom neither merchandise nor traffic diverts from the remembrance of ALLAH and the observance of Prayer, and the giving of Zakát. They fear a day in which hearts and eyes will be in a state of agitation and anguish;
024:037 Yusufali By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-

024:038
024:038 Khan That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.
024:038 Maulana That Allah may give them the best reward for what they did, and give them more out of His grace. And Allah provides without measure for whom He pleases.
024:038 Pickthal That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.
024:038 Rashad GOD will certainly reward them for their good works, and will shower them with His grace. GOD provides for whomever He wills without limits.
024:038 Sarwar (They worship Him) so that God will reward their best deeds and give them more through His favors. God gives sustenance to whomever He wants without account.
024:038 Shakir That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.
024:038 Sherali So ALLAH will give them the best reward of their deeds, and give them increase out of HIS bounty. And ALLAH does provide for whomsoever HE pleases without measure.
024:038 Yusufali That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.
024:039
024:039 Khan As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in taking account.
024:039 Maulana And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it naught, and he finds Allah with him, so He pays him his due. And Allah is Swift at reckoning --
024:039 Pickthal As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.
024:039 Rashad As for those who disbelieve, their works are like a mirage in the desert. A thirsty person thinks that it is water. But when he reaches it, he finds that it is nothing, and he finds GOD there instead, to requite him fully for his works. GOD is the most efficient reckoner.
024:039 Sarwar The deeds of the unbelievers are like a mirage which a thirsty man thinks is water until he goes near and finds nothing. Instead he finds God who gives him his due recompense. God's reckoning is swift.
024:039 Shakir And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;
024:039 Sherali And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing. And he finds ALLAH near him, WHO then pays him his account in full; And ALLAH is swift in reckoning.
024:039 Yusufali But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.
024:040
024:040 Khan Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.
024:040 Maulana Or like darkness in the deep sea -- there covers him a wave, above which is a wave, above which is a cloud -- (Layers) darkness one above another -- when he holds out his hand, he is almost unable to see it. And to whom Allah gives not light, he has no light.
024:040 Pickthal Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.
024:040 Rashad Another allegory is that of being in total darkness in the midst of a violent ocean, with waves upon waves, in addition to thick fog. Darkness upon darkness - if he looked at his own hand, he could barely see it. Whomever GOD deprives of light, will have no light.
024:040 Sarwar Or it (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands he can not see them. One can have no light unless God gives him light.
024:040 Shakir Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.
024:040 Sherali Or, their deeds are like thick layers of darkness spread over a vast and deep sea, on whose surface rise waves above waves, above which are clouds - layers upon layers of darkness. When he holds out his hands, he can hardly see it; and he whom ALLAH gives no light - for him there is no light at all.
024:040 Yusufali Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!
024:041
024:041 Section 6: Manifestation of Divine Power
024:041 Khan See you not (O Muhammad SAW) that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification], and Allah is All-Aware of what they do.
024:041 Maulana Seest thou not that Allah is He, Whom do glorify all those who are in the heavens and the earth, and the birds with wings outspread? Each one knows its prayer and its glorification. And Allah is Knower of what they do.
024:041 Pickthal Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.
024:041 Rashad Do you not realize that everyone in the heavens and the earth glorifies GOD, even the birds as they fly in a column? Each knows its prayer and its glorification. GOD is fully aware of everything they do.
024:041 Sarwar Have you not considered that all that is between the heavens and the earth glorifies God and that the birds spread their wings in the air to glorify God? He knows everyone's prayers and praising; God has absolute knowledge of what they do.
024:041 Shakir Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.
024:041 Sherali Seest thou not that it is ALLAH Whose praises, all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread? Each one knows his own mode of prayer and praise. And ALLAH knows well what they do.
024:041 Yusufali Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

024:042
024:042 Khan And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return (of all).
024:042 Maulana And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.
024:042 Pickthal And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.
024:042 Rashad To GOD belongs the sovereignty of the heavens and the earth, and to GOD is the final destiny.
024:042 Sarwar To God belongs the kingdom of the heavens and the earth, and to Him do all things return.
024:042 Shakir And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.
024:042 Sherali And to ALLAH belongs the Kingdom of the heavens and the earth, and to ALLAH shall be the return.
024:042 Yusufali Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).
024:043
024:043 Khan See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.
024:043 Maulana Seest thou not that Allah drives along the clouds, then gathers them together, then piles them up, so that thou seest the rain coming forth from their midst? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight.
024:043 Pickthal Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.
024:043 Rashad Do you not realize that GOD drives the clouds, then gathers them together, then piles them on each other, then you see the rain coming out of them? He sends down from the sky loads of snow to cover whomever He wills, while diverting it from whomever He wills. The brightness of the snow almost blinds the eyes.
024:043 Sarwar Do you not see that God moves the clouds gently, brings them together, piles them up, and then you can see the rain coming from them. He sends down hailstones from the mountains in the sky. With them He strikes or protects from them whomever He wants. The lightening can almost take away the sight.
024:043 Shakir Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.
024:043 Sherali Seest thou not that ALLAH drives the clouds slowly, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And HE sends down from the sky clouds like mountains wherein is hail, and HE smites therewith whom HE pleases, and turns it away from whom HE pleases. The flash of its lightning may well-nigh take away the sight.
024:043 Yusufali Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.
024:044
024:044 Khan Allah causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.
024:044 Maulana Allah causes the night and the day to succeed one another. Surely there is a lesson in this for those who have sight.
024:044 Pickthal Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.
024:044 Rashad GOD controls the night and day. This should be a lesson for those who possess eyes.
024:044 Sarwar God alternates the night and the day. In this there is a lesson for the people of understanding.
024:044 Shakir Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.
024:044 Sherali ALLAH alternates the night and the day. Therein, surely, is a lesson for those who have eyes.
024:044 Yusufali It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!
024:045
024:045 Khan Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things.
024:045 Maulana And Allah has created every animal of water. So of them is tat which crawls upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four. Allah creates what He pleases. Surely Allah is Possessor power over all things.
024:045 Pickthal Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.
024:045 Rashad And GOD created every living creature from water. Some of them walk on their bellies, some walk on two legs, and some walk on four. GOD creates whatever He wills. GOD is Omnipotent.
024:045 Sarwar God has created every living being from water: Some of them creep on their bellies; some walk on two feet and some of them walk on four legs. God creates whatever He wants. He has power over all things.
024:045 Shakir And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.
024:045 Sherali And ALLAH has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four. ALLAH creates what HE pleases. Surely, ALLAH has the power to do all that HE pleases.
024:045 Yusufali And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.
024:046
024:046 Khan We have indeed sent down (in this Qur'an) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islamic religion, etc. that make things clear showing the Right Path of Allah). And Allah guides whom He wills to a Straight Path (i.e. to Allah's religion of Islamic Monotheism).
024:046 Maulana We have indeed revealed clear messages. And Allah guides whom He pleases to the right way.
024:046 Pickthal Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.
024:046 Rashad We have sent down to you clarifying revelations, then GOD guides whoever wills (to be guided) in a straight path.
024:046 Sarwar We have revealed illustrious revelations. God guides to the right path whomever He wants.
024:046 Shakir Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.
024:046 Sherali WE have indeed sent down manifest Signs. And ALLAH guides whom HE pleases to the right path.
024:046 Yusufali We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

024:047
024:047 Khan They (hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.
024:047 Maulana And they say: We believe in Allah and in the Messenger and we obey; then a party of them turn away after this, and they are not believers.
024:047 Pickthal And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.
024:047 Rashad They say, "We believe in GOD and in the messenger, and we obey," but then some of them slide back afterwards. These are not believers.
024:047 Sarwar They say, "We have believed in God and the Messenger and we have obeyed them." Then a group of them turn away from their (belief). They are not believers.
024:047 Shakir And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.
024:047 Sherali And they say, `We believe in ALLAH and in the Messenger, and we obey;' then after that some of them turn away. Such are not believers at all.
024:047 Yusufali They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.
024:048
024:048 Khan And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.
024:048 Maulana And when they are invited to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.
024:048 Pickthal And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;
024:048 Rashad When they are invited to GOD and His messenger to judge among them, some of them get upset.
024:048 Sarwar When they are called to God and His Messenger so that they will judge among them, suddenly, some of them turn away.
024:048 Shakir And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.
024:048 Sherali And when they are called to ALLAH and HIS Messenger that he may judge between them, lo ! a party of them turn away.
024:048 Yusufali When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline (to come).
024:049
024:049 Khan But if the right is with them, they come to him willingly with submission.
024:049 Maulana And if the right is on their side, they hasten to him in submission.
024:049 Pickthal But if right had been with them they would have come unto him willingly.
024:049 Rashad However, if the judgment is in their favor, they readily accept it!
024:049 Sarwar If right was on their side, they would come quickly.
024:049 Shakir And if the truth be on their side, they come to him quickly, obedient.
024:049 Sherali And if they consider the right to be on their side, they come to him running in submission.
024:049 Yusufali But if the right is on their side, they come to him with all submission.
024:050
024:050 Khan Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers, etc.).
024:050 Maulana Is there in their hearts a disease, or are they in doubt, or fear they that Allah and His Messenger will deal with them unjustly? Nay! they themselves are the wrongdoers.
024:050 Pickthal Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.
024:050 Rashad Is there a disease in their hearts? Are they doubtful? Are they afraid that GOD and His messenger may treat them unfairly? In fact, it is they who are unjust.
024:050 Sarwar Are their hearts sick? Do they have doubts or are they afraid that God and His Messenger may do injustice to them? In fact, they, themselves, are unjust.
024:050 Shakir Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.
024:050 Sherali Is it that there is a disease in their hearts? Or, do they doubt, or do they fear that ALLAH and HIS Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.
024:050 Yusufali Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.
024:051
024:051 Section 7: Establishment of the Kingdom of Islam
024:051 Khan The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).
024:051 Maulana The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only that they say: We hear and we obey. And these it is that are successful.
024:051 Pickthal The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
024:051 Rashad The only utterance of the believers, whenever invited to GOD and His messenger to judge in their affairs, is to say, "We hear and we obey." These are the winners.
024:051 Sarwar When the believers are called to God and His Messenger to be judged, their only words are, "We have listened and obeyed." They will have everlasting happiness.
024:051 Shakir The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.
024:051 Sherali All that the believers say, when they are called to ALLAH and HIS Messenger in order that he may judge between them, is that they say, `We hear and we obey.' And it is they who will prosper.
024:051 Yusufali The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.
024:052
024:052 Khan And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones.
024:052 Maulana And he who obeys Allah and His Messenger, and fears Allah and keeps duty to Him, these it is that are the achievers.
024:052 Pickthal He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.
024:052 Rashad Those who obey GOD and His messenger, and reverence GOD and observe Him, these are the triumphant ones.
024:052 Sarwar Those who obey God and His Messenger, who are humble before Him, and who have fear of Him will, certainly, be successful.
024:052 Shakir And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.
024:052 Sherali And whoso obeys ALLAH and HIS Messenger, and fears ALLAH, and takes HIM as a shield for protection, it is they who will be successful.
024:052 Yusufali It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),

024:053
024:053 Khan They swear by Allah their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allah's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allah knows well what you do."
024:053 Maulana And they swear by Allah with their strongest oaths that, if thou command them, they would certainly go forth. Say: Swear not; reasonable obedience (is desired). Surely Allah is Aware of what you do.
024:053 Pickthal They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.
024:053 Rashad They swear by GOD, solemnly, that if you commanded them to mobilize, they would mobilize. Say, "Do not swear. Obedience is an obligation. GOD is fully Cognizant of everything you do."
024:053 Sarwar They strongly swear by God that they would march to fight (for the cause of God) if you were to order them to. Tell them, "You do not need to swear; fighting for the cause of God is a virtuous deed and God is Well Aware of what you do".
024:053 Shakir And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.
024:053 Sherali And they swear by ALLAH their strongest oaths that, if thou command them, they will surely go forth. Say, `Swear not; what is required of you is obedience to what is right. Surely ALLAH is aware of what you do.'
024:053 Yusufali They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."
024:054
024:054 Khan Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
024:054 Maulana Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger's duty is only to deliver (the message) plainly.
024:054 Pickthal Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.
024:054 Rashad Say, "Obey GOD, and obey the messenger." If they refuse, then he is responsible for his obligations, and you are responsible for your obligations. If you obey him, you will be guided. The sole duty of the messenger is to deliver (the message).
024:054 Sarwar Say to them, "Obey God and His Messenger. If you turn away, the Messenger and the people will each be responsible for their own obligations. If you follow the Messenger, you will have the right guidance. The responsibility of the Messenger is only to preach."
024:054 Shakir Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).
024:054 Sherali Say, `Obey ALLAH, and obey the Messenger.' But if you turn away, he is responsible for what he is charged with and you are responsible for what you are charged with. And if you obey him, you will be rightly guided. And the Messenger is only responsible for the plain delivery of the Message.
024:054 Yusufali Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message).
024:055
024:055 Khan Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).
024:055 Maulana Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associated aught with Me. And whoever is ungrateful after this, they are the transgressors.
024:055 Pickthal Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.
024:055 Rashad GOD promises those among you who believe and lead a righteous life, that He will make them sovereigns on earth, as He did for those before them, and will establish for them the religion He has chosen for them, and will substitute peace and security for them in place of fear. All this because they worship Me alone; they never set up any idols beside Me. Those who disbelieve after this are the truly wicked.
024:055 Sarwar God has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. He will make the religion that He has chosen for them to stand supreme. He will replace their fear with peace and security so that they will worship God alone and consider no one equal to Him. Whoever becomes an unbeliever after this will be a sinful person.
024:055 Shakir Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the. transgressors.
024:055 Sherali ALLAH has promised to those among you who believe and do good works that HE will, surely, make them successors in the earth, as HE made Successors from among those who were before them; and that HE will, surely, establish for them their religion which HE has chosen for them; and that HE will, surely, give them in exchange security and peace after their fear; They will worship ME and they will not associate anything with ME. Then whoso disbelieves after that, they will be the rebellious.
024:055 Yusufali Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

024:056	
024:056 Khan	And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allah).
024:056 Maulana	And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.
024:056 Pickthal	Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.
024:056 Rashad	You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and obey the messenger, that you may attain mercy.
024:056 Sarwar	Be steadfast in prayer, pay the religious tax and obey the Messenger so that perhaps you will receive mercy.
024:056 Shakir	And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.
024:056 Sherali	And observe Prayer and give the Zakát and obey the Messenger, that you may be shown Mercy.
024:056 Yusufali	So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.
024:057	
024:057 Khan	Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.
024:057 Maulana	Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort!
024:057 Pickthal	Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!
024:057 Rashad	Do not think that those who disbelieve will ever get away with it. Their final abode is Hell; what a miserable destiny.
024:057 Sarwar	The unbelievers should not think that they can defeat God on earth. Their dwelling will be hell, the most terrible abode.
024:057 Shakir	Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!
024:057 Sherali	Think not that those who disbelieve can frustrate Our design in the earth; their abode is Hell; and it is indeed evil resort.
024:057 Yusufali	Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge!
024:058	
024:058	Section 8: Respect for Privacy
024:058 Khan	O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise.
024:058 Maulana	O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer, and when you putt off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you; besides these it is no sin for you nor for them -- some of you go round about (waiting) upon others. Thus does Allah make clear to you the messages. And Allah is Knowing, Wise.
024:058 Pickthal	O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.
024:058 Rashad	O you who believe, permission must be requested by your servants and the children who have not attained puberty (before entering your rooms). This is to be done in three instances - before the Dawn Prayer, at noon when you change your clothes to rest, and after the Night Prayer. These are three private times for you. At other times, it is not wrong for you or them to mingle with one another. GOD thus clarifies the revelations for you. GOD is Omniscient, Most Wise.
024:058 Sarwar	Believers, your slaves and the immature people must ask your permission three times a day before entering your house: before the morning prayer, at noon time and after the late evening prayer; these are most private times. After your permission has been granted, there is no harm if they come into your presence from time to time. This is how God explains His revelations to you. God is All-knowing and All-wise.
024:058 Shakir	O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.
024:058 Sherali	O ye who believe ! let those whom your right hand possess, and those of you, who have not reached puberty, ask leave of you at three times before coming into your private apartments -before the Morning Prayer, and when you lay aside your clothes at noon (in summer) and after the night Prayer. These are the three times of privacy for you. At other times there is no blame on you nor on them, for some of you have to attend upon others and to move about freely according to need. Thus does ALLAH make plain to you the Signs; for ALLAH is All-Knowing, Wise.
024:058 Yusufali	O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.
024:059	
024:059 Khan	And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.
024:059 Maulana	And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise.
024:059 Pickthal	And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.
024:059 Rashad	Once the children reach puberty, they must ask permission (before entering) like those who became adults before them have asked permission (before entering). GOD thus clarifies His revelations for you. GOD is Omniscient, Most Wise.
024:059 Sarwar	When your children become mature, they must ask your permission before entering your house, as the rest of the mature people do. Thus does God explain to you His revelations. God is All-knowing and All-wise.
024:059 Shakir	And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.
024:059 Sherali	And when the children among you reach puberty, they too should ask leave, even as their elders before them asked leave. Thus does ALLAH make plain to you HIS commandments; And ALLAH is All-Knowing, Wise.
024:059 Yusufali	But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

024:060
024:060 Khan And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.
024:060 Maulana And (as for) women past child-bearing, who hope not for marriage, it is no sin for them if they put off the clothes without displaying their adornment. And if they are modest, it is better for them. And Allah is Hearing, Knowing.
024:060 Pickthal As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
024:060 Rashad The elderly women who do not expect to get married commit nothing wrong by relaxing their dress code, provided they do not reveal too much of their bodies. To maintain modesty is better for them. GOD is Hearer, Knower.
024:060 Sarwar Elderly women who have no hope of getting married are allowed not to wear the kind of clothing that young woman must wear, as long as they do not show off their beauty. It is better for them if they maintain chastity. God is All-hearing and All-knowing.
024:060 Shakir And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.
024:060 Sherali Such elderly women as are past the age of marriage -there is no blame on them if they lay aside their outer clothing without displaying their beauty. But to abstain even from that is better for them. And ALLAH is All-Hearing, All-Knowing.
024:060 Yusufali Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.
024:061
024:061 Khan There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum - peace be on you) blessed and good. Thus Allah makes clear the Ayat (these Verses or your religious symbols and signs, etc.) to you that you may understand.
024:061 Maulana There is no blame on the blind man, nor any blame on the lame, nor blame on the sick, nor on yourselves that you eat in your own houses, or your fathers’ houses, or your mothers’ houses, or your brothers’ houses, or your sisters’ houses, or your paternal uncles’ houses, or your paternal aunts’ houses, or your maternal uncles’ houses, or your maternal aunts’ houses, or (houses) whereof you possess the keys, or your friends’ (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand.
024:061 Pickthal No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.
024:061 Rashad The blind is not to be blamed, the crippled is not to be blamed, nor is the handicapped to be blamed, just as you are not to be blamed for eating at your homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your fathers' brothers, or the homes of your fathers' sisters, or the homes of your mothers' brothers, or the homes of your mothers' sisters, or the homes that belong to you and you possess their keys, or the homes of your friends. You commit nothing wrong by eating together or as individuals. When you enter any home, you shall greet each other a greeting from GOD that is blessed and good. GOD thus explains the revelations for you, that you may understand.
024:061 Sarwar It is no sin for the blind, the lame, the sick ones, and yourselves to eat at your own homes, or the homes of your father, mothers, brothers, sisters, your paternal and maternal uncles, aunts, or at the homes of your friend, and the homes with which you are entrusted. It makes no difference whether you eat all together or one person at a time. When you enter a house, say the blessed greeting which God has instructed you to say. Thus does God explain to you His revelations so that perhaps you will understand.
024:061 Shakir There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.
024:061 Sherali There is no harm for the blind, and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greeting of peace - a greeting from your Lord, full of blessing and purity. Thus does ALLAH expound to you the commandments, that you may understand.
024:061 Yusufali It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mohter's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.

024:062
024:062 Section 9: Matters of State to take Precedence
024:062 Khan The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad SAW), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft- Forgiving, Most Merciful.
024:062 Maulana Only those are believers who believe in Allah and his Messenger, and when they are with him on a momentous affair, they go not away until they have asked leave of him. Surely they who ask leave of thee, are they who believe in Allah and His Messenger; so when they ask leave of thee for some affair of theirs, give leave to whom thou wilt of them, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful.
024:062 Pickthal They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
024:062 Rashad The true believers are those who believe in GOD and His messenger, and when they are with him in a community meeting, they do not leave him without permission. Those who ask permission are the ones who do believe in GOD and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask GOD to forgive them. GOD is Forgiver, Most Merciful.
024:062 Sarwar The true believers are those who have faith in God and His Messenger and when they are dealing with the Messenger in important matters, they do not leave without his permission. (Muhammad), those who ask your permission believe in God and His Messenger. When they ask your leave to attend to their affairs, you may give permission to anyone of them you choose and ask forgiveness for them from God. God is All-forgiving and All-merciful.
024:062 Shakir Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.
024:062 Sherali Those alone are true believers who believe in ALLAH and HIS Messenger and who, when they are with him for the consideration of some matter of common concern which has brought them together, go not away until they have asked leave of him. Surely, those who ask leave of thee, it is they alone who truly believe in ALLAH and HIS Messenger. So, when they ask leave of thee for some urgent affair of theirs, give leave to those of them whom thou pleasest and ask forgiveness for them of ALLAH. Surely, ALLAH is Most forgiving, Merciful.
024:062 Yusufali Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.
024:063
024:063 Khan Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.
024:063 Maulana Make not the calling among you of the Messenger as your calling one of another. Allah indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial afflict them or there befall them a painful chastisement.
024:063 Pickthal Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.
024:063 Rashad Do not treat the messenger's requests as you treat each others' requests. GOD is fully aware of those among you who sneak away using flimsy excuses. Let them beware - those who disobey his orders - for a disaster may strike them, or a severe retribution.
024:063 Sarwar Do not address the Messenger as you would call each other. God knows those who secretly walk away from you and hide themselves. Those who oppose the Messengers should beware, lest some trouble or a painful torment should befall them.
024:063 Shakir Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.
024:063 Sherali Treat not the calling of the Messenger among you like the calling of one of you to another. ALLAH indeed knows those of you who steal away covertly. So let those who go against HIS command beware lest a trial afflict them or a grievous punishment overtake them.
024:063 Yusufali Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.
024:064
024:064 Khan Certainly, to Allah belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.
024:064 Maulana now surely Allah's is whatever is in the heavens and the earth. He knows indeed your condition. And on the day when they are returned to Him, He will inform them of what they did. And Allah is Knower of all things.
024:064 Pickthal Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.
024:064 Rashad Absolutely, to GOD belongs everything in the heavens and the earth. He fully knows every condition you may be in. The day you are returned to Him, He will inform them of everything they had done. GOD is fully aware of all things.
024:064 Sarwar The heavens and the earth, certainly, belong to God. He surely knows all about you in this life. On the day when you return to Him, He will tell you all about whatever you have done. God has the knowledge of all things.
024:064 Shakir Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.
024:064 Sherali Hearken ! To ALLAH belongs whatsoever is in the heavens and the earth. HE knows in what condition you are. And on the day when they will be returned unto HIM, HE will inform them of what they did. And ALLAH knows everything full well.
024:064 Yusufali Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

025:000
025:000 Translations of the Qur'an, Chapter 25: AL-FURQAN (THE CRITERION, THE STANDARD). Total Verses: 77. Revealed At: MAKKA
025:000 In the name of God, Most Gracious, Most Merciful
025:001
025:001 Section 1: A Warner for all Nations
025:001 Khan Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad SAW) that he may be a warner to the 'Alamin (mankind and jinns).
025:001 Maulana Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations --
025:001 Pickthal Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.
025:001 Rashad Most blessed is the One who revealed the Statute Book to His servant, so he can serve as a warner to the whole world.
025:001 Sarwar Blessed is He who has revealed the criteria (for discerning truth from falsehood) to His servant so that He could warn mankind.
025:001 Shakir Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;
025:001 Sherali Blessed is HE who has sent down Al-Furqán to HIS servant, that he may be a Warner to all the worlds -
025:001 Yusufali Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;-
025:002
025:002 Khan He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
025:002 Maulana He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
025:002 Pickthal He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure.
025:002 Rashad The One to whom belongs all sovereignty of the heavens and the earth. He never had a son, nor does He have any partners in sovereignty. He created everything in exact measure; He precisely designed everything.
025:002 Sarwar To Him belongs the kingdom of the heavens and the earth. He has not begotten any sons, nor does He have any partner in His kingdom. He has created all things with precisely accurate planning.
025:002 Shakir He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
025:002 Sherali HE to Whom belongs the Kingdom of the heavens and the earth. And HE has taken unto Himself no son, and has no partner in the Kingdom, and HE has created everything, and has determined its proper measure.
025:002 Yusufali He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.
025:003
025:003 Khan Yet they have taken besides Him other aliha (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
025:003 Maulana And they take besides Him gods who create naught, while they are themselves created, and they control for themselves no harm nor profit, and they control not death, nor life, nor raising to life.
025:003 Pickthal Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.
025:003 Rashad Yet, they set up beside Him gods who do not create anything - they themselves are created - and who possess no power to even harm or benefit themselves, nor do they possess any power to control life, or death, or resurrection.
025:003 Sarwar Yet they have chosen for themselves other deities besides Him, who do not create anything but rather are themselves created, who have no power over their own benefits, or trouble, and who have no control over life, death, and resurrection.
025:003 Shakir And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.
025:003 Sherali Yet they have taken beside HIM gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves, nor have they any power over death or life or Resurrection.
025:003 Yusufali Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.
025:004
025:004 Khan Those who disbelieve say: "This (the Qur'an) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."
025:004 Maulana And those who disbelieve say: This is nothing but a lie, which he has forged, and other people have helped him at it. So indeed they have brought an iniquity and a falsehood.
025:004 Pickthal Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.
025:004 Rashad Those who disbelieved said, "This is a fabrication that he produced, with the help of some other people." They have uttered a blasphemy and a falsehood.
025:004 Sarwar The unbelievers say, "This (Quran) is no more than a slanderous statement which h,e (Muhammad), with the help of some other people, has falsely invented." Certainly, this statement is unjust and sinful.
025:004 Shakir And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.
025:004 Sherali And those who disbelieve say, `It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have perpetrated a great injustice and a great falsehood.
025:004 Yusufali But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.
025:005
025:005 Khan And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."
025:005 Maulana And they say: Stories of the ancients, which he has got written, so they are read out to him morning and evening!
025:005 Pickthal And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.
025:005 Rashad They also said, "Tales from the past that he wrote down; they were dictated to him day and night."
025:005 Sarwar They have also said, "It ,(the Quran), is only ancient legends, which were written down while they were dictated to him in the mornings and the evenings".
025:005 Shakir And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.
025:005 Sherali And they say, `These are fables of the ancient; and he has got them written down and they are read out to him morning and evening.'
025:005 Yusufali And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."

025:006
025:006 Khan Say: "It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."
025:006 Maulana Say: He has revealed it, Who knows the secret of the heavens and the earth. Surely He is ever Forgiving, Merciful.
025:006 Pickthal Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.
025:006 Rashad Say, "This was revealed by the One who knows the Secret in the heavens and the earth. He is Forgiving, Most Merciful."
025:006 Sarwar (Muhammad), tell them, "The One who knows all the secrets of the heavens and the earth has revealed it; He is All-forgiving and All-merciful."
025:006 Shakir Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.
025:006 Sherali Say, `HE, Who knows every secret of the heavens and the earth, has revealed it. Verily, HE is the Most Forgiving, Merciful.'
025:006 Yusufali Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."
025:007
025:007 Khan And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?
025:007 Maulana And they say: What a Messenger is this? He eats food and goes about in the markets. Why has not an angel been sent down to him to be a warner with him?
025:007 Pickthal And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.
025:007 Rashad And they said, "How come this messenger eats the food and walks in the markets? If only an angel could come down with him, to serve with him as a preacher!"
025:007 Sarwar They say, "Why does this Messenger eat food, and walk in the streets? Why has not an angel been sent to him so that they could preach the message together?.
025:007 Shakir And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?
025:007 Sherali And they say, `What sort of Messenger is this that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?
025:007 Yusufali And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?
025:008
025:008 Khan "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zalimun (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."
025:008 Maulana Or a treasure given to him, or a garden from which to eat? And the evildoers say: You follow but a man bewitched!
025:008 Pickthal Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.
025:008 Rashad Or, "If only a treasure could be given to him!" Or, "If only he could possess an orchard from which he eats!" The transgressors also said, "You are following a bewitched man."
025:008 Sarwar Why has a treasure not been laid out for him or a garden from which he could eat been given to him." The unjust ones say, "You are merely following a bewitched person".
025:008 Shakir Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason.
025:008 Sherali `Or a treasure should have been sent down to him, or he should have had a garden to eat therefrom.' And the wrongdoers say, `You follow but a man bewitched.'
025:008 Yusufali "Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."
025:009
025:009 Khan See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
025:009 Maulana See what parables they set forth for thee -- they have gone astray, so they cannot find a way.
025:009 Pickthal See how they coin similitudes for thee, so that they are all astray and cannot find a road!
025:009 Rashad Note how they called you all kinds of names, and how this led them astray, never to find their way back.
025:009 Sarwar Look at their various views about you! They have gone astray and are not able to find the right path.
025:009 Shakir See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.
025:009 Sherali See how they coin similitudes for thee ! Thus they have gone astray and cannot find a way.
025:009 Yusufali See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!
025:010
025:010 Section 2: Truth of the Warning
025:010 Khan Blessed be He Who, if He will, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
025:010 Maulana Blessed is He Who if He please, will give thee what is better than this: Gardens wherein flow rivers. And He will give thee palaces.
025:010 Pickthal Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.
025:010 Rashad Most blessed is the One who can, if He wills, give you much better than their demands - gardens with flowing streams, and many mansions.
025:010 Sarwar Blessed is He who could give you palaces and gardens wherein streams would flow, far better than what they want you to have.
025:010 Shakir Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.
025:010 Sherali Blessed is HE Who, if HE please, will assign to thee better than all that - gardens through which streams flow - and will also assign to thee palaces.
025:010 Yusufali Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee palaces (secure to dwell in).
025:011
025:011 Khan Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
025:011 Maulana But they deny the Hour, and We have prepared a burning Fire for him who denies the Hour.
025:011 Pickthal Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.
025:011 Rashad In fact, they have disbelieved in the Hour (Day of Resurrection), and we have prepared for those who disbelieve in the Hour a flaming Hell.
025:011 Sarwar They deny the Hour of Doom so We have prepared for them a burning fire.
025:011 Shakir But they reject the hour, and We have prepared a burning fire for him who rejects the hour.
025:011 Sherali Nay, they deny the Hour, and for those who deny the Hour, WE have prepared a blazing fire.
025:011 Yusufali Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour:

025:012
025:012 Khan When it (Hell) sees them from a far place, they will hear its raging and its roaring.
025:012 Maulana When it sees them from a far-off place, they will hear its raging and roaring.
025:012 Pickthal When it seeth them from afar, they hear the crackling and the roar thereof.
025:012 Rashad When it sees them from afar, they will hear its rage and fuming.
025:012 Sarwar Even if they were to see (this fire) from a distant place, they would only listen to its raging and roaring.
025:012 Shakir When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.
025:012 Sherali When it sees them from a place far-off, they will hear its raging and roaring.
025:012 Yusufali When it sees them from a place fAr off, they will hear its fury and its ranging sigh.
025:013
025:013 Khan And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
025:013 Maulana And when they are cast into a narrow place thereof in chains, they will there pray for destruction.
025:013 Pickthal And when they are flung into a narrow place thereof, chained together, they pray for destruction there.
025:013 Rashad And when they are thrown into it, through a narrow place, all shackled, they will declare their remorse.
025:013 Sarwar When they are thrown, bound, into a narrow place therein, then only will they wish for their death.
025:013 Shakir And when they are cast into a narrow place in it, bound, they shall there call out for destruction.
025:013 Sherali And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.
025:013 Yusufali And when they are cast, bound together into a constricted place therein, they will pLead for destruction there and then!
025:014
025:014 Khan Exclaim not today for one destruction, but exclaim for many destructions.
025:014 Maulana Pray not this day for destruction once but pray for destruction again and again.
025:014 Pickthal Pray not that day for one destruction, but pray for many destructions!
025:014 Rashad You will not declare just a single remorse, on that day; you will suffer through a great number of remorses.
025:014 Sarwar They will be told, "Do not pray to die only once but pray to die many times."
025:014 Shakir Call not this day for one destruction, but call for destructions many.
025:014 Sherali `Pray not this day for one destruction, but pray for many destructions,'
025:014 Yusufali "This day plead not for a single destruction: plead for destruction oft-repeated!"
025:015
025:015 Khan Say: (O Muhammad SAW) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons - see V.2:2)?" It will be theirs as a reward and as a final destination.
025:015 Maulana Say: Is this better or the Garden Perpetuity, which the dutiful are promised? That is a reward and a resort for them.
025:015 Pickthal Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end.
025:015 Rashad Say, "Is this better or the eternal Paradise that is promised for the righteous? It is their well deserved reward; a well deserved destiny."
025:015 Sarwar (Muhammad), ask them, "Is what you want better or the eternal garden promised to the pious ones as their reward and dwelling?
025:015 Shakir Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.
025:015 Sherali Say, `Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and ultimate resort.'
025:015 Yusufali Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal (of attainment).
025:016
025:016 Khan For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.
025:016 Maulana For them therein is what they desire, to abide. It is a promise to be prayed for from thy Lord.
025:016 Pickthal Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.
025:016 Rashad They get anything they wish therein, forever. This is your Lord's irrevocable promise.
025:016 Sarwar Therein they will eternally have whatever they want. This is a binding promise from your Lord."
025:016 Shakir They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.
025:016 Sherali They will have therein whatsoever they desire, abiding therein for ever. It is a promise binding upon thy Lord, and to be always prayed for from HIM.
025:016 Yusufali "For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."
025:017
025:017 Khan And on the Day when He will gather them together and that which they worship besides Allah [idols, angels, pious men, saints, 'Iesa (Jesus) - son of Maryam (Mary), etc.]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
025:017 Maulana And on the day when He will gather them, and that which they serve besides Allah, He will say: Was it you who led astray these My servants, or did they themselves stray from the path?
025:017 Pickthal And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way?
025:017 Rashad On the day when He summons them, together with the idols they had set up beside GOD, He will say, "Have you misled these servants of Mine, or did they go astray on their own?"
025:017 Sarwar On the day when the unbelievers and whatever they had been worshipping besides God will be resurrected, He will ask the idols, "Did you mislead My servants or did they themselves go astray from the right path?"
025:017 Shakir And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?
025:017 Sherali On the day when HE will assemble them and those whom they worship instead of ALLAH, HE will ask the latter, `Was it you that led astray these MY servants, or did they themselves stray away from the Path?'
025:017 Yusufali The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"

025:018
025:018 Khan They will say: "Glorified be You! It was not for us to take any Auliya' (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
025:018 Maulana They will say: Glory be to Thee! it was not beseeming for us that we should take for protectors others besides Thee, but Thou didst make them and their fathers to enjoy until they forgot the Reminder, and they became a lost people.
025:018 Pickthal They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.
025:018 Rashad They will say, "Be You glorified, it was not right for us to set up any lords beside You. But You allowed them to enjoy, together with their parents. Consequently, they disregarded the message and thus became wicked people."
025:018 Sarwar They will reply, "Lord, You alone deserve all glory! We were not supposed to choose any guardian other than you. Since you have been benevolent to these people and their fathers, they forgot Your guidance and, thus, became subject to perdition."
025:018 Shakir They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,
025:018 Sherali They will say, `Holy art Thou ! It was not right for us to take protectors other than Thee; but Thou didst bestow on them and their fathers the good things of this life until they forgot Thy admonition and became a ruined people.'
025:018 Yusufali They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."
025:019
025:019 Khan Thus they (false gods all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment.
025:019 Maulana So they will give you the lie in what you say, then you can neither ward off (evil), nor (obtain) help. And whoever among you does wrong, We shall make him taste a great chastisement.
025:019 Pickthal Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.
025:019 Rashad They have disbelieved in the message you have given them, and, consequently, you can neither protect them from the retribution they have incurred, nor can you help them in any way. Anyone among you who commits evil, we will commit him to severe retribution.
025:019 Sarwar God will say (to the idolaters), "Your idols have rejected your faith. You cannot avoid their rejection nor can you find any help. Anyone of you who commits injustice will be made to suffer a great torment."
025:019 Shakir So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.
025:019 Sherali Then WE shall say to their worshippers, `They have given you the lie regarding what you said, so you cannot avert the punishment, neither can you get help. And whosoever among you does wrong, WE shall make him taste a grievous punishment.
025:019 Yusufali (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.
025:020
025:020 Khan And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
025:020 Maulana And We did not send before thee any messengers but they surely ate food and went about in the markets. And We make some of you a trial for others. Will you bear patiently? And thy Lord is ever Seeing.
025:020 Pickthal We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.
025:020 Rashad We did not send any messengers before you who did not eat food and walk in the markets. We thus test you by each other; will you steadfastly persevere? Your Lord is Seer.
025:020 Sarwar All the Messengerss whom We sent before, certainly, ate food and walked through the streets. We have made some of you (people) a trial for the others. Would you then exercise patience? Your Lord is All-aware.
025:020 Shakir And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.
025:020 Sherali And WE did not send any Messengers before thee but surely they ate food and walked in the streets. And WE make some of you a trial for others to see whether you are steadfast. And thy Lord is All-Seeing.
025:020 Yusufali And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).
025:021
025:021 Part 19.
025:021 Section 3: The Day of Discrimination
025:021 Khan And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.
025:021 Maulana And those who look not for meeting with Us, say: Why have not angels been sent down to us, or (why) do we not see our Lord? Indeed they are too proud of themselves and revolt in great revolt.
025:021 Pickthal And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride.
025:021 Rashad Those who do not expect to meet us said, "If only the angels could come down to us, or we could see our Lord (we would then believe)!" Indeed, they have committed a gross arrogance, and have produced a gross blasphemy.
025:021 Sarwar Those who have no desire to meet Us have said, "Would that the angels had been sent to us or that we could see our Lord." They are really filled with pride and have committed the greatest and worst kind of rebellion and hostility.
025:021 Shakir And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.
025:021 Sherali And those, who do not expect a meeting with US, say, `Why are not angels sent down to us? Or, why do we not see our Lord?' Surely, they are too proud of themselves and have gone far in rebellion.
025:021 Yusufali Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

025:022
025:022 Khan On the Day they will see the angels, no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: La ilaha ill-Allah, "(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations].
025:022 Maulana On the day when they will see the angels, there will be no good news for the guilty, and they will say: Let there be a strong barrier!
025:022 Pickthal On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!
025:022 Rashad The day they see the angels, it will not be good news for the guilty; they will say, "Now, we are irreversibly confined."
025:022 Sarwar On the day when the criminals see the angels, there will, certainly, be no rejoicing for them. Rather, they will plead to the angels, "Please keep away from us (do not drive us into hell)."
025:022 Shakir On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.
025:022 Sherali On the day when they see the angels - there will be no good tidings on that day for the guilty; and they will cry in distress, `Would that there were a strong barrier !
025:022 Yusufali The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"
025:023
025:023 Khan And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.
025:023 Maulana And We shall turn to the work they have done, so We shall render it as scattered motes.
025:023 Pickthal And We shall turn unto the work they did and make it scattered motes.
025:023 Rashad We will look at all the works they have done, and render them null and void.
025:023 Sarwar We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).
025:023 Shakir And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.
025:023 Sherali And WE shall turn to the work they did and WE shall scatter it into particles of dust.
025:023 Yusufali And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.
025:024
025:024 Khan The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
025:024 Maulana The owners of the Garden will on that day be in a better abiding-place and a fairer resting-place.
025:024 Pickthal Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;
025:024 Rashad The dwellers of Paradise are far better on that day; they will hear better news.
025:024 Sarwar The dwellers of Paradise on that day will have the best residence and resting place.
025:024 Shakir The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.
025:024 Sherali The inmates of Heaven on that day will be better off as regards their abode, and better off in respect of their place of repose.
025:024 Yusufali The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.
025:025
025:025 Khan And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
025:025 Maulana And on the day when the heaven burst asunder with clouds, and the angels are sent down, as they are sent.
025:025 Pickthal A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.
025:025 Rashad The heaven will break apart, into masses of clouds, and the angels will descend in multitudes.
025:025 Sarwar On that day the sky will be crystal blue, clear of clouds. The angels will descend in groups
025:025 Shakir And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).
025:025 Sherali And on that day when the heaven shall burst asunder with the clouds overhanging it, and the angels shall be sent down in large numbers -
025:025 Yusufali The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),-
025:026
025:026 Khan The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah Islamic Monotheism).
025:026 Maulana The kingdom on that day rightly belongs to the Beneficent, and it will be a hard day for the disbelievers.
025:026 Pickthal The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.
025:026 Rashad All sovereignty on that day belongs to the Most Gracious. For the disbelievers, it will be a difficult day.
025:026 Sarwar and the Absolute kingdom will belong to the Beneficent God.
025:026 Shakir The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers.
025:026 Sherali The true Kingdom on that day shall belong to the Gracious, God; and it shall be a hard day for the disbelievers.
025:026 Yusufali That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day of dire difficulty for the Misbelievers.
025:027
025:027 Khan And (remember) the Day when the Zalim (wrong- doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad SAW).
025:027 Maulana And on the day when the wrongdoer will bite his hands, saying: Would that I had taken a way with the Messenger!
025:027 Pickthal On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!
025:027 Rashad The day will come when the transgressor will bite his hands (in anguish) and say, "Alas, I wish I had followed the path with the messenger.
025:027 Sarwar It will be a hard day for the unbelievers. It will be a day when the unjust will bite their fingers, (regretfully) saying, "Would that we had followed the path of the Messengers.
025:027 Shakir And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger
025:027 Sherali On that day the wrongdoer will bite his hands and will say, `O, would that I had taken a way along with the Messenger !
025:027 Yusufali The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger!
025:028
025:028 Khan "Ah! Woe to me! Would that I had never taken so-and-so as a friend!
025:028 Maulana O woe is me! would that I had not taken such a one for a friend!
025:028 Pickthal Alas for me! Ah, would that I had never taken such an one for friend!
025:028 Rashad "Alas, woe to me, I wish I did not take that person as a friend.
025:028 Sarwar Woe to us! Would that we had not been friends with so and so.
025:028 Shakir O woe is me! would that I had not taken such a one for a friend !
025:028 Sherali `O, woe is me ! would that I had never taken such a one for a friend !
025:028 Yusufali "Ah! woe is me! Would that I had never taken such a one for a friend!

025:029	
025:029 Khan	"He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need."
025:029 Maulana	Certainly he led me astray from the Reminder after it had come to me. And the devil ever deserts man.
025:029 Pickthal	He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.
025:029 Rashad	"He has led me away from the message after it came to me. Indeed, the devil lets down his human victims."
025:029 Sarwar	He led me away from the true guidance after it had come to us. Satan is a traitor to people."
025:029 Shakir	Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.
025:029 Sherali	`He led me astray from the Reminder after it had come to me.' And Satan always deserts man in the hour of need.
025:029 Yusufali	"He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"
025:030	
025:030 Khan	And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and orders).
025:030 Maulana	And the Messenger will say: My Lord, surely my people treat this Qur'an as a forsaken thing.
025:030 Pickthal	And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.
025:030 Rashad	The messenger said, "My Lord, my people have deserted this Quran."
025:030 Sarwar	The Messengers will say, "Lord, my people had abandoned this Quran."
025:030 Shakir	And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.
025:030 Sherali	And the Messenger will say, `O my Lord, my people indeed treated this Qur'an as a thing to be discarded.'
025:030 Yusufali	Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."
025:031	
025:031 Khan	Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.
025:031 Maulana	And thus have We made for every prophet an enemy from among the guilty, and sufficient is thy Lord as a Guide and a Helper.
025:031 Pickthal	Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.
025:031 Rashad	We also set up against every prophet enemies from among the guilty. Your Lord suffices as a guide, a master.
025:031 Sarwar	Thus, from the sinful people We made enemies for every Prophet. Your Lord is a Sufficient Guide and Helper.
025:031 Shakir	And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper.
025:031 Sherali	Thus did WE make for every Prophet an enemy from among the sinners; And sufficient is thy Lord as a Guide and a Helper.
025:031 Yusufali	Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.
025:032	
025:032 Khan	And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).
025:032 Maulana	And those who disbelieve say: Why has not the Qur'an been revealed to him all at once? Thus, that We may strengthen thy heart thereby and We have arranged it well in arranging.
025:032 Pickthal	And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.
025:032 Rashad	Those who disbelieved said, "Why did not the Quran come through him all at once?" We have released it to you gradually, in order to fix it in your memory. We have recited it in a specific sequence.
025:032 Sarwar	The unbelievers have said, "Why was the whole Quran not revealed to him at once?" We have revealed it to you in gradual steps to strengthen your hearts and give you explanations.
025:032 Shakir	And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.
025:032 Sherali	And those who disbelieve say, `Why was not the Qur'an revealed to him all at once?' WE have revealed it in this manner that WE may strengthen thy heart therewith. And WE have arranged it in the Best form.
025:032 Yusufali	Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.
025:033	
025:033 Khan	And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
025:033 Maulana	And they cannot bring thee a question, but We have brought thee the truth and the best explanation.
025:033 Pickthal	And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.
025:033 Rashad	Whatever argument they come up with, we provide you with the truth, and a better understanding.
025:033 Sarwar	We will support you with the Truth and the best interpretation whenever the infidels argue against you.
025:033 Shakir	And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.
025:033 Sherali	And they do not come to thee with an objection but WE provide thee with the truth and an excellent explanation.
025:033 Yusufali	And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).
025:034	
025:034 Khan	Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.
025:034 Maulana	Those who will be gathered to hell on their faces -- they are in an evil plight and straying farther away from the path.
025:034 Pickthal	Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.
025:034 Rashad	Those who are forcibly summoned to Hell are in the worst position; they are the farthest from the right path.
025:034 Sarwar	Those who will be driven headlong into hell will have a terrible dwelling; they have certainly gone astray.
025:034 Shakir	(As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.
025:034 Sherali	Those who will be gathered unto Hell on their faces -they will be the worst in plight and most astray from the right path.
025:034 Yusufali	Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray.

025:035
025:035 Section 4: A Lesson in the Fate of Former People
025:035 Khan And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)], and placed his brother Harun (Aaron) with him as a helper;
025:035 Maulana And certainly We gave Moses the Book and We appointed with him his brother Aaron, an aider.
025:035 Pickthal We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.
025:035 Rashad We have given Moses the scripture, and appointed his brother Aaron to be his assistant.
025:035 Sarwar We gave the Book to Moses and made his brother Aaron his Minister.
025:035 Shakir And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.
025:035 Sherali WE gave Moses the Book, and appointed with him his brother Aaron as his assistant.
025:035 Yusufali (Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister;
025:036
025:036 Khan And We said: "Go you both to the people who have denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.
025:036 Maulana Then We said: Go you both to the people who reject Our messages. So We destroyed them with utter destruction.
025:036 Pickthal Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.
025:036 Rashad We said, "Go, both of you, to the people who rejected our revelations," and subsequently, we utterly annihilated the rejectors.
025:036 Sarwar We told them, "Both of you go to the people who have rejected Our revelations." We completely destroyed these unbelievers.
025:036 Shakir Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.
025:036 Sherali And WE said to them, `Go both of you to the people who have rejected OUR Signs;' Then WE destroyed them utterly.
025:036 Yusufali And We command: "Go ye both, to the people who have rejected our Signs:" And those (people) We destroyed with utter destruction.
025:037
025:037 Khan And Nuh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zalimun (polytheists and wrong- doers, etc).
025:037 Maulana And the people of Noah, when they rejected the messengers, We drowned them, and made them a sign for men. And We have prepared a painful chastisement for the wrongdoers --
025:037 Pickthal And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.
025:037 Rashad Similarly, when the people of Noah disbelieved the messengers, we drowned them, and we set them up as a sign for the people. We have prepared for the transgressors a painful retribution.
025:037 Sarwar We drowned the people of Noah because of their rejection of the Messengers and made them evidence of the Truth for mankind. We have prepared a painful torment for the unjust ones.
025:037 Shakir And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;
025:037 Sherali And the people of Noah, when they rejected the Messengers, WE drowned them, and WE made them a Sign for mankind. And WE have prepared a painful punishment for the wrongdoers.
025:037 Yusufali And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty;-
025:038
025:038 Khan And (also) 'Ad and Thamud, and the dwellers of Ar-Rass, and many generations in between.
025:038 Maulana And ‘Ad and Thamud and the dwellers of Rass and many generations in between.
025:038 Pickthal And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.
025:038 Rashad Also `Aad, Thamoud, the inhabitants of Al-Russ, and many generations between them.
025:038 Sarwar To each of the tribes of Ad, Thamud, the settlers around the well and many generations in between
025:038 Shakir And Ad and Samood and the dwellers of the Rass and many generations between them.
025:038 Sherali And WE destroyed Ad and Thamud, and the People of the Well, and many a generation between them,
025:038 Yusufali As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.
025:039
025:039 Khan And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
025:039 Maulana And to each We gave examples and each did We destroy with utter destruction.
025:039 Pickthal Each (of them) We warned by examples, and each (of them) We brought to utter ruin.
025:039 Rashad To each of these groups, we delivered sufficient examples, before we annihilated them.
025:039 Sarwar We gave guidance and drove each to destruction.
025:039 Shakir And to every one We gave examples and every one did We destroy with utter destruction.
025:039 Sherali And to each one WE set forth examples; and each one WE utterly destroyed.
025:039 Yusufali To each one We set forth Parables and examples; and each one We broke to utter annihilation (for their sins).
025:040
025:040 Khan And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect for any resurrection.
025:040 Maulana And indeed they pass by the town wherein was rained an evil rain. Do they not see it? Nay, they hope not to be raised again.
025:040 Pickthal And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.
025:040 Rashad They have passed by the community that was showered with a miserable shower (Sodom). Did they not see it? The fact is, they never believed in resurrection.
025:040 Sarwar Our MMessengerss came into the town which was struck by a fatal rain. Did they (unbelievers), not see what had happened to this town? In fact, they had no faith in the Resurrection.
025:040 Shakir And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.
025:040 Sherali And these Meccans must have visited the town whereon was rained an evil rain. Have they not seen it? Nay, they expect not to be raised after death.
025:040 Yusufali And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection.

025:041
025:041 Khan And when they see you (O Muhammad SAW), they treat you only as a mockery (saying):"Is this the one whom Allah has sent as a Messenger?
025:041 Maulana And when they see thee, they take thee for naught but a jest: Is this he whom Allah has raised to be a messenger?
025:041 Pickthal And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?
025:041 Rashad When they saw you, they always ridiculed you: "Is this the one chosen by GOD to be a messenger?
025:041 Sarwar (Muhammad), when they see you, they will only mock you and say, "Has God really sent him as a Messengers?
025:041 Shakir And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an messenger?
025:041 Sherali And when they see thee, they only make a jest of thee, and say, `What ! is this he whom ALLAH has sent as a Messenger?
025:041 Yusufali When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"
025:042
025:042 Khan "He would have nearly misled us from our aliha (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!
025:042 Maulana He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the chastisement, who is more astray from the path.
025:042 Pickthal He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.
025:042 Rashad "He almost diverted us from our gods, if it were not that we steadfastly persevered with them." They will certainly find out, when they see the retribution, who are the real strayers from the path.
025:042 Sarwar Had we not been steadfast he would almost have led us astray from our gods." On facing torment they will soon know who had really gone astray.
025:042 Shakir He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the punishment, who is straying farther off from the path.
025:042 Sherali `He indeed had well-nigh led us astray from our gods, had we not steadily adhered to them.' And they shall no, when they see the punishment, who is most astray from the right path.
025:042 Yusufali "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!
025:043
025:043 Khan Have you (O Muhammad SAW) seen him who has taken as his ilah (god) his own desire? Would you then be a Wakil (a disposer of his affairs or a watcher) over him?
025:043 Maulana Hast thou seen him who takes his low desires for his god? Wilt thou be a guardian over him?
025:043 Pickthal Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?
025:043 Rashad Have you seen the one whose god is his own ego? Will you be his advocate?
025:043 Sarwar How can you be the guardian of those who have chosen their own desires as their Lord?
025:043 Shakir Have you seen him who takes his low desires for his god? Will you then be a protector over him?
025:043 Sherali Hast thou seen him who takes his own evil desire for his god? Canst thou be a guardian over them?
025:043 Yusufali Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?
025:044
025:044 Khan Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).
025:044 Maulana Or thinkest thou that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path.
025:044 Pickthal Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray?
025:044 Rashad Do you think that most of them hear, or understand? They are just like animals; no, they are far worse.
025:044 Sarwar Do you think that most of them listen and understand? They are like cattle or even more, straying and confused.
025:044 Shakir Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.
025:044 Sherali Dost thou think that most of them hear or understand? They are like cattle - nay, they are worst than cattle in their behaviour.
025:044 Yusufali Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.
025:045
025:045 Section 5: A Lesson from Nature
025:045 Khan Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].
025:045 Maulana Seest thou not how thy Lord extends the shade? And if He pleased, He would have made it stationary. Then We have made the sun an indication of it,
025:045 Pickthal Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot;
025:045 Rashad Have you not seen how your Lord designed the shadow? If He willed, He could have made it fixed, then we would have designed the sun accordingly.
025:045 Sarwar Have you not seen that your Lord increases the shadow. Had He wanted He would have made it stationary), and has made the sun their guide.
025:045 Shakir Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it
025:045 Sherali Dost thou not see how thy Lord lengthens the shade? And if HE had pleased, HE could have made it stationary. Then WE make the position of the sun an indicator thereof.
025:045 Yusufali Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;
025:046
025:046 Khan Then We withdraw it to Us a gradual concealed withdrawal.
025:046 Maulana Then We take it to Ourselves, taking little by little.
025:046 Pickthal Then We withdraw it unto Us, a gradual withdrawal?
025:046 Rashad But we designed it to move slowly.
025:046 Sarwar Then He reduces it in gradual steps.
025:046 Shakir Then We take it to Ourselves, taking little by little.
025:046 Sherali Them WE draw it in towards Ourselves, drawing in little by little.
025:046 Yusufali Then We draw it in towards Ourselves,- a contraction by easy stages.

025:047
025:047 Khan And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushur (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).
025:047 Maulana And He it is Who made the night a covering for you, and sleep a rest, and He made the day to rise up again.
025:047 Pickthal And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.
025:047 Rashad He is the One who designed the night to be a cover, and for you to sleep and rest. And He made the day a resurrection.
025:047 Sarwar It is He who has made the night as a covering for you, sleep as a rest for you, and the day for you to rise again.
025:047 Shakir And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.
025:047 Sherali And HE it is Who has made the night a covering for you, and Who has made sleep for rest, and HE has made the day to rise up and work.
025:047 Yusufali And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.
025:048
025:048 Khan And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,
025:048 Maulana And He it is Who sends the winds as good news before His mercy; and We send down pure water from the clouds,
025:048 Pickthal And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,
025:048 Rashad He is the One who sends the winds with good omens of His mercy, and we send down from the sky pure water.
025:048 Sarwar It is He who sends the winds to you with the glad news of His mercy and who sends purifying rain from the sky
025:048 Shakir And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,
025:048 Sherali And HE it is Who sends the winds as glad tidings before HIS mercy, and WE send down pure water from the clouds,
025:048 Yusufali And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-
025:049
025:049 Khan That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
025:049 Maulana That We may give life thereby to a dead land, and give it for drink to cattle and many people that We have created.
025:049 Pickthal That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.
025:049 Rashad With it, we revive dead lands and provide drink for our creations - multitudes of animals and humans.
025:049 Sarwar to revive the barren land and provide water for many creatures, cattle, and people.
025:049 Shakir That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.
025:049 Sherali That WE may thereby give life to a dead land, and give it for drink to Our creation - cattle and men in large numbers.
025:049 Yusufali That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.
025:050
025:050 Khan And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allah, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.
025:050 Maulana And certainly We repeat this to them that they may be mindful, but most men consent to naught but denying.
025:050 Pickthal And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.
025:050 Rashad We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelieving.
025:050 Sarwar We send them rain from time to time so that they may take heed. Many people have responded, but ungratefully.
025:050 Shakir And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.
025:050 Sherali And WE have expounded the Qur'an to them in diverse ways that they make take heed, but most men would reject everything but disbelief.
025:050 Yusufali And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude.
025:051
025:051 Khan And had We willed, We would have raised a warner in every town.
025:051 Maulana And if We pleased, We could raise a warner in every town.
025:051 Pickthal If We willed, We could raise up a warner in every village.
025:051 Rashad If we willed, we could have sent to every community a warner.
025:051 Sarwar Had We wanted We could have sent a Prophet to every town.
025:051 Shakir And if We had pleased We would certainly have raised a warner in every town.
025:051 Sherali If WE had pleased, WE could have surely raised a Warner in every city;
025:051 Yusufali Had it been Our Will, We could have sent a warner to every centre of population.
025:052
025:052 Khan So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'an).
025:052 Maulana So obey not the disbelievers, and strive against them a mighty striving with it.
025:052 Pickthal So obey not the disbelievers, but strive against them herewith with a great endeavour.
025:052 Rashad Therefore, do not obey the disbelievers, and strive against them with this, a great striving.
025:052 Sarwar Do not yield to the unbelievers but launch a great campaign against them with the help of the Quran.
025:052 Shakir So do not follow the unbelievers, and strive against them a mighty striving with it.
025:052 Sherali So obey not the disbelievers and strive against them by means of the Qur'an with a mighty striving.
025:052 Yusufali Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).
025:053
025:053 Khan And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.
025:053 Maulana And He it is Who has made the two seas to flow freely, the one sweet, very sweet, and the other saltish, bitter. And between the two He has made a barrier and inviolable obstruction.
025:053 Pickthal And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.
025:053 Rashad He is the One who merges the two seas; one is fresh and palatable, while the other is salty and undrinkable. And He separated them with a formidable, inviolable barrier (evaporation).
025:053 Sarwar It is He who has joined the two seas; one palatable and sweet, the other bitterly salty and has established a barrier between them as a partition.
025:053 Shakir And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.
025:053 Sherali And HE it is Who has caused the two seas to flow, this palatable and sweet, and that salt and bitter; and between them HE has placed a barrier and an insurmountable partition.
025:053 Yusufali It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.

025:054
025:054 Khan And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.
025:054 Maulana And He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And thy Lord is ever Powerful.
025:054 Pickthal And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.
025:054 Rashad He is the One who created from water a human being, then made him reproduce through marriage and mating. Your Lord is Omnipotent.
025:054 Sarwar It is He who has created the human being from water to have relationships of both lineage and wedlock. Your Lord has all power.
025:054 Shakir And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.
025:054 Sherali And HE it is Who has created man from Water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.
025:054 Yusufali It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).
025:055
025:055 Khan And they (disbelievers, polytheists, etc.) worship besides Allah, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.
025:055 Maulana And they serve besides Allah that which can neither profit them, nor harm them. And the disbeliever is ever an aider against his Lord.
025:055 Pickthal Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.
025:055 Rashad Yet, they still set up beside GOD idols that cannot benefit them, nor harm them. Indeed, the disbeliever is an enemy of his Lord.
025:055 Sarwar They worship besides God things that can neither benefit nor harm them. The unbelievers are defiant against their Lord.
025:055 Shakir And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.
025:055 Sherali And they worship beside ALLAH that which can neither benefit them nor harm them. And the disbeliever is ever opposed to the designs of HIS Lord.
025:055 Yusufali Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil), against his own Lord!
025:056
025:056 Khan And We have sent you (O Muhammad SAW) only as a bearer of glad tidings and a warner.
025:056 Maulana And We have not sent thee but as a giver of good news and as a warner.
025:056 Pickthal And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.
025:056 Rashad We have sent you as a deliverer of good news, as well as a warner.
025:056 Sarwar We have sent you for no other reason but to be a bearer of glad news and warning.
025:056 Shakir And We have not sent you but as a giver of good news and as a warner.
025:056 Sherali And WE have not sent thee but as a bearer of glad tidings and a Warner.
025:056 Yusufali But thee We only sent to give glad tidings and admonition.
025:057
025:057 Khan Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.
025:057 Maulana Say: I ask of you naught in return for it except that he who will may take a way to his Lord.
025:057 Pickthal Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.
025:057 Rashad Say, "I do not ask you for any money. All I seek is to help you find the right path to your Lord, if this is what you choose."
025:057 Sarwar Tell them, "I ask no recompense for my preaching to you, except the fact that whoever wants should choose the way of God."
025:057 Shakir Say: I do not ask you aught in return except that he who will, may take the way to his Lord.
025:057 Sherali Say, `I ask of you no recompense for it, save that whoso chooses may take a way that leads to his Lord.'
025:057 Yusufali Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."
025:058
025:058 Khan And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;
025:058 Maulana And rely on the Ever-Living Who dies not, and celebrate His praise. And sufficient is He as being Aware of His servants' sins,
025:058 Pickthal And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,
025:058 Rashad You shall put your trust in the One who is Alive - the One who never dies - and praise Him and glorify Him. He is fully Cognizant of His creatures' sins.
025:058 Sarwar Also trust in the Living One who never dies and glorify Him with His praise. He has sufficient knowledge of the sins of His servants.
025:058 Shakir And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,
025:058 Sherali And trust thou in the One, Who is Ever-Living and is the Source of all life, And Who dies not, and Glorify HIM with HIS praise. And sufficient is HE as the Knower of the sins of his servants,
025:058 Yusufali And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants;-
025:059
025:059 Khan Who created the heavens and the earth and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allah)! Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabir (The All- Knower of everything i.e. Allah).
025:059 Maulana Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power, the Beneficent. So ask respecting Him one aware.
025:059 Pickthal Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!
025:059 Rashad He is the One who created the heavens and the earth, and everything between them, in six days, then assumed all authority. The Most Gracious; ask about Him those who are well founded in knowledge.
025:059 Sarwar It is He who created the heavens and the earth and all that is between them in six days and then He established His domination over the Throne. He is the Beneficent God. Refer to Him as the final authority.
025:059 Shakir Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.
025:059 Sherali HE Who created the Heavens and the earth and all that is between them in six periods, then HE settled Himself firmly on the Throne - the Gracious, God ! Ask thou then concerning HIM one who knows.
025:059 Yusufali He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).

025:060
025:060 Khan And when it is said to them: "Prostrate to the Most Beneficent (Allah)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad SAW) command us?" And it increases in them only aversion.
025:060 Maulana And when it is said to them: Make obeisance to the Beneficent, they say: And what is the Beneficent? Shall we make obeisance to what thou biddest us? And it adds to their aversion.
025:060 Pickthal And when it is said unto them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate to whatever thou (Muhammad) biddest us? And it increaseth aversion in them.
025:060 Rashad When they are told, "Fall prostrate before the Most Gracious," they say, "What is the Most Gracious? Shall we prostrate before what you advocate?" Thus, it only augments their aversion.
025:060 Sarwar When they are told to prostrate themselves before the Beneficent God, they say, "Who is the Beneficent God? Why should we prostrate ourselves before the one whom you have commanded us to?" This only increases their rebelliousness.
025:060 Shakir And when it is said to them: Prostrate to the Beneficent Allah, they say: And what is the Allah of beneficence? Shall we prostrate to what you bid us? And it adds to their aversion.
025:060 Sherali And when it is said to them, `Submit to the Gracious God,' they say, `And who is the Gracious, God? Shall we submit to whatever thou biddest us?' And it increases their aversion.
025:060 Yusufali When it is said to them, "Prostrate to (Allah) Most Gracious!", they say, "And what is (Allah) Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight (from the Truth).
025:061
025:061 Section 6: The Transformation wrought
025:061 Khan Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
025:061 Maulana Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light!
025:061 Pickthal Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!
025:061 Rashad Most blessed is the One who placed constellations in the sky, and placed in it a lamp, and a shining moon.
025:061 Sarwar Blessed is He who has established constellations in the sky and made therein a lamp and a shining moon.
025:061 Shakir Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon.
025:061 Sherali Blessed is HE Who has made in the heaven mansions of stars and has placed therein a Lamp producing light and a moon that reflects light.
025:061 Yusufali Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;
025:062
025:062 Khan And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
025:062 Maulana And He it is, Who made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful.
025:062 Pickthal And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.
025:062 Rashad He is the One who designed the night and the day to alternate: a sufficient proof for those who wish to take heed, or to be appreciative.
025:062 Sarwar It is He who has made the night and the day, one proceeding the other, for whoever wants to take heed or give thanks.
025:062 Shakir And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.
025:062 Sherali And HE it is Who has made the night and the day, each following the other, for the benefit of him who desires to remember, or desires to be grateful.
025:062 Yusufali And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.
025:063
025:063 Khan And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.
025:063 Maulana And the servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace!
025:063 Pickthal The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;
025:063 Rashad The worshipers of the Most Gracious are those who tread the earth gently, and when the ignorant speak to them, they only utter peace.
025:063 Sarwar (Among) the servants of the Beneficent God are those who walk gently on the earth and when addressed by the ignorant ones, their only response is, "Peace be with you."
025:063 Shakir And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.
025:063 Sherali And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying, `Peace !'
025:063 Yusufali And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";
025:064
025:064 Khan And those who spend the night before their Lord, prostrate and standing.
025:064 Maulana And they who pass the night prostrating themselves before their Lord and standing.
025:064 Pickthal And who spend the night before their Lord, prostrate and standing,
025:064 Rashad In the privacy of the night, they meditate on their Lord, and fall prostrate.
025:064 Sarwar They are those who spend the night worshipping their Lord, prostrating, and standing,
025:064 Shakir And they who pass the night prostrating themselves before their Lord and standing.
025:064 Sherali And who spend the night in prostration and standing before their Lord,
025:064 Yusufali Those who spend the night in adoration of their Lord prostrate and standing;
025:065
025:065 Khan And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."
025:065 Maulana And they who say: Our Lord, avert from us the chastisement of hell; surely the chastisement thereof is a lasting evil:
025:065 Pickthal And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;
025:065 Rashad And they say, "Our Lord, spare us the agony of Hell; its retribution is horrendous.
025:065 Sarwar who pray, "Lord, protect us from the torment of hell; it is a great loss.
025:065 Shakir And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting
025:065 Sherali And who say, `Our Lord, avert from us the punishment of Hell; for the punishment thereof is a most vehement torment,
025:065 Yusufali Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

025:066
025:066 Khan Evil indeed it (Hell) is as an abode and as a place to dwell.
025:066 Maulana It is surely an evil abode and resting-place!
025:066 Pickthal Lo! it is wretched as abode and station;
025:066 Rashad "It is the worst abode; the worst destiny."
025:066 Sarwar It is a terrible abode and an evil station,"
025:066 Shakir Surely it is an evil abode and (evil) place to stay.
025:066 Sherali `It is indeed evil as a place of rest and as an abode.'
025:066 Yusufali "Evil indeed is it as an abode, and as a place to rest in";
025:067
025:067 Khan And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
025:067 Maulana And they who, when they spend are neither extravagant nor parsimonious, and the just mean is ever between these.
025:067 Pickthal And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;
025:067 Rashad When they give, they are neither extravagant nor stingy; they give in moderation.
025:067 Sarwar who in their spending are neither extravagant nor stingy but maintain moderation,
025:067 Shakir And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.
025:067 Sherali And those who, when they spend, are neither extravagant nor niggardly but adopt a moderate position in the middle;
025:067 Yusufali Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);
025:068
025:068 Khan And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.
025:068 Maulana And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice, not commit fornication; and he who does this shall meet a requital of sin --
025:068 Pickthal And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty;
025:068 Rashad They never implore beside GOD any other god, nor do they kill anyone - for GOD has made life sacred - except in the course of justice. Nor do they commit adultery. Those who commit these offenses will have to pay.
025:068 Sarwar who do not worship idols besides God, nor without a just cause murder a soul to whom God has granted amnesty, who do not commit fornication, for those who do so have committed a sin
025:068 Shakir And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;
025:068 Sherali And those who call not on any other god along with ALLAH, nor slay a person whose slaying ALLAH has forbidden except for a just cause, nor commit adultery - and he who does that shall meet the punishment of his sin;
025:068 Yusufali Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.
025:069
025:069 Khan The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;
025:069 Maulana The chastisement will be doubled to him On the day of Resurrection, and he will abide therein in abasement --
025:069 Pickthal The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;
025:069 Rashad Retribution is doubled for them on the Day of Resurrection, and they abide therein humiliated.
025:069 Sarwar and on the Day of Judgment their torment will be double. They will suffer forever in disgrace.
025:069 Shakir The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;
025:069 Sherali Doubled for him shall be the punishment on the Day of Resurrection, and he will abide therein disgraced -
025:069 Yusufali (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-
025:070
025:070 Khan Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.
025:070 Maulana Except him who repents and believes and does good deeds; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful.
025:070 Pickthal Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.
025:070 Rashad Exempted are those who repent, believe, and lead a righteous life. GOD transforms their sins into credits. GOD is Forgiver, Most Merciful.
025:070 Sarwar But only those who repent and believe and act righteously will have their sins replaced by virtue; God is All-forgiving and All-merciful.
025:070 Shakir Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.
025:070 Sherali Except those who repent, and believe and do righteous deeds, for as to these, ALLAH will convert their evil deeds into good ones, and ALLAH is Most Forgiving, Merciful.
025:070 Yusufali Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,
025:071
025:071 Khan And whosoever repents and does righteous good deeds, then verily, he repents towards Allah with true repentance.
025:071 Maulana And whoever repents and does good, he surely turns to Allah a (goodly) turning.
025:071 Pickthal And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance -
025:071 Rashad Those who repent and lead a righteous life, GOD redeems them; a complete redemption.
025:071 Sarwar Those who repent and act righteously have truly returned to God,
025:071 Shakir And whoever repents and does good, he surely turns to Allah a (goodly) turning.
025:071 Sherali And those who repent and do righteous deeds, indeed turn to ALLAH with true repentance;
025:071 Yusufali And whoever repents and does good has truly turned to Allah with an (acceptable) conversion;-

025:072
025:072 Khan And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
025:072 Maulana And they who witness no falsehood, and when they pass by what is vain, they pass by nobly.
025:072 Pickthal And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.
025:072 Rashad They do not bear false witness. When they encounter vain talk, they ignore it.
025:072 Sarwar those who do not testify falsely and when they come across something impious, pass it by nobly,
025:072 Shakir And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.
025:072 Sherali And those who bear not false witness, and when they pass by anything vain, they pass by with dignity;
025:072 Yusufali Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);
025:073
025:073 Khan And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
025:073 Maulana And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind.
025:073 Pickthal And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.
025:073 Rashad When reminded of their Lord's revelations, they never react to them as if they were deaf and blind.
025:073 Sarwar who, when reminded of the revelations of their Lord, do not try to ignore them as though deaf and blind. Rather, they try to understand and think about them.
025:073 Shakir And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.
025:073 Sherali And those who, when they are reminded of the Signs of their Lord, fall not down thereat deaf and blind;
025:073 Yusufali Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;
025:074
025:074 Khan And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun" (pious - see V.2:2 and the footnote of V.3:164)."
025:074 Maulana And they who say, Our Lord, grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil.
025:074 Pickthal And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).
025:074 Rashad And they say, "Our Lord, let our spouses and children be a source of joy for us, and keep us in the forefront of the righteous."
025:074 Sarwar They pray, "Lord, let our spouses and children be the delight of our eyes and ourselves examples for the pious ones."
025:074 Shakir And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).
025:074 Sherali And those who say, `Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.'
025:074 Yusufali And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."
025:075
025:075 Khan Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
025:075 Maulana These are rewarded with high places because they are patient, and are met therein with greetings and salutation,
025:075 Pickthal They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace,
025:075 Rashad These are the ones who attain Paradise in return for their steadfastness; they are received therein with joyous greetings and peace.
025:075 Sarwar They will all receive Paradise as their reward for their forbearance and patience, where they will be greeted with, "Peace be with you."
025:075 Shakir These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.
025:075 Sherali It is such as will be rewarded with lofty chambers in Paradise, because they were steadfast, and they will be received therein with greeting and peace,
025:075 Yusufali Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,
025:076
025:076 Khan Abiding therein; excellent it is as an abode, and as a place to dwell.
025:076 Maulana Abiding therein. Goodly the abode and the resting-place!
025:076 Pickthal Abiding there for ever. Happy is it as abode and station!
025:076 Rashad Eternally they abide therein; what a beautiful destiny; what a beautiful abode.
025:076 Sarwar They will live therein forever, the best abode and place of rest.
025:076 Shakir Abiding therein; goodly the abode and the resting-place.
025:076 Sherali Abiding therein. Excellent it is as a place of rest and as an abode.
025:076 Yusufali Dwelling therein;- how beautiful an abode and place of rest!
025:077
025:077 Khan Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
025:077 Maulana Say: My Lord would not care for you, were it not for your prayer. Now indeed you have rejected, so the punishment will come.
025:077 Pickthal Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment.
025:077 Rashad Say, "You attain value at my Lord only through your worship. But if you disbelieve, you incur the inevitable consequences."
025:077 Sarwar (Muhammad), say (to the disbeliever) "It does not matter to my Lord whether you worship Him or not. You have rejected His guidance and your punishment is inevitable."
025:077 Shakir Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.
025:077 Sherali Say to the disbelievers, `But for your prayer to Him my Lord would not care for you at all. But now that you have rejected HIS Message, HIS punishment will cleave to you.'
025:077 Yusufali Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"

026:000
026:000 Translations of the Qur'an, Chapter 26: AL-SHUARA (THE POETS). Total Verses: 227. Revealed At: MAKKA
026:000 In the name of God, Most Gracious, Most Merciful
026:001
026:001 Section 1: The Prophet is consoled
026:001 Khan Ta-Sin-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
026:001 Maulana Benignant, Hearing, Knowing God.
026:001 Pickthal Ta. Sin. Mim.
026:001 Rashad T. S. M. (Ta, Seen, Mim)
026:001 Sarwar Ta. Sin. Mim.
026:001 Shakir Ta Sin Mim.
026:001 Sherali Ta Sin Mim.
026:001 Yusufali Ta. Sin. Mim.
026:002
026:002 Khan These are the Verses of the manifest Book [this Qur'an, which was promised by Allah in the Taurat (Torah) and the Injeel (Gospel), makes things clear].
026:002 Maulana These are the verses of the Book that makes manifest.
026:002 Pickthal These are revelations of the Scripture that maketh plain.
026:002 Rashad These (letters) constitute proofs of this clarifying scripture.
026:002 Sarwar These are the verses of the illustrious Book.
026:002 Shakir These are the verses of the Book that makes (things) clear.
026:002 Sherali These are verses of the Book that makes things clear.
026:002 Yusufali These are verses of the Book that makes (things) clear.
026:003
026:003 Khan It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) and in your Message of Islamic Monotheism].
026:003 Maulana Perhaps thou wilt kill thyself with grief because they believe not.
026:003 Pickthal It may be that thou tormentest thyself (O Muhammad) because they believe not.
026:003 Rashad You may blame yourself that they are not believers.
026:003 Sarwar You will perhaps kill yourself with anguish because they are not accepting the faith.
026:003 Shakir Perhaps you will kill yourself with grief because they do not believe.
026:003 Sherali Haply thou wilt grieve thyself to death because they believe not.
026:003 Yusufali It may be thou frettest thy soul with grief, that they do not become Believers.
026:004
026:004 Khan If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
026:004 Maulana If We please, We could send down on them a sign from heaven, so that their necks would bend before it.
026:004 Pickthal If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it.
026:004 Rashad If we will, we can send from the sky a sign that forces their necks to bow.
026:004 Sarwar Had We wanted, We would have sent them a miracle from the sky to make their heads hang down in submission.
026:004 Shakir If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.
026:004 Sherali If WE please, WE can send down to them a Sign from the Heaven, so that their necks will bow down before it.
026:004 Yusufali If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility.
026:005
026:005 Khan And never comes there unto them a Reminder as a recent revelation from the Most Beneficent (Allah), but they turn away therefrom.
026:005 Maulana And there comes not to them a new Reminder from the Beneficent but they turn away from it.
026:005 Pickthal Never cometh there unto them a fresh reminder from the Beneficent One, but they turn away from it.
026:005 Rashad Whenever a reminder from the Most Gracious comes to them, that is new, they turn away in aversion.
026:005 Sarwar Whenever a new message comes to them from the Beneficent God, they turn away from it.
026:005 Shakir And there does not come to them a new reminder from the Beneficent Allah but they turn aside from it.
026:005 Sherali And there comes not to them a new reminder from the Gracious God, but they turn away from it.
026:005 Yusufali But there comes not to them a newly-revealed Message from (Allah) Most Gracious, but they turn away therefrom.
026:006
026:006 Khan So they have indeed denied (the truth - this Qur'an), then the news of what they mocked at, will come to them.
026:006 Maulana They indeed reject, so the news will soon come to them of that at which they mock.
026:006 Pickthal Now they have denied (the Truth); but there will come unto them tidings of that whereat they used to scoff.
026:006 Rashad Since they disbelieved, they have incurred the consequences of their heedlessness.
026:006 Sarwar They have called (our revelation) lies. They will soon learn the consequences of what they mocked.
026:006 Shakir So they have indeed rejected (the truth), therefore the news of that which they mock shall soon come to them.
026:006 Sherali They have, indeed, treated it as a lie but soon there will come to them the tidings of that at which they mocked.
026:006 Yusufali They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at!
026:007
026:007 Khan Do they not observe the earth, how much of every good kind We cause to grow therein?
026:007 Maulana See they not the earth, how many of every noble kind We cause to grow in it?
026:007 Pickthal Have they not seen the earth, how much of every fruitful kind We make to grow therein?
026:007 Rashad Have they not seen the earth, and how many kinds of beautiful plants we have grown thereon?
026:007 Sarwar Have they not seen the earth in which We have made gracious plants grow?.
026:007 Shakir Do they not see the earth, how many of every noble kind We have caused to grow in it?
026:007 Sherali See they not the earth, how many of every noble species have WE caused to grow therein?
026:007 Yusufali Do they not look at the earth,- how many noble things of all kinds We have produced therein?

026:008
026:008 Khan Verily, in this is an Ayah (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are not believers.
026:008 Maulana Surely in this is a sign; yet most of them believe not.
026:008 Pickthal Lo! herein is indeed a portent; yet most of them are not believers.
026:008 Rashad This should be a sufficient proof for them, but most of them are not believers.
026:008 Sarwar In this there is, certainly, evidence (of the Truth). But most of them have no faith.
026:008 Shakir Most surely there is a sign in that, but most of them will not believe.
026:008 Sherali In that is a Sign indeed; but most of these would not believe.
026:008 Yusufali Verily, in this is a Sign: but most of them do not believe.
026:009
026:009 Khan And verily, your Lord! He is truly the All- Mighty, the Most Merciful.
026:009 Maulana And surely thy Lord is the Mighty, the Merciful.
026:009 Pickthal And lo! thy Lord! He is indeed the Mighty, the Merciful.
026:009 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:009 Sarwar Your Lord is the Majestic and the All-merciful.
026:009 Shakir And most surely your Lord is the Mighty, the Merciful.
026:009 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:009 Yusufali And verily, thy Lord is He, the Exalted in Might, Most Merciful.
026:010
026:010 Section 2: Moses is called and sent to Pharaoh
026:010 Khan And (remember) when your Lord called Musa (Moses) (saying): "Go to the people who are Zalimun (polytheists and wrong-doing),
026:010 Maulana And when thy Lord called Moses, saying: Go to the iniquitous people --
026:010 Pickthal And when thy Lord called Moses, saying: Go unto the wrongdoing folk,
026:010 Rashad Recall that your Lord called Moses: "Go to the transgressing people.
026:010 Sarwar When Your Lord told Moses to go to the unjust people of the Pharaoh
026:010 Shakir And when your Lord called out to Musa, saying: Go to the unjust people,
026:010 Sherali And call to mind when thy Lord called Moses, and directed him: `Go to the wrongdoing people -
026:010 Yusufali Behold, thy Lord called Moses: "Go to the people of iniquity,-
026:011
026:011 Khan The people of Fir'aun (Pharaoh). Will they not fear Allah and become righteous?"
026:011 Maulana The people of Pharaoh. Will they not guard against evil?
026:011 Pickthal The folk of Pharaoh. Will they not ward off (evil)?
026:011 Rashad "Pharaoh's people; perhaps they reform."
026:011 Sarwar and ask them, "Why do you not fear God?".
026:011 Shakir The people of Firon: Will they not guard (against evil)?
026:011 Sherali `The people of Pharaoh. Will they not fear God?
026:011 Yusufali "The people of the Pharaoh: will they not fear Allah?"
026:012
026:012 Khan He said: "My Lord! Verily, I fear that they will belie me,
026:012 Maulana He said: My Lord, I fear that they will reject me.
026:012 Pickthal He said: My Lord! Lo! I fear that they will deny me,
026:012 Rashad He said, "My Lord, I fear lest they disbelieve me.
026:012 Sarwar He replied, "Lord, I am afraid that they will call me a liar.
026:012 Shakir He said: O my Lord! surely I fear that they will reject me;
026:012 Sherali He said, `My Lord, I fear that they will reject me;
026:012 Yusufali He said: "O my Lord! I do fear that they will charge me with falsehood:
026:013
026:013 Khan "And my breast straitens, and my tongue expresses not well. So send for Harun (Aaron) (to come along with me).
026:013 Maulana And my breast straitens, and my tongue is not eloquent, so send for Aaron (too).
026:013 Pickthal And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron (to help me).
026:013 Rashad "I may lose my temper. My tongue gets tied; send for my brother Aaron.
026:013 Sarwar I feel nervous and my tongue is not fluent, so send Aaron with me.
026:013 Shakir And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);
026:013 Sherali `And my breast is not straitened and my tongue is not fluent; so send word to Aaron also;
026:013 Yusufali "My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron.
026:014
026:014 Khan "And they have a charge of crime against me, and I fear they will kill me."
026:014 Maulana And they have a crime against me, so I fear that they will kill me.
026:014 Pickthal And they have a crime against me, so I fear that they will kill me.
026:014 Rashad "Also, they consider me a fugitive; I fear lest they kill me."
026:014 Sarwar They have charged me (with a crime) for which I am afraid they will kill me."
026:014 Shakir And they have a crime against me, therefore I fear that they may slay me.
026:014 Sherali `And they have a charge against me, so I fear that they will kill me.'
026:014 Yusufali "And (further), they have a charge of crime against me; and I fear they may slay me."
026:015
026:015 Khan Allah said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening.
026:015 Maulana He said: By no means; so go you both with Our signs; surely We are with you, Hearing.
026:015 Pickthal He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.
026:015 Rashad He said, "No, (they will not). Go with My proofs. We will be with you, listening.
026:015 Sarwar The Lord said, "Have no fear, both of you go with Our miracles. We shall closely listen to you."
026:015 Shakir He said: By no means, so go you both with Our signs; surely We are with you, hearing;
026:015 Sherali God said, `That shall not be, go both of you with Our Signs; We are with you hearing your prayers.'
026:015 Yusufali Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call).

026:016
026:016 Khan "And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the 'Alamin (mankind, jinns and all that exists),
026:016 Maulana Then come to Pharaoh, and say: We are bearers of a message of the Lord of the worlds:
026:016 Pickthal And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds,
026:016 Rashad "Go to Pharaoh and say, `We are messengers from the Lord of the universe.'
026:016 Sarwar They came to the Pharaoh and said, "We are the Messengerss of the Lord of the Universe.
026:016 Shakir Then come to Firon and say: Surely we are the messengers of the Lord of the worlds:
026:016 Sherali `So go to Pharaoh and say, `We are the Messengers of the Lord of the Worlds
026:016 Yusufali "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;
026:017
026:017 Khan "So allow the Children of Israel to go with us.' "
026:017 Maulana Send with us the Children of Israel.
026:017 Pickthal (Saying): Let the Children of Israel go with us.
026:017 Rashad " `Let the Children of Israel go.' "
026:017 Sarwar Send the Israelites with us".
026:017 Shakir Then send with us the children of Israel.
026:017 Sherali `To tell thee to send the children of Israel with us.'
026:017 Yusufali "'Send thou with us the Children of Israel.'"
026:018
026:018 Khan [Fir'aun (Pharaoh)] said [to Musa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.
026:018 Maulana (Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry (many) years of thy life among us?
026:018 Pickthal (Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us,
026:018 Rashad He said, "Did we not raise you from infancy, and you spent many years with us?
026:018 Sarwar The Pharaoh said, "Did we not bring you up in our home as an infant and did you not live with us for many years
026:018 Shakir (Firon) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?
026:018 Sherali Pharaoh said, `O Moses, did we not bring thee up among us as a child? And thou didst stay among us many years of thy life;
026:018 Yusufali (Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?
026:019
026:019 Khan "And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."
026:019 Maulana And thou didst (that) deed of thine which thou didst and thou art of the ungrateful ones.
026:019 Pickthal And thou didst that thy deed which thou didst, and thou wast one of the ingrates.
026:019 Rashad "Then you committed the crime that you committed, and you were ungrateful."
026:019 Sarwar and you did the deed which you did. You are certainly ungrateful."
026:019 Shakir And you did (that) deed of yours which you did, and you are one of the ungrateful.
026:019 Sherali `And thou didst do that deed which thou didst, and thou art one of the ungrateful.'
026:019 Yusufali "And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!"
026:020
026:020 Khan Musa (Moses) said: "I did it then, when I was an ignorant (as regards my Lord and His Message).
026:020 Maulana He said: I did it then when I was of those who err.
026:020 Pickthal He said: I did it then, when I was of those who are astray.
026:020 Rashad He said, "Indeed, I did it when I was astray.
026:020 Sarwar Moses said, "I did do it and I made a mistake.
026:020 Shakir He said: I did it then while I was of those unable to see the right course;
026:020 Sherali Moses said, `I did it then inadvertently, and I was in a perplexed state of mind;
026:020 Yusufali Moses said: "I did it then, when I was in error.
026:021
026:021 Khan "So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.
026:021 Maulana So I fled from you when I feared you, then my Lord granted me judgment and made me of the messengers.
026:021 Pickthal Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him).
026:021 Rashad "Then I fled, when I feared you, and my Lord endowed me with wisdom and made me one of the messengers.
026:021 Sarwar Then I ran away from you in fear, but my Lord granted me the law and has appointed me as a Messenger.
026:021 Shakir So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers;
026:021 Sherali `So I fled from you when I feared you; then my Lord granted me right judgment and made me one of the Messengers.
026:021 Yusufali "So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.
026:022
026:022 Khan "And this is the past favour with which you reproach me, that you have enslaved the Children of Israel."
026:022 Maulana And is it a favour of which thou remindest me that thou hast enslaved the Children of Israel?
026:022 Pickthal And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.
026:022 Rashad "You are boasting that you did me a favor, while enslaving the Children of Israel!"
026:022 Sarwar And this is the favor with which you oblige me: You have made the Israelites your slaves.
026:022 Shakir And is it a favor of which you remind me that you have enslaved the children of Israel?
026:022 Sherali `And this favour of bringing me up as a child with which thou now tauntest me, dost thou put forward against thy having enslaved the Children of Israel?'
026:022 Yusufali "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"
026:023
026:023 Khan Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?"
026:023 Maulana Pharaoh said: And what is the Lord of the worlds?
026:023 Pickthal Pharaoh said: And what is the Lord of the Worlds?
026:023 Rashad Pharaoh said, "What is the Lord of the universe?"
026:023 Sarwar The Pharaoh asked, "Who is the Lord of the Universe?".
026:023 Shakir Firon said: And what is the Lord of the worlds?
026:023 Sherali Pharaoh said, `And what is the Lord of the worlds?'
026:023 Yusufali Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"

026:024
026:024 Khan Musa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."
026:024 Maulana He said: The Lord of the heavens and the earth and what is between them, if you would be sure.
026:024 Pickthal (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.
026:024 Rashad He said, "The Lord of the heavens and the earth, and everything between them. You should be certain about this."
026:024 Sarwar Moses replied, "The Lord of the heavens and the earth and all that is between them, if you want to be certain".
026:024 Shakir He said: The Lord of the heavens and the earth and what is between them, if you would be sure.
026:024 Sherali Moses said, `The Lord of the heavens and the earth and of all that is between the two, if you would believe.'
026:024 Yusufali (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."
026:025
026:025 Khan Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?"
026:025 Maulana (Pharaoh) said to those around him: Do you not hear?
026:025 Pickthal (Pharaoh) said unto those around him: Hear ye not?
026:025 Rashad He said to those around him, "Did you hear this?"
026:025 Sarwar The Pharaoh said to the people around him, "Did you hear that?".
026:025 Shakir (Firon) said to those around him: Do you not hear?
026:025 Sherali Pharaoh said to those around him, `Do you not hear?'
026:025 Yusufali (Pharaoh) said to those around: "Did ye not listen (to what he says)?"
026:026
026:026 Khan Musa (Moses) said: "Your Lord and the Lord of your ancient fathers!"
026:026 Maulana He said: Your Lord and the Lord of your fathers of old.
026:026 Pickthal He said: Your Lord and the Lord of your fathers.
026:026 Rashad He said, "Your Lord and the Lord of your ancestors."
026:026 Sarwar Moses continued, "He is the Lord and the Lord of your forefathers."
026:026 Shakir He said: Your Lord and the Lord of your fathers of old.
026:026 Sherali Moses said, `Your Lord and the Lord of your fathers of yore.'
026:026 Yusufali (Moses) said: "Your Lord and the Lord of your fathers from the beginning!"
026:027
026:027 Khan Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"
026:027 Maulana (Pharaoh) said: Surely your messenger, who is sent to you, is mad.
026:027 Pickthal (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!
026:027 Rashad He said, "Your messenger who is sent to you is crazy."
026:027 Sarwar The Pharaoh said, "The Messengers who has been sent to you is certainly insane".
026:027 Shakir Said he: Most surely your Messenger who is sent to you is mad.
026:027 Sherali Pharaoh said, `Most surely, this Messenger of yours who has been sent to you is a madman.'
026:027 Yusufali (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!"
026:028
026:028 Khan Musa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"
026:028 Maulana He said: The Lord of the East and the West and what is between them, if you have any sense.
026:028 Pickthal He said: Lord of the East and the West and all that is between them, if ye did but understand.
026:028 Rashad He said, "The Lord of the east and the west, and everything between them, if you understand."
026:028 Sarwar Moses continued, "He is the Lord of the East and West and all that is between them, if only you would think".
026:028 Shakir He said: The Lord of the east and the west and what is between them, if you understand.
026:028 Sherali Moses Said, `The Lord of the East and of the West, and of all that is between the two, if only you have sense.'
026:028 Yusufali (Moses) said: "Lord of the East and the West, and all between! if ye only had sense!"
026:029
026:029 Khan Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, I will certainly put you among the prisoners."
026:029 Maulana (Pharaoh) said: If thou takest a god besides me, I will certainly put thee is prison.
026:029 Pickthal (Pharaoh) said: If thou choosest a god other than me, I assuredly shall place thee among the prisoners.
026:029 Rashad He said, "If you accept any god, other than me, I will throw you in the prison."
026:029 Sarwar Pharaoh said, "If you put forward any god other than me, I will surely put you in prison".
026:029 Shakir Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.
026:029 Sherali `Pharaoh said, `If thou takest a god other than me, I will, certainly, put thee in prison.'
026:029 Yusufali (Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"
026:030
026:030 Khan Musa (Moses) said: "Even if I bring you something manifest (and convincing)?"
026:030 Maulana He said: Even if I show thee something plain?
026:030 Pickthal He said: Even though I show thee something plain?
026:030 Rashad He said, "What if I show you something profound?"
026:030 Sarwar Moses asked, "What if I were to bring you clear proof (of the existence of God)?".
026:030 Shakir He said: What! even if I bring to you something manifest?
026:030 Sherali Moses said, `What, even though I bring thee something that is manifest !'
026:030 Yusufali (Moses) said: "Even if I showed you something clear (and) convincing?"
026:031
026:031 Khan Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"
026:031 Maulana (Pharaoh) said: Show it, then, if thou art of the truthful.
026:031 Pickthal (Pharaoh) said: Produce it then, if thou art of the truthful!
026:031 Rashad He said, "Then produce it, if you are truthful."
026:031 Sarwar The Pharaoh replied, "Bring it, if you are telling the truth."
026:031 Shakir Said he: Bring it then, if you are of the truthful ones.
026:031 Sherali Pharaoh said, `Bring it then, if thou speakest the truth.'
026:031 Yusufali (Pharaoh) said: "Show it then, if thou tellest the truth!"

026:032
026:032 Khan So [Musa (Moses)] threw his stick, and behold, it was a serpent, manifest.
026:032 Maulana So he cast down his rod, and lo! it was an obvious serpent;
026:032 Pickthal Then he flung down his staff and it became a serpent manifest,
026:032 Rashad He then threw his staff, whereupon it became a profound snake.
026:032 Sarwar Moses threw his staff and suddenly it became a serpent.
026:032 Shakir So he cast down his rod, and lo! it was an obvious serpent,
026:032 Sherali So Moses threw down his rod, and behold ! it was a serpent plainly visible.
026:032 Yusufali So (Moses) threw his rod, and behold, it was a serpent, plain (for all to see)!
026:033
026:033 Khan And he drew out his hand, and behold, it was white to all beholders!
026:033 Maulana And he drew forth his hand, and lo! it appeared white to the beholders.
026:033 Pickthal And he drew forth his hand and lo! it was white to the beholders.
026:033 Rashad And he took out his hand, and it was white to the beholders.
026:033 Sarwar Then he uncovered his hand and it was sheer white to the onlookers.
026:033 Shakir And he drew forth his hand, and lo! it appeared white to the onlookers.
026:033 Sherali And he drew out his hand, and lo ! it was white for the beholders.
026:033 Yusufali And he drew out his hand, and behold, it was white to all beholders!
026:034
026:034 Section 3: Moses and the Enchanters
026:034 Khan [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.
026:034 Maulana (Pharaoh) said to the chiefs around him: Surely this is a skilful enchanter,
026:034 Pickthal (Pharaoh) said unto the chiefs about him: Lo! this is verily a knowing wizard,
026:034 Rashad He said to the elders around him, "This is an experienced magician.
026:034 Sarwar The Pharaoh said to the people around him, "He is certainly a skillful magician.
026:034 Shakir (Firon) said to the chiefs around him: Most surely this is a skillful magician,
026:034 Sherali Pharaoh said to the chiefs around him, `This is surely a skillful sorcerer;
026:034 Yusufali (Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well-versed:
026:035
026:035 Khan "He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"
026:035 Maulana Who desires to turn you out of your land with his enchantment. What is it then that you counsel?
026:035 Pickthal Who would drive you out of your land by his magic. Now what counsel ye?
026:035 Rashad "He wants to take you out of your land, with his magic. What do you suggest?"
026:035 Sarwar He wants to expel you from your land through his magic. What is your opinion?".
026:035 Shakir Who desires to turn you out of your land with his magic; what is it then that you advise?
026:035 Sherali `He seeks to turn you out of your land by his sorcery. Now, what do you advise?'
026:035 Yusufali "His plan is to get you out of your land by his sorcery; then what is it ye counsel?"
026:036
026:036 Khan They said: "Put him off and his brother (for a while), and send callers to the cities;
026:036 Maulana They said: Give him and his brother respite and send heralds into the cities
026:036 Pickthal They said: Put him off, (him) and his brother, and send into the cities summoners
026:036 Rashad They said, "Respite him and his brother, and send summoners to every town.
026:036 Sarwar They said, "Hold him and his brother off for a while
026:036 Shakir They said: Give him and his brother respite and send heralds into the cities
026:036 Sherali They said, `Put him off and his brother awhile and send into the cities summoners,
026:036 Yusufali They said: "Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect-
026:037
026:037 Khan "To bring up to you every well-versed sorcerer."
026:037 Maulana That they bring to thee every skilful enchanter.
026:037 Pickthal Who shall bring unto thee every knowing wizard.
026:037 Rashad "Let them summon every experienced magician."
026:037 Sarwar and summon every skillful magician from all the cities."
026:037 Shakir That they should bring to you every skillful magician.
026:037 Sherali `Who should bring thee every skillful and cunning sorcerer.'
026:037 Yusufali "And bring up to thee all (our) sorcerers well-versed."
026:038
026:038 Khan So the sorcerers were assembled at a fixed time on a day appointed.
026:038 Maulana So the enchanters were gathered together for the appointment of a well-known day,
026:038 Pickthal So the wizards were gathered together at a set time on a day appointed.
026:038 Rashad The magicians were gathered at the appointed time, on the appointed day.
026:038 Sarwar So all the magicians gathered together
026:038 Shakir So the magicians were gathered together at the appointed time on the fixed day,
026:038 Sherali So the sorcerers were assembled together at the appointed time on a fixed day,
026:038 Yusufali So the sorcerers were got together for the appointment of a day well-known,
026:039
026:039 Khan And it was said to the people: "Are you (too) going to assemble?
026:039 Maulana And it was said to the people: Will you gather together?
026:039 Pickthal And it was said unto the people: Are ye (also) gathering?
026:039 Rashad The people were told: "Come one and all; let us gather together here.
026:039 Sarwar at the appointed time
026:039 Shakir And it was said to the people: Will you gather together?
026:039 Sherali And it was said to the people, `Will you also gather together?
026:039 Yusufali And the people were told: "Are ye (now) assembled?-

026:040
026:040 Khan "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."
026:040 Maulana Haply may we follow the enchanters, if they are the vanquishers.
026:040 Pickthal (They said): Aye, so that we may follow the wizards if they are the winners.
026:040 Rashad "Maybe we will follow the magicians, if they are the winners."
026:040 Sarwar and the people were asked, "Will you all be there so that we may follow the magicians if they become victorious?".
026:040 Shakir Haply we may follow the magicians, if they are the vanquishers.
026:040 Sherali `So we may follow the sorcerers if they are the winners?'
026:040 Yusufali "That we may follow the sorcerers (in religion) if they win?"
026:041
026:041 Khan So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"
026:041 Maulana So when the enchanters came, they said to Pharaoh: Will there be a reward for us, if we are the vanquishers?
026:041 Pickthal And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners?
026:041 Rashad When the magicians came, they said to Pharaoh, "Do we get paid, if we are the winners?"
026:041 Sarwar When the magicians came, they asked the Pharaoh, "Will there be any reward for us if we win?".
026:041 Shakir And when the magicians came, they said to Firon: Shall we get a reward if we are the vanquishers?
026:041 Sherali And when the sorcerers came, they said to Pharaoh, `Shall we have a reward if we are the winners?'
026:041 Yusufali So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a (suitable) reward if we win?
026:042
026:042 Khan He said: "Yes, and you shall then verily be of those brought near (to myself)."
026:042 Maulana He said: Yes, and surely you will then be of those who are nearest (to me).
026:042 Pickthal He said: Aye, and ye will then surely be of those brought near (to me).
026:042 Rashad He said, "Yes indeed; you will even be close to me."
026:042 Sarwar He replied, "You will then be my closest associates".
026:042 Shakir He said: Yes, and surely you will then be of those who are made near.
026:042 Sherali He said, `Yes, and surely then you will be among my favourites.'
026:042 Yusufali He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."
026:043
026:043 Khan Musa (Moses) said to them: "Throw what you are going to throw!"
026:043 Maulana Moses said to them: Cast what you are going to cast.
026:043 Pickthal Moses said unto them: Throw what ye are going to throw!
026:043 Rashad Moses said to them "Throw what you are going to throw."
026:043 Sarwar (Moses) asked the magicians, "Cast down what you want to".
026:043 Shakir Musa said to them: Cast what you are going to cast.
026:043 Sherali Moses said to them, `Now throw you what you have to throw.'
026:043 Yusufali Moses said to them: "Throw ye - that which ye are about to throw!"
026:044
026:044 Khan So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"
026:044 Maulana So they cast down their cords and their rods and said: By Pharaoh's power we shall most surely be victorious.
026:044 Pickthal Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.
026:044 Rashad They threw their ropes and sticks, and said, "By Pharaoh's majesty, we will be the victors."
026:044 Sarwar So they cast down their ropes and staffs saying, "By the honor of the Pharaoh we shall certainly become the winners".
026:044 Shakir So they cast down their cords and their rods and said: By Firon's power, we shall most surely be victorious.
026:044 Sherali So they threw down their ropes and their rods and said, `By Pharaoh's honour, it is we who will surely win.'
026:044 Yusufali So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"
026:045
026:045 Khan Then Musa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!
026:045 Maulana Then Moses cast down his rod, and lo! it swallowed up their fabrication.
026:045 Pickthal Then Moses threw his staff and lo! it swallowed that which they did falsely show.
026:045 Rashad Moses threw his staff, whereupon it swallowed what they fabricated.
026:045 Sarwar Then Moses cast down his staff and suddenly it swallowed up what they had falsely invented.
026:045 Shakir Then Musa cast down his staff and lo! it swallowed up the lies they told.
026:045 Sherali Then Moses threw down his rod, and lo ! it swallowed up all that which they had fabricated.
026:045 Yusufali Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!
026:046
026:046 Khan And the sorcerers fell down prostrate.
026:046 Maulana And the enchanters were thrown down prostrate --
026:046 Pickthal And the wizards were flung prostrate,
026:046 Rashad The magicians fell prostrate.
026:046 Sarwar The magicians fell down in adoration
026:046 Shakir And the magicians were thrown down prostrate;
026:046 Sherali Thereupon the sorcerers were impelled to fall down prostrate;
026:046 Yusufali Then did the sorcerers fall down, prostrate in adoration,
026:047
026:047 Khan Saying: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).
026:047 Maulana They said: We believe in the Lord of the worlds,
026:047 Pickthal Crying: We believe in the Lord of the Worlds,
026:047 Rashad They said, "We believe in the Lord of the universe.
026:047 Sarwar saying, "We believe in the Lord of the Universe
026:047 Shakir They said: We believe in the Lord of the worlds:
026:047 Sherali They said, `We believe in the Lord of the worlds,
026:047 Yusufali Saying: "We believe in the Lord of the Worlds,

026:048
026:048 Khan "The Lord of Musa (Moses) and Harun (Aaron)."
026:048 Maulana The Lord of Moses and Aaron.
026:048 Pickthal The Lord of Moses and Aaron.
026:048 Rashad "The Lord of Moses and Aaron."
026:048 Sarwar and the Lord of Moses and Aaron."
026:048 Shakir The Lord of Musa and Haroun.
026:048 Sherali `The Lord of Moses and Aaron.'
026:048 Yusufali "The Lord of Moses and Aaron."
026:049
026:049 Khan [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."
026:049 Maulana (Pharaoh) said: You believe in him before I give you leave; surely he is the chief of you who taught you enchantment, so you shall know. Certainly I will cut off your hands and your feet on opposites sides, and I will crucify you all.
026:049 Pickthal (Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.
026:049 Rashad He said, "Did you believe with him before I give you permission? He must be your teacher, who taught you magic. You will surely find out. I will sever your hands and feet on alternate sides. I will crucify you all."
026:049 Sarwar The Pharaoh said, "You believed without my permission? He seems to be your chief who has taught you magic. But you will soon know (the result of what you have done). I shall certainly cut off your hands and feet on opposite sides and crucify you all together."
026:049 Shakir Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.
026:049 Sherali Pharaoh said, `You have believed in him before I gave you leave? He is surely your chief who has taught you sorcery. But you shall know the consequences thereof. I will most surely cut off your hands and your feet on account of your disobedience and I will most surely crucify you all.'
026:049 Yusufali Said (Pharaoh): "Believe ye in Him before I give you permission? surely he is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"
026:050
026:050 Khan They said: "No harm! Surely, to our Lord (Allah) we are to return;
026:050 Maulana They said: No harm; surely to our Lord we return.
026:050 Pickthal They said: It is no hurt, for lo! unto our Lord we shall return.
026:050 Rashad They said, "This will not change our decision; to our Lord we will return.
026:050 Sarwar They said, "It does not matter. We shall be returning to our Lord.
026:050 Shakir They said: No harm; surely to our Lord we go back;
026:050 Sherali They said, `It can do us no harm; to our Lord shall WE return;
026:050 Yusufali They said: "No matter! for us, we shall but return to our Lord!
026:051
026:051 Khan "Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Musa (Moses) and in the Monotheism which he has brought from Allah]."
026:051 Maulana We hope that our Lord will forgive us our wrongs because we are the first of the believers.
026:051 Pickthal Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers.
026:051 Rashad "We hope that our Lord will forgive us our sins, especially that we are the first believers."
026:051 Shakir Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.
026:051 Sherali `We do hope that our Lord will forgive us our sins, since we are the first among the believers.'
026:051 Yusufali "Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"
026:051Sarwar We hope that our Lord will forgive us for our sins; we were not believers at first."
026:052
026:052 Section 4: Moses is delivered and Pharaoh drowned
026:052 Khan And We inspired Musa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."
026:052 Maulana And We revealed to Moses, saying: Travel by night with My servants -- you will be pursued.
026:052 Pickthal And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.
026:052 Rashad We inspired Moses: "Travel with My servants; you will be pursued."
026:052 Sarwar We sent a revelation to Moses telling him to leave with our servants during the night; they would be pursued (by the Pharaoh).
026:052 Shakir And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.
026:052 Sherali And WE revealed to Moses, directing him, `Take away MY servants by night, you will surely be pursued.'
026:052 Yusufali By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."
026:053
026:053 Khan Then Fir'aun (Pharaoh) sent callers to (all) the cities.
026:053 Maulana And Pharaoh sent heralds into the cities (proclaiming):
026:053 Pickthal Then Pharaoh sent into the cities summoners,
026:053 Rashad Pharaoh sent to the cities callers.
026:053 Sarwar The Pharaoh sent word to all the cities saying,
026:053 Shakir So Firon sent heralds into the cities;
026:053 Sherali And Pharaoh sent summoners into the cities, announcing,
026:053 Yusufali Then Pharaoh sent heralds to (all) the Cities,
026:054
026:054 Khan (Saying): "Verily! These indeed are but a small band.
026:054 Maulana These are indeed a small band,
026:054 Pickthal (Who said): Lo! these indeed are but a little troop,
026:054 Rashad (Proclaiming,) "This is a small gang.
026:054 Sarwar "There is a small group of people
026:054 Shakir Most surely these are a small company;
026:054 Sherali `Theses are a small party,
026:054 Yusufali (Saying): "These (Israelites) are but a small band,

026:055
026:055 Khan "And verily, they have done what has enraged us;
026:055 Maulana And they have surely enraged us:
026:055 Pickthal And lo! they are offenders against us.
026:055 Rashad "They are now opposing us.
026:055 Sarwar who have enraged us greatly.
026:055 Shakir And most surely they have enraged us;
026:055 Sherali `Yet they have offended us;
026:055 Yusufali "And they are raging furiously against us;
026:056
026:056 Khan "But we are host all assembled, amply fore- warned."
026:056 Maulana And we are truly a vigilant multitude.
026:056 Pickthal And lo! we are a ready host.
026:056 Rashad "Let us all beware of them."
026:056 Sarwar We are warning all of you about them."
026:056 Shakir And most surely we are a vigilant multitude.
026:056 Sherali `And we are a multitude fully prepared and vigilant.'
026:056 Yusufali "But we are a multitude amply fore-warned."
026:057
026:057 Khan So, We expelled them from gardens and springs,
026:057 Maulana So We turned them out of gardens and springs,
026:057 Pickthal Thus did We take them away from gardens and watersprings,
026:057 Rashad Consequently, we deprived them of gardens and springs.
026:057 Sarwar We deprived them (the unbelievers) of gardens, springs,
026:057 Shakir So We turned them out of gardens and springs,
026:057 Sherali So WE turned them out of gardens and springs,
026:057 Yusufali So We expelled them from gardens, springs,
026:058
026:058 Khan Treasures, and every kind of honourable place.
026:058 Maulana And treasures and goodly dwellings --
026:058 Pickthal And treasures and a fair estate.
026:058 Rashad And treasures and an honorable position.
026:058 Sarwar treasures, and graceful dwellings.
026:058 Shakir And treasures and goodly dwellings,
026:058 Sherali And treasures and an abode of honour.
026:058 Yusufali Treasures, and every kind of honourable position;
026:059
026:059 Khan Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
026:059 Maulana Even so. And We gave them as a heritage to the Children of Israel.
026:059 Pickthal Thus (were those things taken from them) and We caused the Children of Israel to inherit them.
026:059 Rashad Then we made it an inheritance for the Children of Israel.
026:059 Sarwar Thus we let the Israelites inherit them all.
026:059 Shakir Even so. And We gave them as a heritage to the children of Israel.
026:059 Sherali Thus it was; and WE gave them as heritage to the children of Israel.
026:059 Yusufali Thus it was, but We made the Children of Israel inheritors of such things.
026:060
026:060 Khan So they pursued them at sunrise.
026:060 Maulana Then they pursued them at sunrise.
026:060 Pickthal And they overtook them at sunrise.
026:060 Rashad They pursued them towards the east.
026:060 Sarwar The people of the Pharaoh pursued them at sunrise.
026:060 Shakir Then they pursued them at sunrise.
026:060 Sherali And the host of Pharaoh pursued and overtook them at sunrise.
026:060 Yusufali So they pursued them at sunrise.
026:061
026:061 Khan And when the two hosts saw each other, the companions of Musa (Moses) said: "We are sure to be overtaken."
026:061 Maulana So when the two hosts saw each other, the companions of Moses cried out: Surely we are overtaken.
026:061 Pickthal And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.
026:061 Rashad When both parties saw each other, Moses' people said, "We will be caught."
026:061 Sarwar When the two groups came close to each other, the companions of Moses said, "We will be caught".
026:061 Shakir So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.
026:061 Sherali And when the two host came in sight of each other, the companions of Moses said, `We are surely caught.'
026:061 Yusufali And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."
026:062
026:062 Khan [Musa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."
026:062 Maulana He said: By no means; surely my Lord is with me -- He will guide me.
026:062 Pickthal He said: Nay, verily! for lo! my Lord is with me. He will guide me.
026:062 Rashad He said, "No way. My Lord is with me; He will guide me."
026:062 Sarwar Moses said, "Certainly not. My Lord is with me and He will certainly guide me."
026:062 Shakir He said: By no means; surely my Lord is with me: He will show me a way out.
026:062 Sherali `Never !' said he, `My Lord is with me; HE will guide me to safety.'
026:062 Yusufali (Moses) said: "By no means! my Lord is with me! Soon will He guide me!"

026:063
026:063 Khan Then We inspired Musa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.
026:063 Maulana Then We revealed to Moses: March on to the sea with thy staff. So it parted, and each party was like a huge mound.
026:063 Pickthal Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.
026:063 Rashad We then inspired Moses: "Strike the sea with your staff," whereupon it parted. Each part was like a great hill.
026:063 Sarwar We sent a revelation to Moses saying, "Strike the sea with your staff." The sea was rent asunder and each side stood high up like a huge mountain.
026:063 Shakir Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.
026:063 Sherali Then WE revealed to Moses: `Strike the sea with thy rod.' Thereupon it parted and every part looked like a huge mound.
026:063 Yusufali Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.
026:064
026:064 Khan Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.
026:064 Maulana And there We brought near the others.
026:064 Pickthal Then brought We near the others to that place.
026:064 Rashad We then delivered them all.
026:064 Sarwar Then We brought the two parties closer.
026:064 Shakir And We brought near, there, the others.
026:064 Sherali And WE made the others approach nearer.
026:064 Yusufali And We made the other party approach thither.
026:065
026:065 Khan And We saved Musa (Moses) and all those with him.
026:065 Maulana And We saved Moses and those with him, all.
026:065 Pickthal And We saved Moses and those with him, every one;
026:065 Rashad We thus saved Moses and all those who were with him.
026:065 Sarwar We saved Moses and all the people with him
026:065 Shakir And We saved Musa and those with him, all of them.
026:065 Sherali And WE saved Moses and those who were with him.
026:065 Yusufali We delivered Moses and all who were with him;
026:066
026:066 Khan Then We drowned the others.
026:066 Maulana Then We drowned the others.
026:066 Pickthal And We drowned the others.
026:066 Rashad And we drowned the others.
026:066 Sarwar and drowned the other party.
026:066 Shakir Then We drowned the others.
026:066 Sherali Then WE drowned the others.
026:066 Yusufali But We drowned the others.
026:067
026:067 Khan Verily! In this is indeed a sign (or a proof), yet most of them are not believers.
026:067 Maulana Surely there is a sign in this; yet most of them believe not.
026:067 Pickthal Lo! herein is indeed a portent, yet most of them are not believers.
026:067 Rashad This should be a sufficient proof, but most people are not believers.
026:067 Sarwar In this there was certainly evidence (of the Truth), but most of them did not have any faith.
026:067 Shakir Most surely there is a sign in this, but most of them do not believe.
026:067 Sherali In this, verily, there is a Sign; but most of these would not believe.
026:067 Yusufali Verily in this is a Sign: but most of them do not believe.
026:068
026:068 Khan And verily, your Lord! He is truly the All- Mighty, the Most Merciful.
026:068 Maulana And surely thy Lord is the Mighty, the Merciful.
026:068 Pickthal And lo, thy Lord! He is indeed the Mighty, the Merciful.
026:068 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:068 Sarwar Your Lord is certainly Majestic and All-merciful.
026:068 Shakir And most surely your Lord is the Mighty, the Merciful.
026:068 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:068 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:069
026:069 Section 5: History of Abraham
026:069 Khan And recite to them the story of Ibrahim (Abraham).
026:069 Maulana And recite to them the story of Abraham.
026:069 Pickthal Recite unto them the story of Abraham:
026:069 Rashad Narrate to them Abraham's history.
026:069 Sarwar Tell them the story of Abraham,
026:069 Shakir And recite to them the story of Ibrahim.
026:069 Sherali And recite unto them the story of Abraham.
026:069 Yusufali And rehearse to them (something of) Abraham's story.

026:070
026:070 Khan When he said to his father and his people: "What do you worship?"
026:070 Maulana When he said to his sire and his people: What do you worship?
026:070 Pickthal When he said unto his father and his folk: What worship ye?
026:070 Rashad He said to his father and his people, "What is this you are worshipping?"
026:070 Sarwar when he asked his father and others, "What do you worship?".
026:070 Shakir When he said to his father and his people: What do you worship?
026:070 Sherali When he said to his father and his people, What do you worship?
026:070 Yusufali Behold, he said to his father and his people: "What worship ye?”
026:071
026:071 Khan They said: "We worship idols, and to them we are ever devoted."
026:071 Maulana They said: We worship idols, so we shall remain devoted to them.
026:071 Pickthal They said: We worship idols, and are ever devoted unto them.
026:071 Rashad They said, "We worship statues; we are totally devoted to them."
026:071 Sarwar They replied, "We worship idols and shall continue to worship them".
026:071 Shakir They said: We worship idols, so we shall be their votaries.
026:071 Sherali They said, `We worship idols, and we shall continue to be devoted to them.'
026:071 Yusufali They said: "We worship idols, and we remain constantly in attendance on them.”
026:072
026:072 Khan He said: "Do they hear you, when you call (on them)?
026:072 Maulana He said: Do they hear you when you call (on them),
026:072 Pickthal He said: Do they hear you when ye cry?
026:072 Rashad He said, "Can they hear you when you implore?
026:072 Sarwar He asked them, "Can the idols hear you when you pray to them
026:072 Shakir He said: Do they hear you when you call?
026:072 Sherali He said, `Do they hear you when you call on them?
026:072 Yusufali He said: "Do they listen to you when ye call (on them)?"
026:073
026:073 Khan "Or do they benefit you or do they harm (you)?"
026:073 Maulana Or do they benefit or harm you?
026:073 Pickthal Or do they benefit or harm you?
026:073 Rashad "Can they benefit you, or harm you?"
026:073 Sarwar or can they benefit or harm you?".
026:073 Shakir Or do they profit you or cause you harm?
026:073 Sherali `Or, do you good or harm you?'
026:073 Yusufali "Or do you good or harm?"
026:074
026:074 Khan They said: "Nay, but we found our fathers doing so."
026:074 Maulana They said: Nay, we found our fathers doing so.
026:074 Pickthal They said: Nay, but we found our fathers acting on this wise.
026:074 Rashad They said, "No; but we found our parents doing this."
026:074 Sarwar They said, "No, but our fathers worshipped them."
026:074 Shakir They said: Nay, we found our fathers doing so.
026:074 Sherali They said, `Not so, but we found our fathers doing likewise.'
026:074 Yusufali They said: "Nay, but we found our fathers doing thus (what we do).”
026:075
026:075 Khan He said: "Do you observe that which you have been worshipping,
026:075 Maulana He said: Do you then see what you worship --
026:075 Pickthal He said: See now that which ye worship,
026:075 Rashad He said, "Do you see these idols that you worship.
026:075 Sarwar (Abraham) said, "Do you know that what you worship
026:075 Shakir He said: Have you then considered what you have been worshipping:
026:075 Sherali Abraham said, `Do you know that those you have been worshiping -
026:075 Yusufali He said: "Do ye then see whom ye have been worshipping,-
026:076
026:076 Khan "You and your ancient fathers?
026:076 Maulana You and your ancient sires?
026:076 Pickthal Ye and your forefathers!
026:076 Rashad "You and your ancestors.
026:076 Sarwar and what your grandfathers worshipped
026:076 Shakir You and your ancient sires.
026:076 Sherali `You and your fathers before you,
026:076 Yusufali "Ye and your fathers before you?-
026:077
026:077 Khan "Verily! They are enemies to me, save the Lord of the 'Alamin (mankind, jinns and all that exists);
026:077 Maulana Surely they are an enemy to me, but not (so) the Lord of the worlds,
026:077 Pickthal Lo! they are (all) an enemy unto me, save the Lord of the Worlds,
026:077 Rashad "I am against them, for I am devoted only to the Lord of the universe.
026:077 Sarwar are my enemies? Not so the Lord of the Universe.
026:077 Shakir Surely they are enemies to me, but not (so) the Lord of the worlds;
026:077 Sherali `They are all enemies to me but it is the Lord of the worlds,
026:077 Yusufali "For they are enemies to me; not so the Lord and Cherisher of the Worlds;

026:078
026:078 Khan "Who has created me, and it is He Who guides me;
026:078 Maulana Who created me, then He shows me the way,
026:078 Pickthal Who created me, and He doth guide me,
026:078 Rashad "The One who created me, and guided me.
026:078 Sarwar He created me and He will guide me.
026:078 Shakir Who created me, then He has shown me the way:
026:078 Sherali `Who has created me, and it is HE Who guides me;
026:078 Yusufali "Who created me, and it is He Who guides me;
026:079
026:079 Khan "And it is He Who feeds me and gives me to drink.
026:079 Maulana And Who gives me to eat and to drink,
026:079 Pickthal And Who feedeth me and watereth me.
026:079 Rashad "The One who feeds me and waters me.
026:079 Sarwar It is He who gives me food and drink
026:079 Shakir And He Who gives me to eat and gives me to drink:
026:079 Sherali `And Who gives me food and gives me drink;
026:079 Yusufali "Who gives me food and drink,
026:080
026:080 Khan "And when I am ill, it is He who cures me;
026:080 Maulana And when I am sick, He heals me,
026:080 Pickthal And when I sicken, then He healeth me,
026:080 Rashad "And when I get sick, He heals me.
026:080 Sarwar and heals me when I am sick.
026:080 Shakir And when I am sick, then He restores me to health
026:080 Sherali `And when I fall ill, it is HE who restores me to health;
026:080 Yusufali "And when I am ill, it is He Who cures me;
026:081
026:081 Khan "And Who will cause me to die, and then will bring me to life (again);
026:081 Maulana And Who will cause me to die, then give me life,
026:081 Pickthal And Who causeth me to die, then giveth me life (again),
026:081 Rashad "The One who puts me to death, then brings me back to life.
026:081 Sarwar He will cause me to die and will bring me back to life.
026:081 Shakir And He Who will cause me to die, then give me life;
026:081 Sherali `And Who will cause me to die, and then bring me to life again;
026:081 Yusufali "Who will cause me to die, and then to life (again);
026:082
026:082 Khan "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"
026:082 Maulana And Who, I hope, will forgive me my mistakes on the day of Judgment.
026:082 Pickthal And Who, I ardently hope, will forgive me my sin on the Day of Judgment.
026:082 Rashad "The One who hopefully will forgive my sins on the Day of Judgment.
026:082 Sarwar It is He whom I expect to forgive my sins on the Day of Judgment.
026:082 Shakir And Who, I hope, will forgive me my mistakes on the day of judgment.
026:082 Sherali `And Who, I hope, will forgive me my faults on the Day of Judgment;
026:082 Yusufali "And who, I hope, will forgive me my faults on the day of Judgment.
026:083
026:083 Khan My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous;
026:083 Maulana My Lord, grant me wisdom, and join me with the righteous,
026:083 Pickthal My Lord! Vouchsafe me wisdom and unite me to the righteous.
026:083 Rashad "My Lord, grant me wisdom, and include me with the righteous.
026:083 Sarwar Lord, grant me authority. Join me to the righteous ones.
026:083 Shakir My Lord: Grant me wisdom, and join me with the good
026:083 Sherali `My Lord, bestow wisdom on me and join me with the righteous;
026:083 Yusufali "O my Lord! bestow wisdom on me, and join me with the righteous;
026:084
026:084 Khan And grant me an honourable mention in later generations;
026:084 Maulana And ordain for me a goodly mention in later generations,
026:084 Pickthal And give unto me a good report in later generations.
026:084 Rashad "Let the example I set for the future generations be a good one.
026:084 Sarwar Make my words come true in the future.
026:084 Shakir And ordain for me a goodly mention among posterity
026:084 Sherali `And grant me true and lasting reputation among posterity;
026:084 Yusufali "Grant me honourable mention on the tongue of truth among the latest (generations);
026:085
026:085 Khan And make me one of the inheritors of the Paradise of Delight;
026:085 Maulana And make me of the heirs of the Garden of bliss,
026:085 Pickthal And place me among the inheritors of the Garden of Delight,
026:085 Rashad "Make me one of the inheritors of the blissful Paradise.
026:085 Sarwar Make me inherit the bountiful Paradise.
026:085 Shakir And make me of the heirs of the garden of bliss
026:085 Sherali `And make me one of the heirs of the Garden of Bliss;
026:085 Yusufali "Make me one of the inheritors of the Garden of Bliss;

026:086
026:086 Khan And forgive my father, verily he is of the erring;
026:086 Maulana And forgive my sire, surely he is of the erring ones,
026:086 Pickthal And forgive my father. Lo! he is of those who err.
026:086 Rashad "And forgive my father, for he has gone astray.
026:086 Sarwar Forgive my father. He has gone astray.
026:086 Shakir And forgive my father, for surely he is of those who have gone astray;
026:086 Sherali `And forgive my father, for he is of the erring ones;
026:086 Yusufali "Forgive my father, for that he is among those astray;
026:087
026:087 Khan And disgrace me not on the Day when (all the creatures) will be resurrected;
026:087 Maulana And disgrace me not on the day when they are raised --
026:087 Pickthal And abase me not on the day when they are raised,
026:087 Rashad "And do not forsake me on the Day of Resurrection."
026:087 Sarwar Do not betray me
026:087 Shakir And disgrace me not on the day when they are raised
026:087 Sherali `And disgrace me not on the day when they will be raised up,
026:087 Yusufali "And let me not be in disgrace on the Day when (men) will be raised up;-
026:088
026:088 Khan The Day whereon neither wealth nor sons will avail,
026:088 Maulana The day when wealth will not avail, nor sons,
026:088 Pickthal The day when wealth and sons avail not (any man)
026:088 Rashad That is the day when neither money, nor children, can help.
026:088 Sarwar on the Day of Judgment when neither wealth nor children will be of any benefit
026:088 Shakir The day on which property will not avail, nor sons
026:088 Sherali `The day when wealth and sons shall not avail;
026:088 Yusufali "The Day whereon neither wealth nor sons will avail,
026:089
026:089 Khan Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].
026:089 Maulana Save him who comes to Allah with a sound heart.
026:089 Pickthal Save him who bringeth unto Allah a whole heart.
026:089 Rashad Only those who come to GOD with their whole heart (will be saved).
026:089 Sarwar except what is done in obedience to God with a submissive heart.
026:089 Shakir Except him who comes to Allah with a heart free (from evil).
026:089 Sherali `Save him who comes to ALLAH with a sound heart.'
026:089 Yusufali "But only he (will prosper) that brings to Allah a sound heart;
026:090
026:090 Khan And Paradise will be brought near to the Muttaqun (pious - see V.2:2).
026:090 Maulana And the Garden is brought near for the dutiful,
026:090 Pickthal And the Garden will be brought nigh for those who ward off (evil).
026:090 Rashad Paradise will be presented to the righteous.
026:090 Sarwar On the Day of Judgment Paradise will be brought near
026:090 Shakir And the garden shall be brought near for those who guard (against evil),
026:090 Sherali And Heaven shall be brought near to the righteous.
026:090 Yusufali "To the righteous, the Garden will be brought near,
026:091
026:091 Khan And the (Hell) Fire will be placed in full view of the erring.
026:091 Maulana And hell is made manifest to the deviators,
026:091 Pickthal And hell will appear plainly to the erring.
026:091 Rashad Hell will be set up for the strayers.
026:091 Sarwar the pious and hell will be left open for the rebellious ones
026:091 Shakir And the hell shall be made manifest to the erring ones,
026:091 Sherali And Hell shall be placed in full view to those who have gone astray.
026:091 Yusufali "And to those straying in Evil, the Fire will be placed in full view;
026:092
026:092 Khan And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allah) that you used to worship
026:092 Maulana And it is said to them: Where are those that you worshipped
026:092 Pickthal And it will be said unto them: Where is (all) that ye used to worship
026:092 Rashad They will be asked, "Where are the idols you had worshipped
026:092 Sarwar who will be asked, "What did you worship
026:092 Shakir And it shall be said to them: Where are those that you used to worship;
026:092 Sherali And it will be said to them, `Where are those that you worshiped
026:092 Yusufali "And it shall be said to them: 'Where are the (gods) ye worshipped-
026:093
026:093 Khan "Instead of Allah? Can they help you or (even) help themselves?"
026:093 Maulana Besides Allah? Can they help you or help themselves?
026:093 Pickthal Instead of Allah? Can they help you or help themselves?
026:093 Rashad "beside GOD? Can they help you now? Can they help themselves?"
026:093 Sarwar besides God? Will the idols help you? Can they help themselves?".
026:093 Shakir Besides Allah? Can they help you or yet help themselves?
026:093 Sherali `Beside ALLAH? Can they help you or help themselves?'
026:093 Yusufali "'Besides Allah? Can they help you or help themselves?'

026:094
026:094 Khan Then they will be thrown on their faces into the (Fire), They and the Ghawun (devils, and those who were in error).
026:094 Maulana So they are hurled into it, they and the deviators,
026:094 Pickthal Then will they be hurled therein, they and the seducers
026:094 Rashad They will be thrown therein, together with the strayers.
026:094 Sarwar The idol worshippers, the idols, the rebellious ones,
026:094 Shakir So they shall be thrown down into it, they and the erring ones,
026:094 Sherali Then will they be thrown headlong therein, they and those who have gone astray,
026:094 Yusufali "Then they will be thrown headlong into the (Fire),- they and those straying in Evil,
026:095
026:095 Khan And the whole hosts of Iblis (Satan) together.
026:095 Maulana And the hosts of the devil, all.
026:095 Pickthal And the hosts of Iblis, together.
026:095 Rashad And all of Satan's soldiers.
026:095 Sarwar and the army of satan will all be thrown headlong into hell.
026:095 Shakir And the hosts of the Shaitan, all.
026:095 Sherali And the Hosts of Iblis, all together.
026:095 Yusufali "And the whole hosts of Iblis together.
026:096
026:096 Khan They will say while contending therein,
026:096 Maulana They will say, while they quarrel therein:
026:096 Pickthal And they will say, when they are quarrelling therein:
026:096 Rashad They will say as they feud therein,
026:096 Sarwar "Quarrelling therein with each other,
026:096 Shakir They shall say while they contend therein:
026:096 Sherali They will say, whilst they dispute between themselves therein,
026:096 Yusufali "They will say there in their mutual bickerings:
026:097
026:097 Khan By Allah, we were truly in a manifest error,
026:097 Maulana By Allah! We were certainly in manifest error,
026:097 Pickthal By Allah, of a truth we were in error manifest
026:097 Rashad "By GOD, we were far astray.
026:097 Sarwar they will say, "By God, we were in clear error
026:097 Shakir By Allah! we were certainly in manifest error,
026:097 Sherali `By ALLAH, we were in manifest error,
026:097 Yusufali "'By Allah, we were truly in an error manifest,
026:098
026:098 Khan When We held you (false gods) as equals (in worship) with the Lord of the 'Alamin (mankind, jinns and all that exists);
026:098 Maulana When we made you equal with the Lord of the worlds.
026:098 Pickthal When we made you equal with the Lord of the Worlds.
026:098 Rashad "How could we set you up to rank with the Lord of the universe?
026:098 Sarwar when we considered you equal to the Lord of the Universe.
026:098 Shakir When we made you equal to the Lord of the worlds;
026:098 Sherali `When we held you as equal with the Lord of the worlds,
026:098 Yusufali "'When we held you as equals with the Lord of the Worlds;
026:099
026:099 Khan And none has brought us into error except the Mujrimun [Iblis (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.].
026:099 Maulana And none but the guilty led us astray.
026:099 Pickthal It was but the guilty who misled us.
026:099 Rashad "Those who misled us were wicked.
026:099 Sarwar Only the sinful ones made us go astray.
026:099 Shakir And none but the guilty led us astray;
026:099 Sherali `And none led us astray but the guilty ones,
026:099 Yusufali "'And our seducers were only those who were steeped in guilt.
026:100
026:100 Khan Now we have no intercessors,
026:100 Maulana So we have no intercessors,
026:100 Pickthal Now we have no intercessors
026:100 Rashad "Now we have no intercessors.
026:100 Sarwar We have no one to intercede for us before God
026:100 Shakir So we have no intercessors,
026:100 Sherali `And now we have no intercessors,
026:100 Yusufali "'Now, then, we have none to intercede (for us),
026:101
026:101 Khan Nor a close friend (to help us).
026:101 Maulana Nor a true friend.
026:101 Pickthal Nor any loving friend.
026:101 Rashad "Nor a single close friend.
026:101 Sarwar nor a loving friend.
026:101 Shakir Nor a true friend;
026:101 Sherali `Nor any warm friend;
026:101 Yusufali "'Nor a single friend to feel (for us).

026:102
026:102 Khan (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
026:102 Maulana Now, if we could but once return, we would be believers.
026:102 Pickthal Oh, that we had another turn (on earth), that we might be of the believers!
026:102 Rashad "If only we could get another chance, we would then believe."
026:102 Sarwar Would that we could have a chance to live again so that we might become believers."
026:102 Shakir But if we could but once return, we would be of the believers.
026:102 Sherali `Could we but return to the world, we would be among the believers !'
026:102 Yusufali "'Now if we only had a chance of return we shall truly be of those who believe!'"
026:103
026:103 Khan Verily! In this is indeed a sign, yet most of them are not believers.
026:103 Maulana Surely there is a sign in this; yet most of them believe not.
026:103 Pickthal Lo! herein is indeed a portent, yet most of them are not believers!
026:103 Rashad This should be a good lesson. But most people are not believers.
026:103 Sarwar In this there is evidence (of the truth), but many of them do not have any faith.
026:103 Shakir Most surely there is a sign in this, but most of them do not believe.
026:103 Sherali In this, verily, there is a Sign; but most of these would not believe.
026:103 Yusufali Verily in this is a Sign but most of them do not believe.
026:104
026:104 Khan And verily, your Lord! He is truly the All- Mighty, the Most Merciful.
026:104 Maulana And surely thy Lord is the Mighty, the Merciful.
026:104 Pickthal And lo, thy Lord! He is indeed the Mighty, the Merciful.
026:104 Rashad Your Lord is the Almighty, Most Merciful.
026:104 Sarwar Your Lord is certainly Majestic and All-merciful.
026:104 Shakir And most surely your Lord is the Mighty, the Merciful.
026:104 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:104 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:105
026:105 Section 6: History of Noah
026:105 Khan The people of Nuh (Noah) belied the Messengers.
026:105 Maulana The people of Noah rejected the messengers.
026:105 Pickthal Noah's folk denied the messengers (of Allah),
026:105 Rashad The people of Noah disbelieved the messengers.
026:105 Sarwar The people of Noah rejected the Messengerss.
026:105 Shakir The people of Nuh rejected the messengers.
026:105 Sherali The people of Noah treated the Messengers as liars,
026:105 Yusufali The people of Noah rejected the messengers.
026:106
026:106 Khan When their brother Nuh (Noah) said to them: "Will you not fear Allah and obey Him?
026:106 Maulana When their brother Noah said to them: Will you not guard against evil?
026:106 Pickthal When their brother Noah said unto them: Will ye not ward off (evil)?
026:106 Rashad Their brother Noah said to them, "Would you not be righteous?
026:106 Sarwar Their brother Noah asked them, "Why do you not fear God?.
026:106 Shakir When their brother Nuh said to them: Will you not guard (against evil)?
026:106 Sherali When their brother Noah said to them, `Will you not be God-Fearing?
026:106 Yusufali Behold, their brother Noah said to them: "Will ye not fear (Allah)?
026:107
026:107 Khan "I am a trustworthy Messenger to you.
026:107 Maulana Surely I am a faithful messenger to you:
026:107 Pickthal Lo! I am a faithful messenger unto you,
026:107 Rashad "I am an honest messenger to you.
026:107 Sarwar I am a trustworthy Messengers sent to you.
026:107 Shakir Surely I am a faithful messenger to you;
026:107 Sherali `Surely I am unto you a Messenger, faithful to my trust
026:107 Yusufali "I am to you a messenger worthy of all trust:
026:108
026:108 Khan "So fear Allah, keep your duty to Him, and obey me.
026:108 Maulana So keep your duty to Allah and obey me.
026:108 Pickthal So keep your duty to Allah, and obey me.
026:108 Rashad "You shall reverence GOD and obey me.
026:108 Sarwar Have fear of God and obey me.
026:108 Shakir Therefore guard against (the punishment of) Allah and obey me
026:108 Sherali `So fear ALLAH and obey me;
026:108 Yusufali "So fear Allah, and obey me.
026:109
026:109 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:109 Maulana And I ask of you no reward for it: my reward is only with the Lord of the worlds.
026:109 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:109 Rashad "I do not ask you for any wage. My wage comes from the Lord of the universe.
026:109 Sarwar I ask no payment from you for my preaching. The Lord of the Universe will give me my reward.
026:109 Shakir And I do not ask you any reward for it; my reward is only with the Lord of the worlds:
026:109 Sherali `And I ask you no reward for it. My reward is only with the Lord of the worlds;
026:109 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:

026:110
026:110 Khan "So keep your duty to Allah, fear Him and obey me."
026:110 Maulana So keep your duty to Allah and obey me.
026:110 Pickthal So keep your duty to Allah, and obey me.
026:110 Rashad "You shall reverence GOD and obey me."
026:110 Sarwar Have fear of God and obey me."
026:110 Shakir So guard against (the punishment of) Allah and obey me.
026:110 Sherali `So fear ALLAH and obey me;
026:110 Yusufali "So fear Allah, and obey me."
026:111
026:111 Khan They said: "Shall we believe in you, when the meanest (of the people) follow you?"
026:111 Maulana They said: Shall we believe in thee and the meanest follow thee?
026:111 Pickthal They said: Shall we put faith in thee, when the lowest (of the people) follow thee?
026:111 Rashad They said, "How can we believe with you, when the worst among us have followed you?"
026:111 Sarwar They said, "Should we believe in you when no one has followed you except the lowest ones".
026:111 Shakir They said: Shall we believe in you while the meanest follow you?
026:111 Sherali They said, `Shall we believe, in thee when it is the meanest of us who follow thee?'
026:111 Yusufali They said: "Shall we believe in thee when it is the meanest that follow thee?”
026:112
026:112 Khan He said: "And what knowledge have I of what they used to do?
026:112 Maulana He said: And what knowledge have I of what they did?
026:112 Pickthal He said: And what knowledge have I of what they may have been doing (in the past)?
026:112 Rashad He said, "How do I know what they did?
026:112 Sarwar (Noah) said, "I have no knowledge of their deeds.
026:112 Shakir He said: And what knowledge have I of what they do?
026:112 Sherali He said, `And what knowledge have I as to what they have been doing?
026:112 Yusufali He said: "And what do I know as to what they do?
026:113
026:113 Khan "Their account is only with my Lord, if you could (but) know.
026:113 Maulana Their reckoning is only with my Lord, if you but perceive.
026:113 Pickthal Lo! their reckoning is my Lord's concern, if ye but knew;
026:113 Rashad "Their judgment rests only with my Lord, if you could perceive.
026:113 Sarwar If only you would realize, their account is with my Lord.
026:113 Shakir Their account is only with my Lord, if you could perceive
026:113 Sherali `Their account is only with my Lord, if you only knew;
026:113 Yusufali "Their account is only with my Lord, if ye could (but) understand.
026:114
026:114 Khan "And I am not going to drive away the believers.
026:114 Maulana And I am not going to drive away the believers;
026:114 Pickthal And I am not (here) to repulse believers.
026:114 Rashad "I will never dismiss the believers.
026:114 Sarwar I do not drive away the believers.
026:114 Shakir And I am not going to drive away the believers;
026:114 Sherali `And I am not going to drive away the believers;
026:114 Yusufali "I am not one to drive away those who believe.
026:115
026:115 Khan I am only a plain warner."
026:115 Maulana I am only a plain warner.
026:115 Pickthal I am only a plain warner.
026:115 Rashad "I am no more than a clarifying warner."
026:115 Sarwar I am only a Prophet.
026:115 Shakir I am naught but a plain warner.
026:115 Sherali `I am only a plain Warner.'
026:115 Yusufali "I am sent only to warn plainly in public."
026:116
026:116 Khan They said: "If you cease not, O Nuh (Noah)! You will surely be among those stoned (to death)."
026:116 Maulana They said: If thou desist not, O Noah, thou wilt certainly be stoned to death.
026:116 Pickthal They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death).
026:116 Rashad They said, "Unless you refrain, O Noah, you will be stoned."
026:116 Sarwar They said, "Noah, if you do not desist, you will, certainly, be stoned to death."
026:116 Shakir They said: If you desist not, O Nuh, you shall most certainly be of those stoned to death.
026:116 Sherali They said, `If thou desist not, O Noah, thou shalt surely be stoned to death.'
026:116 Yusufali They said: "If thou desist not, O Noah! thou shalt be stoned (to death).”
026:117
026:117 Khan He said: "My Lord! Verily, my people have belied me.
026:117 Maulana He said: My Lord, my people give me the lie.
026:117 Pickthal He said: My Lord! Lo! my own folk deny me.
026:117 Rashad He said, "My Lord, my people have disbelieved me.
026:117 Sarwar Then Noah said, "Lord, my people have rejected me.
026:117 Shakir He said: My Lord! Surely my people give me the lie!
026:117 Sherali He said, `My Lord, my people have treated me as a liar;
026:117 Yusufali He said: "O my Lord! truly my people have rejected me.

026:118
026:118 Khan Therefore judge You between me and them, and save me and those of the believers who are with me."
026:118 Maulana So judge Thou between me and them openly, and deliver me and the believers who are with me.
026:118 Pickthal Therefor judge Thou between us, a (conclusive) judgment, and save me and those believers who are with me.
026:118 Rashad "Grant me victory against them, and deliver me and my company of believers."
026:118 Sarwar Judge among us and save me and the believers with me".
026:118 Shakir Therefore judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.
026:118 Sherali `Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'
026:118 Yusufali "Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."
026:119
026:119 Khan And We saved him and those with him in the laden ship.
026:119 Maulana So We delivered him and those with him in the laden ark.
026:119 Pickthal And We saved him and those with him in the laden ship.
026:119 Rashad We delivered him and those who accompanied him in the loaded ark.
026:119 Sarwar We saved him and those who were with him in a fully laden Ark,
026:119 Shakir So We delivered him and those with him in the laden ark.
026:119 Sherali So WE saved him and those who were with him in the fully laden Ark.
026:119 Yusufali So We delivered him and those with him, in the Ark filled (with all creatures).
026:120
026:120 Khan Then We drowned the rest (disbelievers) thereafter.
026:120 Maulana Then We drowned the rest afterwards.
026:120 Pickthal Then afterward We drowned the others.
026:120 Rashad Then we drowned the others.
026:120 Sarwar and drowned the others.
026:120 Shakir Then We drowned the rest afterwards
026:120 Sherali Then WE drowned thereafter those who remained behind.
026:120 Yusufali Thereafter We drowned those who remained behind.
026:121
026:121 Khan Verily, in this is indeed a sign, yet most of them are not believers.
026:121 Maulana Surely there is sign in this, yet most of them believe not.
026:121 Pickthal Lo! herein is indeed a portent, yet most of them are not believers.
026:121 Rashad This should be a lesson, but most people are not believers.
026:121 Sarwar In this there is evidence (of the truth) but most of them do not have any faith.
026:121 Shakir Most surely there is a sign in this, but most of them do not believe.
026:121 Sherali In this, verily, there is a Sign; but most of them would not believe.
026:121 Yusufali Verily in this is a Sign: but most of them do not believe.
026:122
026:122 Khan And verily! Your Lord, He is indeed the All- Mighty, the Most Merciful.
026:122 Maulana And surely thy Lord is the Mighty, the Merciful.
026:122 Pickthal And lo, thy Lord, He is indeed the Mighty, the Merciful.
026:122 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:122 Sarwar Your Lord is Majestic and All-merciful.
026:122 Shakir And most surely your Lord is the Mighty, the Merciful.
026:122 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:122 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:123
026:123 Section 7: History of Hud
026:123 Khan 'Ad (people) belied the Messengers.
026:123 Maulana ‘Ad gave the lie to the messengers.
026:123 Pickthal (The tribe of) A'ad denied the messengers (of Allah).
026:123 Rashad `Aad disbelieved the messengers.
026:123 Sarwar The tribe of Ad rejected the Messengerss.
026:123 Shakir Ad gave the lie to the messengers.
026:123 Sherali The tribe of Ad rejected the Messengers,
026:123 Yusufali The 'Ad (people) rejected the messengers.
026:124
026:124 Khan When their brother Hud said to them: "Will you not fear Allah and obey Him?
026:124 Maulana When their brother Hud said to them: Will you not guard against evil?
026:124 Pickthal When their brother Hud said unto them: Will ye not ward off (evil)?
026:124 Rashad Their brother Hood said to them, "Would you not be righteous?
026:124 Sarwar Their brother Hud asked them, "Why do you not have fear of God?.
026:124 Shakir When their brother Hud said to them: Will you not guard (against evil)?
026:124 Sherali When their Brother Hud said to them, `Will you not fear God?
026:124 Yusufali Behold, their brother Hud said to them: "Will ye not fear (Allah)?
026:125
026:125 Khan "Verily! I am a trustworthy Messenger to you.
026:125 Maulana Surely I am a faithful messenger to you:
026:125 Pickthal Lo! I am a faithful messenger unto you,
026:125 Rashad "I am an honest messenger to you.
026:125 Sarwar I am a trustworthy Messengers sent to you.
026:125 Shakir Surely I am a faithful messenger to you;
026:125 Sherali `Surely, I am unto you a Messenger, faithful to my trust;
026:125 Yusufali "I am to you a messenger worthy of all trust:

026:126
026:126 Khan "So fear Allah, keep your duty to Him, and obey me.
026:126 Maulana So keep your duty to Allah and obey me.
026:126 Pickthal So keep your duty to Allah and obey me.
026:126 Rashad "You shall reverence GOD, and obey me.
026:126 Sarwar Have fear of God and obey me.
026:126 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:126 Sherali `So fear ALLAH and obey me;
026:126 Yusufali "So fear Allah and obey me.
026:127
026:127 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns, and all that exists).
026:127 Maulana And I ask of you no reward for it; surely my reward is only with the Lord of the worlds.
026:127 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:127 Rashad "I do not ask you for any wage; my wage comes from the Lord of the universe.
026:127 Sarwar I do not ask for any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:127 Shakir And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds
026:127 Sherali `And I ask of you no reward for it. My reward is only with the Lord of the worlds;
026:127 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
026:128
026:128 Khan "Do you build high palaces on every high place, while you do not live in them?
026:128 Maulana Do you build on every height a monument? You (only) sport.
026:128 Pickthal Build ye on every high place a monument for vain delight?
026:128 Rashad "You build on every hill a mansion for vanity's sake.
026:128 Sarwar "Do you build useless monuments on every mountain
026:128 Shakir Do you build on every height a monument? Vain is it that you do:
026:128 Sherali `Do you build monuments on every high place, seeking vain glory?
026:128 Yusufali "Do ye build a landmark on every high place to amuse yourselves?
026:129
026:129 Khan "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.
026:129 Maulana And you make fortresses that you may abide.
026:129 Pickthal And seek ye out strongholds, that haply ye may last for ever?
026:129 Rashad "You set up buildings as if you last forever.
026:129 Sarwar and raise strong mansions as if you were to live forever?.
026:129 Shakir And you make strong fortresses that perhaps you may
026:129 Sherali `And do you erect palaces as if you will live for ever?
026:129 Yusufali "And do ye get for yourselves fine buildings in the hope of living therein (for ever)?
026:130
026:130 Khan "And when you seize, seize you as tyrants?
026:130 Maulana And when you seize, you seize as tyrants.
026:130 Pickthal And if ye seize by force, seize ye as tyrants?
026:130 Rashad "And when you strike, you strike mercilessly.
026:130 Sarwar When you attack, you attack as tyrants do.
026:130 Shakir And when you lay hands (on men) you lay hands (like) tyrants;
026:130 Sherali `And when you lay hands upon anyone, you lay hands as tyrants.
026:130 Yusufali "And when ye exert your strong hand, do ye do it like men of absolute power?
026:131
026:131 Khan "So fear Allah, keep your duty to Him, and obey me.
026:131 Maulana So keep your duty to Allah and obey me.
026:131 Pickthal Rather keep your duty to Allah, and obey me.
026:131 Rashad "You shall reverence GOD and obey me.
026:131 Sarwar Have fear of God and obey me.
026:131 Shakir So guard against (the punishment of) Allah and obey me
026:131 Sherali `So fear ALLAH and obey me;
026:131 Yusufali "Now fear Allah, and obey me.
026:132
026:132 Khan "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.
026:132 Maulana And keep your duty to Him Who aids you with that which you know --
026:132 Pickthal Keep your duty toward Him Who hath aided you with (the good things) that ye know,
026:132 Rashad "Reverence the One who provided you with all the things you know.
026:132 Sarwar Have fear of the One who has bestowed upon you all that you know.
026:132 Shakir And be careful of (your duty to) Him Who has given you abundance of what you know.
026:132 Sherali `And fear HIM Who has helped you with all that you know;
026:132 Yusufali "Yea, fear Him Who has bestowed on you freely all that ye know.
026:133
026:133 Khan "He has aided you with cattle and children.
026:133 Maulana He aids you with cattle and children
026:133 Pickthal Hath aided you with cattle and sons.
026:133 Rashad "He provided you with livestock and children.
026:133 Sarwar He has given you cattle, children,
026:133 Shakir He has given you abundance of cattle and children
026:133 Sherali `He has helped you with cattle and sons,
026:133 Yusufali "Freely has He bestowed on you cattle and sons,-

026:134
026:134 Khan "And gardens and springs.
026:134 Maulana And gardens and fountains.
026:134 Pickthal And gardens and watersprings.
026:134 Rashad "And gardens and springs.
026:134 Sarwar gardens, and springs.
026:134 Shakir And gardens and fountains;
026:134 Sherali `And gardens and springs;
026:134 Yusufali "And Gardens and Springs.
026:135
026:135 Khan "Verily, I fear for you the torment of a Great Day."
026:135 Maulana Surely I fear for you the chastisement of a grievous day.
026:135 Pickthal Lo! I fear for you the retribution of an awful day.
026:135 Rashad "I fear for you the retribution of an awesome day."
026:135 Sarwar I am afraid that you will suffer the torment of the Day of Judgment."
026:135 Shakir Surely I fear for you the chastisement of a grievous day
026:135 Sherali `Indeed I fear for you the punishment of an awful day.'
026:135 Yusufali "Truly I fear for you the Penalty of a Great Day."
026:136
026:136 Khan They said: "It is the same to us whether you preach or be not of those who preach.
026:136 Maulana They said: It is the same to us whether thou admonish, or art not one of the admonishers:
026:136 Pickthal They said: It is all one to us whether thou preachest or art not of those who preach;
026:136 Rashad They said, "It is the same whether you preach, or do not preach.
026:136 Sarwar They said, "Whether you preach to us or not,
026:136 Shakir They said: It is the same to us whether you admonish or are not one of the admonishers
026:136 Sherali They said, `It is the same to us whether thou admonish us or whether thou be not of those who admonish;
026:136 Yusufali They said: "It is the same to us whether thou admonish us or be not among (our) admonishers!
026:137
026:137 Khan "This is no other than the false-tales and religion of the ancients,
026:137 Maulana This is naught but a fabrication of the ancients:
026:137 Pickthal This is but a fable of the men of old,
026:137 Rashad "That affliction was limited to our ancestors.
026:137 Sarwar your preaching is nothing but ancient legends and we shall not face any torment".
026:137 Shakir This is naught but a custom of the ancients;
026:137 Sherali `This is nothing but the habit of the ancients,
026:137 Yusufali "This is no other than a customary device of the ancients,
026:138
026:138 Khan "And we are not going to be punished."
026:138 Maulana And we will not be chastised.
026:138 Pickthal And we shall not be doomed.
026:138 Rashad "No retribution will ever befall us."
026:138 Sarwar They rejected him and We destroyed them.
026:138 Shakir And we are not going to be punished.
026:138 Sherali `And WE shall not be punished.'
026:138 Yusufali "And we are not the ones to receive Pains and Penalties!"
026:139
026:139 Khan So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.
026:139 Maulana So they rejected him, then We destroyed them. Surely there is a sign in this; yet most of them believe not.
026:139 Pickthal And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers.
026:139 Rashad They thus disbelieved and, consequently, we annihilated them. This should be a lesson, but most people are not believers.
026:139 Sarwar In this there is evidence (of the Truth), yet most of them do not have any faith.
026:139 Shakir So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.
026:139 Sherali So they rejected him, and WE destroyed them. In that, indeed, there is a Sign, but most of these would not believe.
026:139 Yusufali So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.
026:140
026:140 Khan And verily! Your Lord, He is indeed the All- Mighty, the Most Merciful.
026:140 Maulana And surely thy Lord is the Mighty, the Merciful.
026:140 Pickthal And lo! thy Lord, He is indeed the Mighty, the Merciful.
026:140 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:140 Sarwar Your Lord is Majestic and All-merciful.
026:140 Shakir And most surely your Lord is the Mighty, the Merciful.
026:140 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:140 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:141
026:141 Section 8: History of Salih
026:141 Khan Thamud (people) belied the Messenger.
026:141 Maulana Thamud gave the lie to the messengers.
026:141 Pickthal (The tribe of) Thamud denied the messengers (of Allah)
026:141 Rashad Thamoud disbelieved the messengers.
026:141 Sarwar The tribe of Thamud rejected the Messengerss.
026:141 Shakir Samood gave the lie to the messengers
026:141 Sherali The tribe of Thamud also rejected the Messengers,
026:141 Yusufali The Thamud (people) rejected the messengers.

026:142
026:142 Khan When their brother Salih (Saleh) said to them: "Will you not fear Allah and obey Him?
026:142 Maulana When their brother Salih said to them: Will you not guard against evil?
026:142 Pickthal When their brother Salih said unto them: Will ye not ward off (evil)?
026:142 Rashad Their brother Saaleh said to them, "Would you not be righteous?
026:142 Sarwar Their brother Salih asked them, "Why do you not fear God?.
026:142 Shakir When their brother Salih said to them: Will you not guard (against evil)?
026:142 Sherali When their brother Salih said to them, will you not guard against evil?'
026:142 Yusufali Behold, their brother Salih said to them: "Will you not fear (Allah)?
026:143
026:143 Khan "I am a trustworthy Messenger to you.
026:143 Maulana Surely I am a faithful messenger to you:
026:143 Pickthal Lo! I am a faithful messenger unto you,
026:143 Rashad "I am an honest messenger to you.
026:143 Sarwar I am a trustworthy Messengers sent to you.
026:143 Shakir Surely I am a faithful messenger to you
026:143 Sherali `Surely, I am unto you a Messenger, faithful to my trust;
026:143 Yusufali "I am to you a messenger worthy of all trust.
026:144
026:144 Khan "So fear Allah, keep your duty to Him, and obey me.
026:144 Maulana So keep your duty to Allah and obey me.
026:144 Pickthal So keep your duty to Allah and obey me.
026:144 Rashad "You shall reverence GOD, and obey me.
026:144 Sarwar Have fear of God and obey me.
026:144 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:144 Sherali `So fear ALLAH and obey me;
026:144 Yusufali "So fear Allah, and obey me.
026:145
026:145 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:145 Maulana And I ask of you no reward for it; my reward is only with the Lord of the worlds.
026:145 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:145 Rashad "I do not ask you for any wage; my wage comes only from the Lord of the universe.
026:145 Sarwar I do not ask for any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:145 Shakir And I do not ask you any reward for it; my reward is only with the Lord of the worlds:
026:145 Sherali `And I ask of you no reward for it. My reward is only with the Lord of the worlds;
026:145 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
026:146
026:146 Khan "Will you be left secure in that which you have here?
026:146 Maulana Will you be left secure in what is here,
026:146 Pickthal Will ye be left secure in that which is here before us,
026:146 Rashad "Do you suppose you will be left forever, secure in this state?
026:146 Sarwar "Do you think that you will remain here peacefully forever
026:146 Shakir Will you be left secure in what is here;
026:146 Sherali `Do you think that you will be left secure amid the things that you have here,
026:146 Yusufali "Will ye be left secure, in (the enjoyment of) all that ye have here?-
026:147
026:147 Khan "In gardens and springs.
026:147 Maulana In gardens and fountains,
026:147 Pickthal In gardens and watersprings.
026:147 Rashad "You enjoy gardens and springs.
026:147 Sarwar amidst the gardens, springs,
026:147 Shakir In gardens and fountains,
026:147 Sherali `Amid gardens and springs,
026:147 Yusufali "Gardens and Springs,
026:148
026:148 Khan And green crops (fields etc.) and date-palms with soft spadix.
026:148 Maulana And corn-fields and palm-trees having fine flower-spikes?
026:148 Pickthal And tilled fields and heavy-sheathed palm-trees,
026:148 Rashad "And crops and date palms with delicious fruits.
026:148 Sarwar farms, and palm-trees in thick groves,
026:148 Shakir And cornfields and palm-trees having fine spadices?
026:148 Sherali `And cornfields, and date-palms with heavy spathes near breaking?
026:148 Yusufali "And corn-fields and date-palms with spathes near breaking (with the weight of fruit)?
026:149
026:149 Khan "And you carve houses out of mountains with great skill.
026:149 Maulana And you hew houses out of the mountains exultingly.
026:149 Pickthal Though ye hew out dwellings in the mountain, being skilful?
026:149 Rashad "You carve out of the mountains luxurious mansions.
026:149 Sarwar carving comfortable houses out of the mountains?.
026:149 Shakir And you hew houses out of the mountains exultingly;
026:149 Sherali `And you hew out houses in the mountains, elated with your greatness;
026:149 Yusufali "And ye carve houses out of (rocky) mountains with great skill.

026:150
026:150 Khan "So fear Allah, keep your duty to Him, and obey me.
026:150 Maulana So keep your duty to Allah and obey me.
026:150 Pickthal Therefor keep your duty to Allah and obey me,
026:150 Rashad "You shall reverence GOD, and obey me.
026:150 Sarwar Have fear of God and obey me.
026:150 Shakir Therefore guard against (the punishment of) Allah and obey me;
026:150 Sherali `So fear ALLAH and obey me;
026:150 Yusufali "But fear Allah and obey me;
026:151
026:151 Khan "And follow not the command of Al-Musrifun [i.e. their chiefs, leaders who were polytheists, criminals and sinners],
026:151 Maulana And obey not the bidding of the extravagant,
026:151 Pickthal And obey not the command of the prodigal,
026:151 Rashad "Do not obey the transgressors.
026:151 Sarwar Do not obey the orders of the transgressors
026:151 Shakir And do not obey the bidding of the extravagant,
026:151 Sherali `And obey not the bidding of those who exceed the bounds,
026:151 Yusufali "And follow not the bidding of those who are extravagant,-
026:152
026:152 Khan "Who make mischief in the land, and reform not."
026:152 Maulana Who make mischief in the land and act not aright.
026:152 Pickthal Who spread corruption in the earth, and reform not.
026:152 Rashad "Who commit evil, not good works."
026:152 Sarwar who spread evil in the land with no reform."
026:152 Shakir Who make mischief in the land and do not act aright.
026:152 Sherali `Who create disorder in the earth, and do not promote order and security.'
026:152 Yusufali "Who make mischief in the land, and mend not (their ways)."
026:153
026:153 Khan They said: "You are only of those bewitched!
026:153 Maulana They said: Thou art only a deluded person.
026:153 Pickthal They said: Thou art but one of the bewitched;
026:153 Rashad They said, "You are bewitched.
026:153 Sarwar They said, "You are only bewitched and insane.
026:153 Shakir They said: You are only of the deluded ones;
026:153 Sherali They said, `Thou art but one of the bewitched;
026:153 Yusufali They said: "Thou art only one of those bewitched!
026:154
026:154 Khan "You are but a human being like us. Then bring us a sign if you are of the truthful."
026:154 Maulana Thou art naught but a mortal like ourselves -- so bring a sign if thou art truthful.
026:154 Pickthal Thou art but a mortal like us. So bring some token if thou art of the truthful.
026:154 Rashad "You are no more than a human like us. Produce a miracle, if you are truthful."
026:154 Sarwar You are a mere mortal like us. Show us a miracle if you are telling the Truth".
026:154 Shakir You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.
026:154 Sherali `Thou art only a mortal like us. So bring a Sign, if thou art of the truthful.'
026:154 Yusufali "Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"
026:155
026:155 Khan He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.
026:155 Maulana He said: This is a she-camel; she has her portion of water, and you have your portion of water at an appointed time.
026:155 Pickthal He said: (Behold) this she-camel. She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day.
026:155 Rashad He said, "Here is a camel that will drink only on a day that is assigned to her; a day that is different from your specified days of drinking.
026:155 Sarwar He said, "This is a she-camel. She will have her share of water as you have your share, each on a certain day.
026:155 Shakir He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time;
026:155 Sherali He said, `Here is a she-camel; she has her turn of drinking, and you have your turn of drinking on an appointed day;
026:155 Yusufali He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed.
026:156
026:156 Khan "And touch her not with harm, lest the torment of a Great Day seize you."
026:156 Maulana And touch her not with evil, lest the chastisement of a grievous day overtake you.
026:156 Pickthal And touch her not with ill lest there come on you the retribution of an awful day.
026:156 Rashad "Do not touch her with any harm, lest you incur retribution on an awesome day."
026:156 Sarwar Do not cause her to suffer lest you become subject to the torment of the great day (of Judgment)."
026:156 Shakir And do not touch her with evil, lest the punishment of a grievous day should overtake you.
026:156 Sherali And touch her not with evil lest there overtake you the punishment of an awful day.'
026:156 Yusufali "Touch her not with harm, lest the Penalty of a Great Day seize you."
026:157
026:157 Khan But they killed her, and then they became regretful.
026:157 Maulana But the hamstrung her, then regretted,
026:157 Pickthal But they hamstrung her, and then were penitent.
026:157 Rashad They slaughtered her, and thus incurred sorrow.
026:157 Sarwar They slew the she-camel, but later became regretful
026:157 Shakir But they hamstrung her, then regretted;
026:157 Sherali But they hamstrung her; and then they became remorseful.
026:157 Yusufali But they ham-strung her: then did they become full of regrets.

026:158
026:158 Khan So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.
026:158 Maulana So the chastisement overtook them. Surely there is a sign in this; yet most of them believe not.
026:158 Pickthal So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers.
026:158 Rashad The retribution overwhelmed them. This should be a lesson, but most people are not believers.
026:158 Sarwar and torment struck them. In this there is evidence of the Truth, yet many people do not have any faith.
026:158 Shakir So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.
026:158 Sherali So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.
026:158 Yusufali But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.
026:159
026:159 Khan And verily! Your Lord, He is indeed the All- Mighty, the Most Merciful.
026:159 Maulana And surely thy Lord is the Mighty, the Merciful.
026:159 Pickthal And lo! thy Lord! He is indeed the Mighty, the Merciful.
026:159 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:159 Sarwar Your Lord is Majestic and All-merciful.
026:159 Shakir And most surely your Lord is the Mighty, the Merciful.
026:159 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:159 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:160
026:160 Section 9: History of Lot
026:160 Khan The prople of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers.
026:160 Maulana The people of Lot gave the lie to the messengers.
026:160 Pickthal The folk of Lot denied the messengers (of Allah),
026:160 Rashad The people of Lot disbelieved the messengers.
026:160 Sarwar The people of Lot rejected the Messengers.
026:160 Shakir The people of Lut gave the lie to the messengers.
026:160 Sherali The people of Lot rejected the Messengers,
026:160 Yusufali The people of Lut rejected the messengers.
026:161
026:161 Khan When their brother Lout (Lot) said to them: "Will you not fear Allah and obey Him?
026:161 Maulana When their brother Lot said to them: Will you not guard against evil?
026:161 Pickthal When their brother Lot said unto them: Will ye not ward off (evil)?
026:161 Rashad Their brother Lot said to them, "Would you not be righteous?
026:161 Sarwar Their brother Lot asked them, "Why do you not have fear of God?.
026:161 Shakir When their brother Lut said to them: Will you not guard (against evil)?
026:161 Sherali When their brother Lot said to them, `Will you not fear God?
026:161 Yusufali Behold, their brother Lut said to them: "Will ye not fear (Allah)?
026:162
026:162 Khan "Verily! I am a trustworthy Messenger to you.
026:162 Maulana Surely I am a faithful messenger to you:
026:162 Pickthal Lo! I am a faithful messenger unto you,
026:162 Rashad "I am an honest messenger to you.
026:162 Sarwar I am a trustworthy Messengers.
026:162 Shakir Surely I am a faithful messenger to you;
026:162 Sherali `Surely, I am unto you a Messenger, faithful to my trust;
026:162 Yusufali "I am to you a messenger worthy of all trust.
026:163
026:163 Khan "So fear Allah, keep your duty to Him, and obey me.
026:163 Maulana So keep your duty to Allah and obey me.
026:163 Pickthal So keep your duty to Allah and obey me.
026:163 Rashad "You shall reverence GOD, and obey me.
026:163 Sarwar Have fear of God and obey me.
026:163 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:163 Sherali `So fear ALLAH and obey me;
026:163 Yusufali "So fear Allah and obey me.
026:164
026:164 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:164 Maulana And I ask of you no reward for it; my reward is only with the Lord of the worlds.
026:164 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:164 Rashad "I do not ask you for any wage; my wage comes only from the Lord of the universe.
026:164 Sarwar I do not ask any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:164 Shakir And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
026:164 Sherali `And I ask of you no reward for it. My reward is only with the Lord of the worlds;
026:164 Yusufali "No reward do I ask of you for it: my reward is only from the lord of the Worlds.
026:165
026:165 Khan "Go you in unto the males of the 'Alamin (mankind),
026:165 Maulana Do you come to the males from among the creatures,
026:165 Pickthal What! Of all creatures do ye come unto the males,
026:165 Rashad "Do you have sex with the males, of all the people?
026:165 Sarwar Do you, in the world, want to have carnal relations with males
026:165 Shakir What! do you come to the males from among the creatures
026:165 Sherali `Do you, of all creatures, come to males?
026:165 Yusufali "Of all the creatures in the world, will ye approach males,

026:166
026:166 Khan "And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!"
026:166 Maulana And leave your wives whom your Lord has created for you? Nay, you are a people exceeding limits.
026:166 Pickthal And leave the wives your Lord created for you? Nay, but ye are froward folk.
026:166 Rashad "You forsake the wives that your Lord has created for you! Indeed, you are transgressing people."
026:166 Sarwar instead of your wives, whom your Lord has created specially for you? You are a transgressing people."
026:166 Shakir And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.
026:166 Sherali And leave your wives whom your Lord created for you? Nay, you are a people who transgress all limits.'
026:166 Yusufali "And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits)!"
026:167
026:167 Khan They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"
026:167 Maulana They said: If thou desist not, O Lot, thou wilt surely be banished.
026:167 Pickthal They said: If thou cease not, O Lot, thou wilt soon be of the outcast.
026:167 Rashad They said, "Unless you refrain, O Lot, you will be banished."
026:167 Sarwar They said, "Lot, if you do not give up preaching, you will certainly be expelled (from this town)".
026:167 Shakir They said: If you desist not, O Lut! you shall surely be of those who are expelled.
026:167 Sherali They said, `If thou desist not, O Lot, thou wilt surely be banished.'
026:167 Yusufali They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"
026:168
026:168 Khan He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).
026:168 Maulana He said: Surely I abhor what you do.
026:168 Pickthal He said: I am in truth of those who hate your conduct.
026:168 Rashad He said, "I deplore your actions."
026:168 Sarwar He said, "I certainly hate what you practice.
026:168 Shakir He said: Surely I am of those who utterly abhor your
026:168 Sherali He said, `Certainly I hate your conduct.'
026:168 Yusufali He said: "I do detest your doings."
026:169
026:169 Khan "My Lord! Save me and my family from what they do."
026:169 Maulana My Lord, deliver me and my followers from what they do.
026:169 Pickthal My Lord! Save me and my household from what they do.
026:169 Rashad "My Lord, save me and my family from their works."
026:169 Sarwar Lord, save me and my family from their deeds."
026:169 Shakir My Lord ! deliver me and my followers from what they do.
026:169 Sherali `My Lord, save me and my family from what they do.'
026:169 Yusufali "O my Lord! deliver me and my family from such things as they do!"
026:170
026:170 Khan So We saved him and his family, all,
026:170 Maulana So We delivered him and his followers all,
026:170 Pickthal So We saved him and his household, every one,
026:170 Rashad We saved him and all his family.
026:170 Sarwar We saved him and all of his family
026:170 Shakir So We delivered him and his followers all,
026:170 Sherali So WE saved him and his family, all of them,
026:170 Yusufali So We delivered him and his family,- all
026:171
026:171 Khan Except an old woman (his wife) among those who remained behind.
026:171 Maulana Except an old woman, among those who remained behind.
026:171 Pickthal Save an old woman among those who stayed behind.
026:171 Rashad But not the old woman; she was doomed.
026:171 Sarwar except an old woman who remained behind.
026:171 Shakir Except an old woman, among those who remained behind.
026:171 Sherali Save an old woman, among those who stayed behind.
026:171 Yusufali Except an old woman who lingered behind.
026:172
026:172 Khan Then afterward We destroyed the others.
026:172 Maulana Then We destroyed the others.
026:172 Pickthal Then afterward We destroyed the others.
026:172 Rashad We then destroyed the others.
026:172 Sarwar We destroyed the others
026:172 Shakir Then We utterly destroyed the others.
026:172 Sherali Then we destroyed the others.
026:172 Yusufali But the rest We destroyed utterly.
026:173
026:173 Khan And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.
026:173 Maulana And We rained on them a rain, and evil was the rain on those warned.
026:173 Pickthal And We rained on them a rain. And dreadful is the rain of those who have been warned.
026:173 Rashad We showered them with a miserable shower; what a terrible shower for those who had been warned!
026:173 Sarwar by pouring upon them a terrible shower of rain. How evil was the rain for those who had been warned!
026:173 Shakir And We rained down upon them a rain, and evil was the rain on those warned.
026:173 Sherali And WE rained upon them a rain; and evil was the rain that descended upon those who were warned.
026:173 Yusufali We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

026:174
026:174 Khan Verily, in this is indeed a sign, yet most of them are not believers.
026:174 Maulana Surely there is a sign in this; yet most of them believe not.
026:174 Pickthal Lo! herein is indeed a portent, yet most of them are not believers.
026:174 Rashad This should be a lesson, but most people are not believers.
026:174 Sarwar In this there is an evidence of the Truth, but many of them did not have any faith.
026:174 Shakir Most surely there is a sign in this, but most of them do not believe.
026:174 Sherali In that, verily, there is a Sign; but most of these would not believe.
026:174 Yusufali Verily in this is a Sign: but most of them do not believe.
026:175
026:175 Khan And verily! Your Lord, He is indeed the All- Mighty, the Most Merciful.
026:175 Maulana And surely thy Lord is the Mighty, the Merciful.
026:175 Pickthal And lo! thy Lord, He is indeed the Mighty, the Merciful.
026:175 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:175 Sarwar Your Lord is Majestic and All-merciful.
026:175 Shakir And most surely your Lord is the Mighty, the Merciful.
026:175 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:175 Yusufali And verily thy Lord is He, the Exalted in Might Most Merciful.
026:176
026:176 Section 10: History of Shu’aib
026:176 Khan The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers.
026:176 Maulana The dwellers of the thicket gave the lie to the messengers.
026:176 Pickthal The dwellers in the wood (of Midian) denied the messengers (of Allah),
026:176 Rashad The People of the Woods disbelieved the messengers.
026:176 Sarwar The dwellers of the forest also rejected the Messengerss.
026:176 Shakir The dwellers of the thicket gave the lie to the messengers.
026:176 Sherali The people of the Wood rejected the Messengers,
026:176 Yusufali The Companions of the Wood rejected the messengers.
026:177
026:177 Khan When Shu'aib (Shuaib) said to them: "Will you not fear Allah (and obey Him)?
026:177 Maulana When Shu’aib said to them: Will you not guard against evil?
026:177 Pickthal When Shu'eyb said unto them: Will ye not ward off (evil)?
026:177 Rashad Shu`aib said to them, "Would you not be righteous?
026:177 Sarwar Shu'ayb asked them, "Why do you not have fear of God?.
026:177 Shakir When Shu'aib said to them: Will you not guard (against evil)?
026:177 Sherali When Shu'aib said to them, `Will you not fear God?
026:177 Yusufali Behold, Shu'aib said to them: "Will ye not fear (Allah)?
026:178
026:178 Khan "I am a trustworthy Messenger to you.
026:178 Maulana Surely I am a faithful messenger to you;
026:178 Pickthal Lo! I am a faithful messenger unto you,
026:178 Rashad "I am an honest messenger to you.
026:178 Sarwar I am a trustworthy Messengers.
026:178 Shakir Surely I am a faithful messenger to you;
026:178 Sherali `Surely, I am unto you a Messenger, faithful to my trust.
026:178 Yusufali "I am to you a messenger worthy of all trust.
026:179
026:179 Khan "So fear Allah, keep your duty to Him, and obey me.
026:179 Maulana So keep your duty to Allah and obey me.
026:179 Pickthal So keep your duty to Allah and obey me.
026:179 Rashad "You shall reverence GOD, and obey me.
026:179 Sarwar Have fear of God and obey me.
026:179 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:179 Sherali `So fear ALLAH and obey me.
026:179 Yusufali "So fear Allah and obey me.
026:180
026:180 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:180 Maulana And I ask of you no reward for it; my reward only with the Lord of the worlds.
026:180 Pickthal And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds.
026:180 Rashad "I do not ask you for any wage; my wage comes only from the Lord of the universe.
026:180 Sarwar I do not ask any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:180 Shakir And I do not ask you any reward for it, my reward is only with the Lord of the worlds;
026:180 Sherali `And I ask of you no reward for it. My reward is with the Lord of the worlds;
026:180 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
026:181
026:181 Khan "Give full measure, and cause no loss (to others).
026:181 Maulana Give full measure and be not of those who diminish.
026:181 Pickthal Give full measure, and be not of those who give less (than the due).
026:181 Rashad "You shall give full measure when you trade; do not cheat.
026:181 Sarwar "Maintain just measure in your business and do not cause loss to others.
026:181 Shakir Give a full measure and be not of those who diminish;
026:181 Sherali Give full measure, and be not of those who give less,
026:181 Yusufali "Give just measure, and cause no loss (to others by fraud).

026:182
026:182 Khan "And weigh with the true and straight balance.
026:182 Maulana And weigh with a true balance.
026:182 Pickthal And weigh with the true balance.
026:182 Rashad "You shall weigh with an equitable scale.
026:182 Sarwar Weigh your goods with proper balance
026:182 Shakir And weigh (things) with a right balance,
026:182 Sherali `And weigh with a true balance,
026:182 Yusufali "And weigh with scales true and upright.
026:183
026:183 Khan "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.
026:183 Maulana And wrong not men of their dues, and act not corruptly in the earth, making mischief.
026:183 Pickthal Wrong not mankind in their goods, and do not evil, making mischief, in the earth.
026:183 Rashad "Do not cheat the people out of their rights, and do not roam the earth corruptingly.
026:183 Sarwar and do not defraud people in their property or spread evil in the land.
026:183 Shakir And do not wrong men of their things, and do not act corruptly in the earth, making mischief.
026:183 Sherali `And diminish not unto people their things, nor go about the earth, creating disorder;
026:183 Yusufali "And withhold not things justly due to men, nor do evil in the land, working mischief.
026:184
026:184 Khan "And fear Him Who created you and the generations of the men of old."
026:184 Maulana And keep your duty to Him Who created you and the former generation.
026:184 Pickthal And keep your duty unto Him Who created you and the generations of the men of old.
026:184 Rashad "Reverence the One who created you and the previous generations."
026:184 Sarwar Have fear of the One who has created you and the generations that lived before you."
026:184 Shakir And guard against (the punishment of) Him who created you and the former nations.
026:184 Sherali `And fear HIM Who created you and the earlier peoples.'
026:184 Yusufali "And fear Him Who created you and (who created) the generations before (you)"
026:185
026:185 Khan They said: "You are only one of those bewitched!
026:185 Maulana They said: Thou art only a deluded person,
026:185 Pickthal They said: Thou art but one of the bewitched;
026:185 Rashad They said, "You are bewitched.
026:185 Sarwar They said, "You are no more than a bewitched and insane man
026:185 Shakir They said: You are only of those deluded;
026:185 Sherali They said, `Thou art but a bewitched person,
026:185 Yusufali They said: "Thou art only one of those bewitched!
026:186
026:186 Khan "You are but a human being like us and verily, we think that you are one of the liars!
026:186 Maulana And thou art naught but a mortal like ourselves, and we deem thee to be a liar.
026:186 Pickthal Thou art but a mortal like us, and lo! we deem thee of the liars.
026:186 Rashad "You are no more than a human being like us. In fact, we think you are a liar.
026:186 Sarwar and a mere mortal like us. We think you are a liar.
026:186 Shakir And you are naught but a mortal like ourselves, and we know you to be certainly of the liars.
026:186 Sherali `And thou art only a mortal like us, and we believe thee to be a liar;
026:186 Yusufali "Thou art no more than a mortal like us, and indeed we think thou art a liar!
026:187
026:187 Khan "So cause a piece of the heaven to fall on us, if you are of the truthful!"
026:187 Maulana So cause a portion of the heaven to fall on us, if thou art truthful.
026:187 Pickthal Then make fragments of the heaven fall upon us, if thou art of the truthful.
026:187 Rashad "Let masses from the sky fall on us, if you are truthful."
026:187 Sarwar Let a part of the sky fall on us if what you say is true".
026:187 Shakir Therefore cause a portion of the heaven to come down upon us, if you are one of the truthful.
026:187 Sherali `So cause fragments of the sky to fall on us, if thou art truthful.'
026:187 Yusufali "Now cause a piece of the sky to fall on us, if thou art truthful!"
026:188
026:188 Khan He said: "My Lord is the Best Knower of what you do."
026:188 Maulana He said: My Lord knows best what you do.
026:188 Pickthal He said: My Lord is Best Aware of what ye do.
026:188 Rashad He said, "My Lord is the One who knows everything you do."
026:188 Sarwar He said, "My Lord knows all that you do."
026:188 Shakir He said: My Lord knows best what you do.
026:188 Sherali He said, `My Lord knows best what you do.'
026:188 Yusufali He said: "My Lord knows best what ye do."
026:189
026:189 Khan But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day.
026:189 Maulana But they rejected him, so the chastisement of the day of Covering overtook them. Surely it was the chastisement of a grievous day!
026:189 Pickthal But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day.
026:189 Rashad They disbelieved him and, consequently, they incurred the retribution of the Day of the Canopy. It was the retribution of an awesome day.
026:189 Sarwar They rejected him and then the torment of the gloomy day struck them. It was certainly a great torment.
026:189 Shakir But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.
026:189 Sherali So they rejected him. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day.
026:189 Yusufali But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.

026:190
026:190 Khan Verily, in this is indeed a sign, yet most of them are not believers.
026:190 Maulana Surely there is a sign in this; yet most of them believe not.
026:190 Pickthal Lo! herein is indeed a portent; yet most of them are not believers.
026:190 Rashad This should be a lesson, but most people are not believers.
026:190 Sarwar In this there is an evidence of the Truth, but many of them did not have any faith.
026:190 Shakir Most surely there is a sign in this, but most of them do not believe.
026:190 Sherali In that, verily, there is a Sign; but most of these would not believe.
026:190 Yusufali Verily in that is a Sign: but most of them do not believe.
026:191
026:191 Khan And verily! Your Lord, He is indeed the All- Mighty, the Most Merciful.
026:191 Maulana And surely thy Lord is the Mighty, the Merciful.
026:191 Pickthal And lo! thy Lord! He is indeed the Mighty, the Merciful.
026:191 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:191 Sarwar Your Lord is Majestic and All-merciful.
026:191 Shakir And most surely your Lord is Mighty, the Merciful.
026:191 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:191 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:192
026:192 Section 11: Prophet’s opponents warned
026:192 Khan And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),
026:192 Maulana And surely this is a revelation from the Lord of the worlds.
026:192 Pickthal And lo! it is a revelation of the Lord of the Worlds,
026:192 Rashad This is a revelation from the Lord of the universe.
026:192 Sarwar This, (Quran), is certainly the revelation from the Lord of the Universe.
026:192 Shakir And most surely this is a revelation from the Lord of the worlds.
026:192 Sherali And verily this Qur'an is a revelation from the Lord of all the worlds.
026:192 Yusufali Verily this is a Revelation from the Lord of the Worlds:
026:193
026:193 Khan Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down;
026:193 Maulana The faithful Spirit has brought it
026:193 Pickthal Which the True Spirit hath brought down
026:193 Rashad The Honest Spirit (Gabriel) came down with it.
026:193 Sarwar It has been revealed through the trustworthy Spirit
026:193 Shakir The Faithful Spirit has descended with it,
026:193 Sherali The Spirit, faithful to the trust, has descended with it
026:193 Yusufali With it came down the spirit of Faith and Truth-
026:194
026:194 Khan Upon your heart (O Muhammad SAW) that you may be (one) of the warners,
026:194 Maulana On thy heart that thou mayest be a warner,
026:194 Pickthal Upon thy heart, that thou mayst be (one) of the warners,
026:194 Rashad To reveal it into your heart, that you may be one of the warners.
026:194 Sarwar to your heart, so that you will warn (the people of the dangers of disobeying God).
026:194 Shakir Upon your heart that you may be of the warners
026:194 Sherali On thy heart, that thou mayest be a Warner,
026:194 Yusufali To thy heart and mind, that thou mayest admonish.
026:195
026:195 Khan In the plain Arabic language.
026:195 Maulana In plain Arabic language.
026:195 Pickthal In plain Arabic speech.
026:195 Rashad In a perfect Arabic tongue.
026:195 Sarwar It has been revealed in plain Arabic.
026:195 Shakir In plain Arabic language.
026:195 Sherali In plain and clear Arabic tongue.
026:195 Yusufali In the perspicuous Arabic tongue.
026:196
026:196 Khan And verily, it (the Qur'an, and its revelation to Prophet Muhammad SAW) is (announced) in the Scriptures [i.e. the Taurat (Torah) and the Injeel (Gospel)] of former people.
026:196 Maulana And surely the same is in the Scriptures of the ancients.
026:196 Pickthal And lo! it is in the Scriptures of the men of old.
026:196 Rashad It has been prophesied in the books of previous generations.
026:196 Sarwar Its news was also mentioned in the ancient Books.
026:196 Shakir And most surely the same is in the scriptures of the ancients.
026:196 Sherali And it is surely mentioned in the scriptures of the former peoples.
026:196 Yusufali Without doubt it is (announced) in the mystic Books of former peoples.

026:197
026:197 Khan Is it not a sign to them that the learned scholars (like 'Abdullah bin Salam radhiallahu'anhu who embraced Islam) of the Children of Israel knew it (as true)?
026:197 Maulana Is it not a sign to them that the learned men of the Children of Israel know it?
026:197 Pickthal Is it not a token for them that the doctors of the Children of Israel know it?
026:197 Rashad Is it not a sufficient sign for them that it was known to the scholars among the Children of Israel?
026:197 Sarwar Is not the fact (that the Israelite scholars already knew about the Quran through their Book) sufficient evidence for the pagans of the truthfulness (of the Quran)?
026:197 Shakir Is it not a sign to them that the learned men of the Israelites know it?
026:197 Sherali And is it not a sufficient Sign for them that the learned among the Children of Israel know it?
026:197 Yusufali Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?
026:198
026:198 Khan And if We had revealed it (this Qur'an) unto any of the non-Arabs,
026:198 Maulana And if We have revealed it to any of the foreigners,
026:198 Pickthal And if We had revealed it unto one of any other nation than the Arabs,
026:198 Rashad If we revealed this to people who do not know Arabic.
026:198 Sarwar Had We revealed it to a non-Arab
026:198 Shakir And if we had revealed it to any of the foreigners
026:198 Sherali And if WE had sent it down to one of the non-Arabs,
026:198 Yusufali Had We revealed it to any of the non-Arabs,
026:199
026:199 Khan And he had recited it unto them, they would not have believed in it.
026:199 Maulana And he had read it to them, they would not have believed in it.
026:199 Pickthal And he had read it unto them, they would not have believed in it.
026:199 Rashad And had him recite it (in Arabic), they could not possibly believe in it.
026:199 Sarwar who would have read it to them, they (pagans) would not have believed in it.
026:199 Shakir So that he should have recited it to them, they would not have believed therein.
026:199 Sherali And he had read it to them, they would never have believed in it.
026:199 Yusufali And had he recited it to them, they would not have believed in it.
026:200
026:200 Khan Thus have We caused it (the denial of the Qur'an) to enter the hearts of the Mujrimun (criminals, polytheists, sinners, etc.).
026:200 Maulana Thus do We cause it to enter into the hearts of the guilty.
026:200 Pickthal Thus do We make it traverse the hearts of the guilty.
026:200 Rashad We thus render it (like a foreign language) in the hearts of the guilty.
026:200 Sarwar Thus it passes through the hearts of the criminals.
026:200 Shakir Thus have We caused it to enter into the hearts of the guilty.
026:200 Sherali Thus have WE caused disbelief to enter into the hearts of the sinful.
026:200 Yusufali Thus have We caused it to enter the hearts of the sinners.
026:201
026:201 Khan They will not believe in it until they see the painful torment;
026:201 Maulana They will not believe in it till they see the painful chastisement:
026:201 Pickthal They will not believe in it till they behold the painful doom,
026:201 Rashad Thus, they cannot believe in it; not until they see the painful retribution.
026:201 Sarwar They will not believe in it until they suffer the painful torment.
026:201 Shakir They will not believe in it until they see the painful punishment.
026:201 Sherali They will not believe in it until they see the grievous punishment.
026:201 Yusufali They will not believe in it until they see the grievous Penalty;
026:202
026:202 Khan It shall come to them of a sudden, while they perceive it not;
026:202 Maulana So it will come to them suddenly, while they perceive not;
026:202 Pickthal So that it will come upon them suddenly, when they perceive not.
026:202 Rashad It will come to them suddenly, when they least expect it.
026:202 Sarwar The torment will strike them suddenly without their knowledge.
026:202 Shakir And it shall come to them all of a sudden, while they shall not perceive;
026:202 Sherali Which will come upon them suddenly, while they are not aware of it.
026:202 Yusufali But the (Penalty) will come to them of a sudden, while they perceive it not;
026:203
026:203 Khan Then they will say: "Can we be respited?"
026:203 Maulana Then they will say: Shall we be respited?
026:203 Pickthal Then they will say: Are we to be reprieved?
026:203 Rashad They will then say, "Can we have a respite?"
026:203 Sarwar They will say, "Can we be granted any respite?".
026:203 Shakir Then they will say: Shall we be respited?
026:203 Sherali And they will say, `Shall we be respited?'
026:203 Yusufali Then they will say: "Shall we be respited?"
026:204
026:204 Khan Would they then wish for Our Torment to be hastened on?
026:204 Maulana Do they still seek to hasten on Our chastisement?
026:204 Pickthal Would they (now) hasten on Our doom?
026:204 Rashad Did they not challenge our retribution?
026:204 Sarwar Do they want to hasten Our torment?.
026:204 Shakir What! do they still seek to hasten on Our punishment?
026:204 Sherali What ! do they seek to hasten OUR punishment?
026:204 Yusufali Do they then ask for Our Penalty to be hastened on?

026:205
026:205 Khan Tell Me, if We do let them enjoy for years,
026:205 Maulana Seest thou, if We let them enjoy themselves for years,
026:205 Pickthal Hast thou then seen, if We content them for (long) years,
026:205 Rashad As you see, we allowed them to enjoy for years.
026:205 Sarwar Do you not see that even if We give them respite for years
026:205 Shakir Have you then considered if We let them enjoy themselves for years,
026:205 Sherali What thinkest thou that if WE let them enjoy the good things of this world for years;
026:205 Yusufali Seest thou? If We do let them enjoy (this life) for a few years,
026:206
026:206 Khan And afterwards comes to them that (punishment) which they had been promised!
026:206 Maulana Then that which they are promised comes to them --
026:206 Pickthal And then cometh that which they were promised,
026:206 Rashad Then the retribution came to them, just as promised.
026:206 Sarwar and then Our torment will strike them,
026:206 Shakir Then there comes to them that with which they are threatened,
026:206 Sherali Then there comes to them the punishment that they are promised,
026:206 Yusufali Yet there comes to them at length the (Punishment) which they were promised!
026:207
026:207 Khan All that with which they used to enjoy shall not avail them.
026:207 Maulana That which they were made to enjoy will not avail them?
026:207 Pickthal (How) that wherewith they were contented naught availeth them?
026:207 Rashad Their vast resources did not help them in the least.
026:207 Sarwar none of their luxuries will be able to save them from the torment?
026:207 Shakir That which they were made to enjoy shall not avail them?
026:207 Sherali Of what avail will be to them that which they were allowed to enjoy?
026:207 Yusufali It will profit them not that they enjoyed (this life)!
026:208
026:208 Khan And never did We destroy a township, but it had its warners
026:208 Maulana And We destroyed no town but it had (its) warners --
026:208 Pickthal And We destroyed no township but it had its warners
026:208 Rashad We never annihilate any community without sending warners.
026:208 Sarwar We never destroyed any town without first sending to them warning and guidance.
026:208 Shakir And We did not destroy any town but it had (its) warners,
026:208 Sherali And never did WE destroy any township but it had its Warners.
026:208 Yusufali Never did We destroy a population, but had its warners -
026:209
026:209 Khan By way of reminder, and We have never been unjust.
026:209 Maulana To remind. And We are never unjust.
026:209 Pickthal For reminder, for We never were oppressors.
026:209 Rashad Therefore, this is a reminder, for we are never unjust.
026:209 Sarwar We have never been unjust to anyone.
026:209 Shakir To remind, and We are never unjust.
026:209 Sherali So that they may be admonished; and WE are not unjust.
026:209 Yusufali By way of reminder; and We never are unjust.
026:210
026:210 Khan And it is not the Shayatin (devils) who have brought it (this Qur'an) down,
026:210 Maulana And the devils have not brought it.
026:210 Pickthal The devils did not bring it down.
026:210 Rashad The devils can never reveal this.
026:210 Sarwar The satans have not revealed the Quran;
026:210 Shakir And the Shaitans have not come down with it.
026:210 Sherali And the evil ones have not brought it down;
026:210 Yusufali No evil ones have brought down this (Revelation):
026:211
026:211 Khan Neither would it suit them, nor they can (produce it).
026:211 Maulana And it behoves them not, nor have they the power to do (it).
026:211 Pickthal It is not meet for them, nor is it in their power,
026:211 Rashad They neither would, nor could.
026:211 Sarwar they are not supposed to do so. Nor do have they the ability for such a task.
026:211 Shakir And it behoves them not, and they have not the power to do (it).
026:211 Sherali It does neither suit them nor have they the power to produce it.
026:211 Yusufali It would neither suit them nor would they be able (to produce it).
026:212
026:212 Khan Verily, they have been removed far from hearing it.
026:212 Maulana Surely they are far removed from hearing it.
026:212 Pickthal Lo! verily they are banished from the hearing.
026:212 Rashad For they are prevented from hearing.
026:212 Sarwar The satans are barred from listening to anything from the heavens.
026:212 Shakir Most surely they are far removed from the hearing of it.
026:212 Sherali Surely, they are debarred from listening to the Divine Word.
026:212 Yusufali Indeed they have been removed far from even (a chance of) hearing it.

026:213
026:213 Khan So invoke not with Allah another ilah (god) lest you be among those who receive punishment.
026:213 Maulana So call not upon another god with Allah, lest thou be of those who are chastised.
026:213 Pickthal Therefor invoke not with Allah another god, lest thou be one of the doomed.
026:213 Rashad Therefore, do not idolize beside GOD any other god, lest you incur the retribution.
026:213 Sarwar (Muhammad), do not worship anything besides God lest you suffer the punishment.
026:213 Shakir So call not upon another god with Allah, lest you be of those who are punished.
026:213 Sherali Call not, therefore, on any other god beside ALLAH, lest thou become one of those who are punished,
026:213 Yusufali So call not on any other god with Allah, or thou wilt be among those under the Penalty.
026:214
026:214 Khan And warn your tribe (O Muhammad SAW) of near kindred.
026:214 Maulana And warn thy nearest relations,
026:214 Pickthal And warn thy tribe of near kindred,
026:214 Rashad You shall preach to the people who are closest to you.
026:214 Sarwar Warn your close relatives
026:214 Shakir And warn your nearest relations,
026:214 Sherali And warn thy nearest kinsmen,
026:214 Yusufali And admonish thy nearest kinsmen,
026:215
026:215 Khan And be kind and humble to the believers who follow you.
026:215 Maulana And lower thy wing to the believers who follow thee.
026:215 Pickthal And lower thy wing (in kindness) unto those believers who follow thee.
026:215 Rashad And lower your wing for the believers who follow you.
026:215 Sarwar and be kind to your believing followers.
026:215 Shakir And be kind to him who follows you of the believers.
026:215 Sherali And lower thy wing of mercy to the believers who follow thee.
026:215 Yusufali And lower thy wing to the Believers who follow thee.
026:216
026:216 Khan Then if they disobey you, say: "I am innocent of what you do."
026:216 Maulana But if they disobey thee, say: I am clear of what you do.
026:216 Pickthal And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.
026:216 Rashad If they disobey you, then say, "I disown what you do."
026:216 Sarwar If they disobey you, tell them, "I condemn your disobedient deeds".
026:216 Shakir But if they disobey you, then say: Surely I am clear of what you do.
026:216 Sherali Then if they disobey thee, say, `I repudiate all connection with what you do.'
026:216 Yusufali Then if they disobey thee, say: "I am free (of responsibility) for what ye do!"
026:217
026:217 Khan And put your trust in the All-Mighty, the Most Merciful,
026:217 Maulana And rely on the Mighty, the Merciful,
026:217 Pickthal And put thy trust in the Mighty, the Merciful.
026:217 Rashad And put your trust in the Almighty, Most Merciful.
026:217 Sarwar Have trust in the Majestic and All-merciful God,
026:217 Shakir And rely on the Mighty, the Merciful,
026:217 Sherali And put thy trust in the Mighty, the Merciful,
026:217 Yusufali And put thy trust on the Exalted in Might, the Merciful,-
026:218
026:218 Khan Who sees you (O Muhammad SAW) when you stand up (alone at night for Tahajjud prayers).
026:218 Maulana Who sees thee when thou standest up,
026:218 Pickthal Who seeth thee when thou standest up (to pray)
026:218 Rashad Who sees you when you meditate during the night.
026:218 Sarwar who can see whether you stand up
026:218 Shakir Who sees you when you stand up.
026:218 Sherali Who sees thee when thou standest in Prayer,
026:218 Yusufali Who seeth thee standing forth (in prayer),
026:219
026:219 Khan And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers).
026:219 Maulana And thy movements among those who prostrate themselves.
026:219 Pickthal And (seeth) thine abasement among those who fall prostrate (in worship).
026:219 Rashad And your frequent prostrations.
026:219 Sarwar or move during your prostration with the worshippers.
026:219 Shakir And your turning over and over among those who prostrate themselves before Allah.
026:219 Sherali And Who sees thy movements among those who prostrate themselves before ALLAH.
026:219 Yusufali And thy movements among those who prostrate themselves,
026:220
026:220 Khan Verily! He, only He, is the All-Hearer, the All-Knower.
026:220 Maulana Surely He is the Hearing, the Knowing.
026:220 Pickthal Lo! He, only He, is the Hearer, the Knower.
026:220 Rashad He is the Hearer, the Omniscient.
026:220 Sarwar He is All-hearing and All-knowing."
026:220 Shakir Surely He is the Hearing, the Knowing.
026:220 Sherali HE is indeed the All-Hearing, the All-Knowing.
026:220 Yusufali For it is He Who heareth and knoweth all things.

026:221
026:221 Khan Shall I inform you (O people!) upon whom the Shayatin (devils) descend?
026:221 Maulana Shall I inform you upon whom the devils descend?
026:221 Pickthal Shall I inform you upon whom the devils descend?
026:221 Rashad Shall I inform you upon whom the devils descend?
026:221 Sarwar Should I tell you to whom the satans come?.
026:221 Shakir Shall I inform you (of him) upon whom the Shaitans descend?
026:221 Sherali Shall I inform you on whom the evil ones descend?
026:221 Yusufali Shall I inform you, (O people!), on whom it is that the evil ones descend?
026:222
026:222 Khan They descend on every lying (one who tells lies), sinful person.
026:222 Maulana They descend upon every lying, sinful one --
026:222 Pickthal They descend on every sinful, false one.
026:222 Rashad They descend upon every guilty fabricator.
026:222 Sarwar They come to every sinful liar.
026:222 Shakir They descend upon every lying, sinful one,
026:222 Sherali They descend on every lying sinner.
026:222 Yusufali They descend on every lying, wicked person,
026:223
026:223 Khan Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.
026:223 Maulana They give ear, and most of them are liars.
026:223 Pickthal They listen eagerly, but most of them are liars.
026:223 Rashad They pretend to listen, but most of them are liars.
026:223 Sarwar The satans try to listen to the heavens but many of them are liars.
026:223 Shakir They incline their ears, and most of them are liars.
026:223 Sherali They strain their ears towards heaven, and most of them are liars.
026:223 Yusufali (Into whose ears) they pour hearsay vanities, and most of them are liars.
026:224
026:224 Khan As for the poets, the erring follow them,
026:224 Maulana And the poets -- the deviators follow them.
026:224 Pickthal As for poets, the erring follow them.
026:224 Rashad As for the poets, they are followed only by the strayers.
026:224 Sarwar Only the erring people follow the poets.
026:224 Shakir And as to the poets, those who go astray follow them.
026:224 Sherali And as for the poets - it is the erring ones who follow them.
026:224 Yusufali And the Poets,- It is those straying in Evil, who follow them:
026:225
026:225 Khan See you not that they speak about every subject (praising others right or wrong) in their poetry?
026:225 Maulana Seest thou not that they wander in every valley,
026:225 Pickthal Hast thou not seen how they stray in every valley,
026:225 Rashad Do you not see that their loyalty shifts according to the situation?
026:225 Sarwar Have you not seen them wandering and bewildered in every valley
026:225 Shakir Do you not see that they wander about bewildered in every valley?
026:225 Sherali Dost thou not see how they wonder aimlessly in every valley,
026:225 Yusufali Seest thou not that they wander distracted in every valley?-
026:226
026:226 Khan And that they say what they do not do.
026:226 Maulana And that they say that which they do not?
026:226 Pickthal And how they say that which they do not?
026:226 Rashad And that they say what they do not do?
026:226 Sarwar and preaching what they themselves never practice.
026:226 Shakir And that they say that which they do not do,
026:226 Sherali And that they say what they do not?
026:226 Yusufali And that they say what they practise not?-
026:227
026:227 Khan Except those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous deeds, and remember Allah much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.
026:227 Maulana Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed. And they who do wrong, will know to what final place of turning they will turn back.
026:227 Pickthal Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!
026:227 Rashad Exempted are those who believe, lead a righteous life, commemorate GOD frequently, and stand up for their rights. Surely, the transgressors will find out what their ultimate destiny is.
026:227 Sarwar The righteously striving believers among them who remember God very often and use their talent to seek help after they have been wronged are the exceptional. The unjust will soon know how terrible their end will be.
026:227 Shakir Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.
026:227 Sherali Save those who believe and do righteous deeds, and remember ALLAH much, and defend themselves after they are wronged. And the wrongdoers shall soon know to what place of return they shall return.
026:227 Yusufali Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

027:000
027:000 Translations of the Qur'an, Chapter 27: AL-NAML (THE ANT, THE ANTS). Total Verses: 93. Revealed At: MAKKA
027:000 In the name of God, Most Gracious, Most Merciful
027:001
027:001 Section 1: A Reference to Moses' History
027:001 Khan Ta-Sin. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Qur'an, and (it is) a Book (that makes things) clear;
027:001 Maulana Benignant, Hearing God! These are the verses of the Qur'an and the Book that makes manifest:
027:001 Pickthal Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain;
027:001 Rashad T. S. These (letters) constitute proofs of the Quran; a profound scripture.
027:001 Sarwar Ta. Sin. These are the verses of the Quran and of the illustrious Book.
027:001 Shakir Ta Sin! These are the verses of the Quran and the Book that makes (things) clear
027:001 Sherali Tá Sín. These are the verses of the Qur'an and an illuminating Book,
027:001 Yusufali These are verses of the Qur'an,-a book that makes (things) clear;
027:002
027:002 Khan A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allah (i.e. Islamic Monotheism)].
027:002 Maulana A guidance and good news for the believers,
027:002 Pickthal A guidance and good tidings for believers
027:002 Rashad A beacon, and good news, for the believers.
027:002 Sarwar They are glad news and guidance for the believers
027:002 Shakir A guidance and good news for the believers,
027:002 Sherali A guidance and good tidings to those who would believe,
027:002 Yusufali A guide: and glad tidings for the believers,-
027:003
027:003 Khan Those who perform As-Salat (Iqamat-as-Salat) and give Zakat and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
027:003 Maulana Who keep up prayer and pay the poor-rate, and they are sure of the Hereafter.
027:003 Pickthal Who establish worship and pay the poor-due and are sure of the Hereafter.
027:003 Rashad Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and they are, with regard to the Hereafter, absolutely certain.
027:003 Sarwar who are steadfast in prayer, who pay the religious tax, and who have strong faith in the life hereafter.
027:003 Shakir Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.
027:003 Sherali Who observe Prayer and pay the Zakát, and have firm faith in the Hereafter.
027:003 Yusufali Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter.
027:004
027:004 Khan Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.
027:004 Maulana Those who believe not in the Hereafter, We make their deeds fair-seeming to them, but they blindly wander on.
027:004 Pickthal Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.
027:004 Rashad Those who do not believe in the Hereafter, we adorn their works in their eyes. Thus, they continue to blunder.
027:004 Sarwar We have made the deeds of those who do not believe in the life to come, attractive to them and they wander about blindly.
027:004 Shakir As to those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.
027:004 Sherali As to those who believe not in the Hereafter, WE have made their deeds appear beautiful to them, so they wander blindly.
027:004 Yusufali As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.
027:005
027:005 Khan They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
027:005 Maulana These are they for whom is an evil chastisement, and in the Hereafter they are the greatest losers.
027:005 Pickthal Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.
027:005 Rashad It is these who incur the worst retribution, and in the Hereafter, they will be the worst losers.
027:005 Sarwar They will suffer the worst kind of torment and will be lost in the life to come.
027:005 Shakir These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.
027:005 Sherali It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the hereafter.
027:005 Yusufali Such are they for whom a grievous Penalty is (waiting); and in the Hereafter theirs will be the greatest loss.
027:006
027:006 Khan And verily, you (O Muhammad SAW) are receiving the Qur'an from the One, All-Wise, All-Knowing.
027:006 Maulana And thou art surely made to receive the Qur'an from the Wise, the Knowing.
027:006 Pickthal Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware.
027:006 Rashad Surely, you are receiving the Quran from a Most Wise, Omniscient.
027:006 Sarwar (Muhammad), you have certainly received the Quran from the All-wise and All-knowing One.
027:006 Shakir And most surely you are made to receive the Quran from the Wise, the Knowing Allah.
027:006 Sherali Verily, thou receivest the Qur'an from the One Wise, All-Knowing.
027:006 Yusufali As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.
027:007
027:007 Khan (Remember) when Musa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
027:007 Maulana When Moses said to his family: Surely I see a fire; I will bring you news thence, or bring you therefrom a burning brand, so that you may warm yourselves.
027:007 Pickthal (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.
027:007 Rashad Recall that Moses said to his family, "I see a fire; let me bring you news therefrom, or a torch to warm you."
027:007 Sarwar Moses said to his family, "I have seen some fire. I shall bring you some news about it or some fire so that you can warmyourselves".
027:007 Shakir When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.
027:007 Sherali Call to mind when Moses said to his family, `I perceive a fire. I will bring you from there some news of great import, or I will bring you a flaming brand that you may warm yourselves.'
027:007 Yusufali Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warm yourselves.

027:008	
027:008 Khan	But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
027:008 Maulana	So when he came to it, a voice issued, saying: Blessed is he who is in search of fire and those around it. And glory be to Allah, the Lord of the worlds!
027:008 Pickthal	But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds!
027:008 Rashad	When he came to it, he was called: "Blessed is the One (who is speaking from) within the fire, and those around it." Glory be to GOD, Lord of the universe.
027:008 Sarwar	When he approached the fire, he was told, "Blessed is the one in the fire and those around it. All glory belongs to God, the Lord of the Universe.
027:008 Shakir	So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;
027:008 Sherali	So when he came to it, he was called by a voice, `Blessed is he who is in the fire and also those around it, and glorified be ALLAH, the Lord of the worlds;
027:008 Yusufali	But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.
027:009	
027:009 Khan	"O Musa (Moses)! Verily! It is I, Allah, the All-Mighty, the All-Wise.
027:009 Maulana	O Moses, surely I am Allah, the Mighty, the Wise:
027:009 Pickthal	O Moses! Lo! it is I, Allah, the Mighty, the Wise.
027:009 Rashad	"O Moses, this is Me, GOD, the Almighty, Most Wise.
027:009 Sarwar	Moses, I am God, the Majestic and All-wise.
027:009 Shakir	O Musa! surely I am Allah, the Mighty, the Wise;
027:009 Sherali	`O Moses, verily, I am ALLAH, the Mighty, the Wise;
027:009 Yusufali	"O Moses! verily, I am Allah, the exalted in might, the wise!....
027:010	
027:010 Khan	"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Musa (Moses)! Fear not, verily! The Messengers fear not in front of Me.
027:010 Maulana	And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses, fear not. Surely the messengers fear not in My presence --
027:010 Pickthal	And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,
027:010 Rashad	"Throw down your staff." When he saw it moving like a demon, he turned around and fled. "O Moses, do not be afraid. My messengers shall not fear.
027:010 Sarwar	Throw down your staff." When Moses saw his staff on the ground moving like a living creature, he stepped back and did not come forward again. The Lord said,"Moses, do not be afraid. Messengers do not become afraid in My presence".
027:010 Shakir	And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;
027:010 Sherali	`Throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back, whereupon WE said, `O Moses, fear not. Verily, I am the One in Whose presence the Messengers need have no fear;
027:010 Yusufali	"Now do thou throw thy rod!" But when he saw it moving (of its own accord)as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-
027:011	
027:011 Khan	"Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft- Forgiving, Most Merciful.
027:011 Maulana	Nor he who does wrong, then does good instead after evil; surely I am Forgiving, Merciful,
027:011 Pickthal	Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.
027:011 Rashad	"Except those who commit a transgression, then substitute righteousness after sinning; I am Forgiving, Most Merciful.
027:011 Sarwar	Only the unjust become afraid in My presence. Even to these people who replace their bad deeds by good ones, I am All-forgiving and All-merciful.
027:011 Shakir	Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:
027:011 Sherali	`As to those who do wrong and then adopt good instead of evil; to them I am indeed Most Forgiving, Merciful;
027:011 Yusufali	"But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.
027:012	
027:012 Khan	"And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fasiqun (rebellious, disobedient to Allah).
027:012 Maulana	And put thy hand into thy bosom, it will come forth white without evil, among nine signs to Pharaoh and his people. Surely they are a transgressing people.
027:012 Pickthal	And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.
027:012 Rashad	"Put your hand in your pocket; it will come out white, without a blemish. These are among nine miracles to Pharaoh and his people, for they are wicked people."
027:012 Sarwar	Put your hand into your pocket. It will come out sheer white but unharmed. This is one of the nine miracles which shall be showing to the Pharaoh and his people; they are truly wicked men."
027:012 Shakir	And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Firon and his people, surely they are a transgressing people.
027:012 Sherali	And put thy hand into thy bosom; it will come forth white without evil. This is among the nine Signs unto Pharaoh and his people, for they are a rebellious people.'
027:012 Yusufali	"Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression.”

027:013	
027:013 Khan	But when Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."
027:013 Maulana	So when our clear signs came to them, they said: This is clear enchantment.
027:013 Pickthal	But when Our tokens came unto them, plain to see, they said: This is mere magic,
027:013 Rashad	When our miracles were presented to them, clear and profound, they said, "This is obviously magic."
027:013 Sarwar	When Our miracles were visibly shown to them, they said, "It is plain magic".
027:013 Shakir	So when Our clear signs came to them, they said: This is clear enchantment.
027:013 Sherali	But when Our sight-giving Signs came to them, they said, `This is manifest magic.'
027:013 Yusufali	But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"
027:014	
027:014 Khan	And they belied them (those Ayat) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars.).
027:014 Maulana	And they denied them unjustly and proudly, while their souls were convinced of them. See then, what was the end of the mischief-makers!
027:014 Pickthal	And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!
027:014 Rashad	They rejected them and were utterly convinced of their wrong ways, due to their arrogance. Note the consequences for the evildoers.
027:014 Sarwar	They rejected the evidence because of their arrogance and injustice, although their souls knew it to be true. Think how terrible the end of the sinful ones was!
027:014 Shakir	And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.
027:014 Sherali	And they rejected them wrongfully and arrogantly, while their souls were convinced of their truth. See then, how evil was the end of those who acted corruptly !
027:014 Yusufali	And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!
027:015	
027:015	Section 2: History of Solomon
027:015 Khan	And indeed We gave knowledge to Dawud (David) and Sulaiman (Solomon), and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!"
027:015 Maulana	And certainly We gave knowledge to David and Solomon. And they said: Praise be to Allah, Who has made us excel many of His believing servants!
027:015 Pickthal	And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!
027:015 Rashad	We endowed David and Solomon with knowledge, and they said, "Praise GOD for blessing us more than many of His believing servants."
027:015 Sarwar	We gave knowledge to David and Soloman. They said, "It is only God who deserves all praise. He has exalted us above many of His believing servants."
027:015 Shakir	And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.
027:015 Sherali	And WE gave knowledge to David and Solomon and they said, `All praise belongs to ALLAH, Who has exalted us above many of HIS believing servants.'
027:015 Yusufali	We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"
027:016	
027:016 Khan	And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)."
027:016 Maulana	And Solomon was David's heir, and he said: O men, we have been taught the speech of birds, and we have been granted of all things. Surely this is manifest grace.
027:016 Pickthal	And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favour.
027:016 Rashad	Solomon was David's heir. He said, "O people, we have been endowed with understanding the language of the birds, and all kinds of things have been bestowed upon us. This is indeed a real blessing."
027:016 Sarwar	Solomon became the heir to David. He said, "People, we have been taught the language of the birds and have been granted a share of everything. This indeed is a manifest favor (from God)".
027:016 Shakir	And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.
027:016 Sherali	And Solomon was heir to David. And he said, `O ye people, we have been taught the language of birds, and we have had all necessary things bestowed upon us. This indeed is God's manifest Grace.'
027:016 Yusufali	And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"
027:017	
027:017 Khan	And there were gathered before Sulaiman (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).
027:017 Maulana	And his hosts of the jinn and the men and the birds were gathered to Solomon, and they were formed into groups.
027:017 Pickthal	And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;
027:017 Rashad	Mobilized in the service of Solomon were his obedient soldiers of jinns and humans, as well as the birds; all at his disposal.
027:017 Sarwar	Soloman's army, consisting of human beings, jinn, and birds were gathered together in his presence in ranks.
027:017 Shakir	And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.
027:017 Sherali	And there were gathered together unto Solomon his hosts of jinn and men and birds, and they were formed into separate divisions,
027:017 Yusufali	And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks.

027:018
027:018 Khan Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not."
027:018 Maulana Until when they came to the valley of the Naml, a Namlite said: O Naml, enter your houses, (lest) Solomon and his hosts crush you, while they know not.
027:018 Pickthal Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.
027:018 Rashad When they approached the valley of the ants, one ant said, "O you ants, go into your homes, lest you get crushed by Solomon and his soldiers, without perceiving."
027:018 Sarwar When they arrived in the valley of the ants, one ant said to the others, "Enter your dwellings lest you be carelessly crushed by Soloman and his army."
027:018 Shakir Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.
027:018 Sherali Until when they came to the valley of Al-Naml, a Namlite said, `O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'
027:018 Yusufali At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."
027:019
027:019 Khan So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
027:019 Maulana So he smiled, wondering at her word, and said: My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good such as Thou art pleased with, and admit me, by Thy mercy, among Thy righteous servants.
027:019 Pickthal And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.
027:019 Rashad He smiled and laughed at her statement, and said, "My Lord, direct me to be appreciative of the blessings You have bestowed upon me and my parents, and to do the righteous works that please You. Admit me by Your mercy into the company of Your righteous servants."
027:019 Sarwar (Solomon) smiled at the ant's remarks and said, "Lord, inspire me to thank you for Your favors to me and my parents and to act righteously so as to please you. Admit me, by your mercy into the company of Your righteous servants".
027:019 Shakir So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.
027:019 Sherali Thereupon he smiled wondering at her words and said, `My Lord, grant me that I may be grateful to Thee, for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.'
027:019 Yusufali So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."
027:020
027:020 Khan He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
027:020 Maulana And he reviewed the birds, then said: How is it I see not Hudhud, or is it that he is one of the absentees?
027:020 Pickthal And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?
027:020 Rashad He inspected the birds, and noted: "Why do I not see the hoopoe? Why is he missing?
027:020 Sarwar (Solomon) inspected the birds and said, "How is it that I cannot see the hoopoe. Is he absent?.
027:020 Shakir And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?
027:020 Sherali And he reviewed the birds and said, `How is it that I do not see Hudhud? Is he deliberately absent?
027:020 Yusufali And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?
027:021
027:021 Khan "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
027:021 Maulana I will certainly punish him with a severe punishment, or kill him, or he shall bring me a clear excuse.
027:021 Pickthal I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.
027:021 Rashad "I will punish him severely or sacrifice him, unless he gives me a good excuse."
027:021 Sarwar I shall certainly punish him severely or slaughter him unless he has a good reason for his absence."
027:021 Shakir I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.
027:021 Sherali `I will surely punish him with a severe punishment or I will slay him, unless he brings me a clear reason for his absence.
027:021 Yusufali "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."
027:022
027:022 Khan But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
027:022 Maulana And he tarried not long, then said: I have compassed that which thou has not compassed and I have come to thee from Saba' with sure information --
027:022 Pickthal But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.
027:022 Rashad He did not wait for long. (The hoopoe) said, "I have news that you do not have. I brought to you from Sheba, some important information.
027:022 Sarwar Not long after the hoopoe came forward and said, "I have information which you do not have. I have come from the land of Sheba with a true report.
027:022 Shakir And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.
027:022 Sherali And he did not tarry long before Hudhud came and said, `I have acquired knowledge of that of which thou hast no knowledge; and I have come to thee from Saba' with sure tidings;
027:022 Yusufali But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

027:023
027:023 Khan "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.
027:023 Maulana I found a woman ruling over them, and she has been given of everything and she has a mighty throne.
027:023 Pickthal Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.
027:023 Rashad "I found a woman ruling them, who is blessed with everything, and possesses a tremendous palace.
027:023 Sarwar I found a woman ruling the people there and she possessed something of (almost) everything and a great throne.
027:023 Shakir Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:
027:023 Sherali `I found a woman ruling over them, and she has been given every necessary thing and she has a mighty throne;
027:023 Yusufali "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.
027:024
027:024 Khan "I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"
027:024 Maulana I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright --
027:024 Pickthal I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright;
027:024 Rashad "I found her and her people prostrating before the sun, instead of GOD. The devil has adorned their works in their eyes, and has repulsed them from the path; consequently, they are not guided."
027:024 Sarwar I found her and her people prostrating before the sun instead of God. Satan has made their deeds attractive to them. He has kept them away from the right path and they have no guidance.
027:024 Shakir I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright
027:024 Sherali `I found her and her people worshiping the sun instead of ALLAH, and Satan has made their works look beautiful to them, and has thus hindered them from the right way, so they are not rightly guided -
027:024 Yusufali "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,-
027:025
027:025 Khan Al-La (this word has two interpretations) (A) [As Shaitan (Satan) has barred them from Allah's Way] so that they do not worship (prostrate before) Allah, or (B) So that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.
027:025 Maulana So that they worship not Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you proclaim.
027:025 Pickthal So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,
027:025 Rashad They should have been prostrating before GOD, the One who manifests all the mysteries in the heavens and the earth, and the One who knows everything you conceal and everything you declare.
027:025 Sarwar (Satan has done this) so that they will not worship God who brings forth whatever is hidden in the heavens and the earth and knows whatever you conceal or reveal.
027:025 Shakir That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:
027:025 Sherali `And they insist that they will not worship ALLAH, while ALLAH is HE who brings to light that which is hidden in the heavens and the earth, And Who knows what you conceal and what you disclose of your design;
027:025 Yusufali "(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.
027:026
027:026 Khan Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
027:026 Maulana Allah, there is no God but He, the Lord of the mighty Throne.
027:026 Pickthal Allah; there is no Allah save Him, the Lord of the Tremendous Throne.
027:026 Rashad GOD: there is no other god beside Him; the Lord with the great dominion.
027:026 Sarwar God is the only Lord and master of the Great Throne."
027:026 Shakir Allah, there is no god but He: He is the Lord of mighty power.
027:026 Sherali `ALLAH ! there is no god but HE, the Lord of the Mighty Throne.'
027:026 Yusufali "Allah!- there is no god but He!- Lord of the Throne Supreme!"
027:027
027:027 Khan [Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
027:027 Maulana He said: We shall see whether thou speakest the truth or whether thou art a liar.
027:027 Pickthal (Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.
027:027 Rashad (Solomon) said, "We will see if you told the truth, or if you are a liar.
027:027 Sarwar Solomon said, "We shall see whether you are truthful or a liar.
027:027 Shakir He said: We will see whether you have told the truth or whether you are of the liars:
027:027 Sherali Thereupon Solomon said, `We shall see whether thou hast spoken the truth or whether thou art a liar;
027:027 Yusufali (Solomon) said: "Soon shall we see whether thou hast told the truth or lied!
027:028
027:028 Khan "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
027:028 Maulana Take this my letter and hand it over to them, then turn from them and see what (answer) they return.
027:028 Pickthal Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,
027:028 Rashad "Take this letter from me, give it to them, then watch for their response."
027:028 Sarwar Take this letter of mine and deliver it to them, then return and see what their reply will be."
027:028 Shakir Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.
027:028 Sherali `Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what answer they return.'
027:028 Yusufali "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"...

027:029
027:029 Khan She said: "O chiefs! Verily! Here is delivered to me a noble letter,
027:029 Maulana She said: O chiefs, an honourable letter has been delivered to me.
027:029 Pickthal (The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.
027:029 Rashad She said, "O my advisers, I have received an honorable letter.
027:029 Sarwar (The Queen of Sheba) said to her officials, "A gracious letter has been dropped before me.
027:029 Shakir She said: O chief! surely an honorable letter has been delivered to me
027:029 Sherali The Queen said, `Ye chiefs, there has been delivered to me a noble letter;
027:029 Yusufali (The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect.
027:030
027:030 Khan "Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful;
027:030 Maulana It is from Solomon, and it is in the name of Allah, the Beneficent, the Merciful:
027:030 Pickthal Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;
027:030 Rashad "It is from Solomon, and it is, `In the name of GOD, Most Gracious, Most Merciful.'
027:030 Sarwar It reads, 'From Soloman. In the Name of God, the Beneficent and the Merciful.
027:030 Shakir Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;
027:030 Sherali `It is from Solomon, and it is `In the name of ALLAH, the Gracious, the Merciful;
027:030 Yusufali "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful:
027:031
027:031 Khan "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)' "
027:031 Maulana Proclaiming, Exalt not yourselves against me and come to me in submission.
027:031 Pickthal Exalt not yourselves against me, but come unto me as those who surrender.
027:031 Rashad "Proclaiming: `Do not be arrogant; come to me as submitters.' "
027:031 Sarwar Do not consider yourselves superior to me but come to me as Muslims (in submission)".
027:031 Shakir Saying: exalt not yourselves against me and come to me in submission.
027:031 Sherali `Behave not arrogantly towards me, but come to me in submission.'
027:031 Yusufali "'Be ye not arrogant against me, but come to me in submission (to the true Religion).'"
027:032
027:032 Section 3: History of Solomon
027:032 Khan She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."
027:032 Maulana She said: O chiefs, advise me respecting my affair; I never decide an affair until you are in my presence.
027:032 Pickthal She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.
027:032 Rashad She said, "O my advisers, counsel me in this matter. I am not deciding anything until you advise me."
027:032 Sarwar She said, "My officials, what are your views on this matter? I will not decide until I have your views.
027:032 Shakir She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.
027:032 Sherali She said, `Ye chiefs, advise me concerning my affair. I never decide any affair until you are present to advise me.'
027:032 Yusufali She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."
027:033
027:033 Khan They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."
027:033 Maulana They said: We are possessors of strength and possessors of mighty prowess. And the command is thine, so consider what thou wilt command.
027:033 Pickthal They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.
027:033 Rashad They said, "We possess the power, we possess the fighting skills, and the ultimate command is in your hand. You decide what to do."
027:033 Sarwar They replied, "We have great power and valor. You are the commander, so decide as you like".
027:033 Shakir They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.
027:033 Sherali They replied, `We possess power and we possess great prowess in war, but it is for thee to command; so consider what thou wilt command.'
027:033 Yusufali They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."
027:034
027:034 Khan She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do.
027:034 Maulana She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low; and thus they do.
027:034 Pickthal She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.
027:034 Rashad She said, "The kings corrupt any land they invade, and subjugate its dignified people. This is what they usually do.
027:034 Sarwar She said, "When Kings enter a town they destroy it and disrespect its honorable people. That is what they will do, too.
027:034 Shakir She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;
027:034 Sherali She said, `Surely, the kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus they always do;
027:034 Yusufali She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave.
027:035
027:035 Khan "But verily! I am going to send him a present, and see with what (answer) the messengers return."
027:035 Maulana And surely I am going to send them a present, and to see what (answer) the messengers bring back.
027:035 Pickthal But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.
027:035 Rashad "I am sending a gift to them; let us see what the messengers come back with."
027:035 Sarwar I will send a gift and we shall see what response the Messengers will bring."
027:035 Shakir And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.
027:035 Sherali `But I am going to send them a present and wait to see what answer the envoys bring back.'
027:035 Yusufali "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

027:036
027:036 Khan So when (the messengers with the present) came to Sulaiman (Solomon), he said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!"
027:036 Maulana So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allah has given me is better than that which He has given you. Nay, you are exultant because of your present.
027:036 Pickthal So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.
027:036 Rashad When the hoopoe returned to Solomon (he told him the news), and he responded (to Sheba's people): "Are you giving me money? What GOD has given me is far better than what He has given you. You are the ones to rejoice in such gifts."
027:036 Sarwar When her Messengers came to Soloman, he said, "Have you brought me wealth? What God has given to me is far better than what He has given to you, but you are happy with your gifts.
027:036 Shakir So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;
027:036 Sherali So when the Queen's envoy came to Solomon, he said, `Do you presume to help me with your wealth? But that which ALLAH has given me is better than that which HE has given you. Nay, you take pride in your gift;
027:036 Yusufali Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!
027:037
027:037 Khan [Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
027:037 Maulana Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abased.
027:037 Pickthal Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.
027:037 Rashad (To the hoopoe, he said,) "Go back to them (and let them know that) we will come to them with forces they cannot imagine. We will evict them, humiliated and debased."
027:037 Sarwar Go back to your people and we shall soon come there with an army which they will not be able to face. We shall drive them from their town, humble, and disgraced."
027:037 Shakir Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.
027:037 Sherali `Go back to them, for we shall surely come to them with hosts against which they will have no power of resistance, and we shall drive them out of their land disgraced, and they will be humbled.'
027:037 Yusufali "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."
027:038
027:038 Khan He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
027:038 Maulana He said: O chiefs, which of you can bring me her throne before they come to me in submission?
027:038 Pickthal He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?
027:038 Rashad He said, "O you elders, which of you can bring me her mansion, before they arrive here as submitters?"
027:038 Sarwar Solomon asked his people, "Who among you can bring her throne before (she, the queen of Sheba) comes to me submissively?".
027:038 Shakir He said: O chiefs! which of you can bring to me her throne before they come to me in submission?
027:038 Sherali He said, `O nobles, which of you will bring me her throne before they come to me submitting?'
027:038 Yusufali He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"
027:039
027:039 Khan An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."
027:039 Maulana One audacious among the jinn said: I will bring it to thee before thou rise up from thy place; and surely I am strong, trusty for it.
027:039 Pickthal A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.
027:039 Rashad One afrit from the jinns said, "I can bring it to you before you stand up. I am powerful enough to do this."
027:039 Sarwar A monstrous jinn said, "I can bring it before you even stand up. I am powerful and trustworthy".
027:039 Shakir One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.
027:039 Sherali A powerful chieftain from among the jinn said, `I will bring it to thee before thou strikest thy camp; and indeed I possess power therefor and I am trustworthy.'
027:039 Yusufali Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

027:040
027:040 Khan One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."
027:040 Maulana One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.
027:040 Pickthal One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.
027:040 Rashad The one who possessed knowledge from the book said, "I can bring it to you in the blink of your eye." When he saw it settled in front of him, he said, "This is a blessing from my Lord, whereby He tests me, to show whether I am appreciative or unappreciative. Whoever is appreciative is appreciative for his own good, and if one turns unappreciative, then my Lord is in no need for him, Most Honorable."
027:040 Sarwar The one who had knowledge from the Book said, "I can bring it to you before you even blink your eye." When Solomon saw the throne placed before him, he said, "This is a favor from my Lord by which He wants to test whether I am grateful or ungrateful. Whoever thanks God does so for his own good. Whoever is ungrateful to God should know that my Lord is Self-Sufficient and Benevolent."
027:040 Shakir One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.
027:040 Sherali Said one who had knowledge of the book, `I will bring it to thee before thy noble envoy returns to thee.' And when he saw it set before him, he said, `This is of the grace of my Lord, that HE may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his own soul; but whosoever is ungrateful, truly, my Lord is Self-Sufficient, Gracious.'
027:040 Yusufali Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !"
027:041
027:041 Khan He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
027:041 Maulana He said: Alter her throne for her; we may see whether she follows the right way or is of those who go not aright.
027:041 Pickthal He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.
027:041 Rashad He said, "Remodel her mansion for her. Let us see if she will be guided, or continue with the misguided."
027:041 Sarwar Then he said, "Make a few changes to her throne and let us see whether she will recognize it or not."
027:041 Shakir He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.
027:041 Sherali He said, `Make the throne so beautiful as to make her own throne appear quite ordinary to her, and let us see whether she follows the right way or whether she is one of those who follow not the right way.'
027:041 Yusufali He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."
027:042
027:042 Khan So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaiman (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)."
027:042 Maulana So when she came, it was said: Was thy throne like this? She said: It is as it were the same; and we were given the knowledge before about it, and we submitted.
027:042 Pickthal So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).
027:042 Rashad When she arrived, she was asked, "Does your mansion look like this?" She said, "It seems that this is it." (Solomon said,) "We knew beforehand what she was going to do, and we were already submitters."
027:042 Sarwar When she came she was asked, "Is your throne like this?" She replied, "It seems that this is it. We had received the knowledge before this and were submissive (to Solomon's power)".
027:042 Shakir So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.
027:042 Sherali And when she came, it was said to her, `Is thy throne like this?' She replied, `It is as though it were the same. And we had been given knowledge before this, and we have already submitted.'
027:042 Yusufali So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."
027:043
027:043 Khan And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.
027:043 Maulana And that which she worshipped besides Allah prevented her; for she was of a disbelieving people.
027:043 Pickthal And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.
027:043 Rashad She had been diverted by worshipping idols instead of GOD; she belonged to disbelieving people.
027:043 Sarwar Her idols prevented her from believing in God and she was an infidel.
027:043 Shakir And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.
027:043 Sherali And that which she used to worship beside ALLAH prevented her from believing; for she came of a disbelieving people.
027:043 Yusufali And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.

027:044	
027:044 Khan	It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaiman (Solomon), to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."
027:044 Maulana	It was said to her: Enter the palace. But when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty. He said: Surely it is a palace made smooth with glass. She said: My Lord, surely I have wronged myself, and I submit with Solomon to Allah, the Lord of the worlds.
027:044 Pickthal	It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.
027:044 Rashad	She was told, "Go inside the palace." When she saw its interior, she thought it was a pool of water, and she (pulled up her dress,) exposing her legs. He said, "This interior is now paved with crystal." She said, "My Lord, I have wronged my soul. I now submit with Solomon to GOD, Lord of the universe."
027:044 Sarwar	She was told to enter the palace. When she saw it, she thought that it was a pool and raised her clothe up to her legs. Solomon said, "This is a palace constructed with glass." She said, "My Lord, indeed I have wronged myself and I submit myself with Solomon to the will of God, the Lord of the Universe."
027:044 Shakir	It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.
027:044 Sherali	It was said to her, `Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she bared her shanks. Solomon said, `It is a palace paved smooth with slabs of glass.' She said, `My Lord, indeed I have wronged my soul; and I submit myself with Solomon to ALLAH, the Lord of the worlds.'
027:044 Yusufali	She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."
027:045	
027:045	Section 4: Salih and Lot
027:045 Khan	And indeed We sent to Thamud their brother Salih (Saleh), saying: "Worship Allah (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
027:045 Maulana	And certainly We sent to Thamud their brother Salih saying: Serve Allah. Then lo! they became two parties, contending.
027:045 Pickthal	And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then became two parties quarrelling.
027:045 Rashad	We have sent to Thamoud their brother Saaleh, saying, "You shall worship GOD." But they turned into two feuding factions.
027:045 Sarwar	We sent to the tribe of Thamud their brother Salih so that they would worship God, but they became two quarrelling groups.
027:045 Shakir	And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo! they became two sects quarrelling with each other.
027:045 Sherali	And WE sent to Thamud their brother Salih who said, `Worship ALLAH.' And at once they became two parties contending with each other.
027:045 Yusufali	We sent (aforetime), to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.
027:046	
027:046 Khan	He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allah's Mercy)? Why seek you not the Forgiveness of Allah, that you may receive mercy?"
027:046 Maulana	He said: O my people, who do you hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may have mercy?
027:046 Pickthal	He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy.
027:046 Rashad	He said, "O my people, why do you hasten to commit evil instead of good works? If only you implore GOD for forgiveness, you may attain mercy."
027:046 Sarwar	Salih said, "My people, why do you commit sins so quickly before doing good? Would that you ask forgiveness from God so that perhaps He will have mercy upon you."
027:046 Shakir	He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?
027:046 Sherali	He said, `O my people, why do you seek to hasten on evil rather than good? Wherefore do you not ask forgiveness of ALLAH that you may be shown mercy?'
027:046 Yusufali	He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.
027:047	
027:047 Khan	They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allah; nay, but you are a people that are being tested."
027:047 Maulana	They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah; nay, you are a people who are tried.
027:047 Pickthal	They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.
027:047 Rashad	They said, "We consider you a bad omen for us, you and those who joined you." He said, "Your omen is fully controlled by GOD. Indeed, you are deviant people."
027:047 Sarwar	They said, "We have an ill omen about you and your followers." Salih replied, God has made your ill fortune await you. You are a people on trial."
027:047 Shakir	They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.
027:047 Sherali	They said, `We augur ill of thee and of those that are with thee.' He said, `The true cause of your ill-fortune is with ALLAH, but you are a people who are on trial.'
027:047 Yusufali	They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."
027:048	
027:048 Khan	And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
027:048 Maulana	And there were in the city nine persons who made mischief in the land and did not act aright.
027:048 Pickthal	And there were in the city nine persons who made mischief in the land and reformed not.
027:048 Rashad	There were nine gangsters in the city who were wicked, and never did anything good.
027:048 Sarwar	There were nine tribes in the city spreading evil without any reform in the land.
027:048 Shakir	And there were in the city nine persons who made mischief in the land and did not act aright.
027:048 Sherali	And there were in the city a party of nine persons who made mischief in the land, and who would not reform.
027:048 Yusufali	There were in the city nine men of a family, who made mischief in the land, and would not reform.

027:049
027:049 Khan They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'"
027:049 Maulana They said: Swear one to another by Allah that we shall attack him and his family by night, then we shall say to his heir: We witnessed not the destruction of his family, and we are surely truthful.
027:049 Pickthal They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truthtellers.
027:049 Rashad They said, "Let us swear by GOD that we kill him and his people, then tell his tribe, `We know nothing about their death. We are truthful.' "
027:049 Sarwar They said, "Let us swear by God to do away with him and his family during the night then tell his guardian that we did not see how he and his family had been destroyed, and we shall be telling the truth."
027:049 Shakir They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.
027:049 Sherali They said, `Swear one to another by ALLAH that we will surely attack him and his family by night, and then we will say to his heir, `We witnessed not the destruction of his family, and most surely we are truthful.'
027:049 Yusufali They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"
027:050
027:050 Khan So they plotted a plot, and We planned a plan, while they perceived not.
027:050 Maulana And they planned a plan, and We planned a plan, while they perceived not.
027:050 Pickthal So they plotted a plot: and We plotted a plot, while they perceived not.
027:050 Rashad They plotted and schemed, but we also plotted and schemed, while they did not perceive.
027:050 Sarwar They plotted and We planned without their knowledge. Consider the result of their plot.
027:050 Shakir And they planned a plan, and We planned a plan while they perceived not.
027:050 Sherali And they planned a plan, And WE also planned a plan, but they perceived it not.
027:050 Yusufali They plotted and planned, but We too planned, even while they perceived it not.
027:051
027:051 Khan Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
027:051 Maulana See, then, what was the end of their plan, that We destroyed them and their people, all (of them).
027:051 Pickthal Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.
027:051 Rashad Note the consequences of their plotting; we annihilated them and all their people.
027:051 Sarwar We destroyed them and their people altogether.
027:051 Shakir See, then, how was the end of their plan that We destroyed them and their people, all (of them).
027:051 Sherali Then see how evil was the end of their plan ! Verily, WE utterly destroyed them and their people all together.
027:051 Yusufali Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them).
027:052
027:052 Khan These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know.
027:052 Maulana So those are their houses fallen own because they were iniquitous. Surely there is a sign in this for a people who know.
027:052 Pickthal See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.
027:052 Rashad Here are their homes utterly ruined, because of their transgression. This should be a lesson for people who know.
027:052 Sarwar Those are their empty houses which We ruined because of their injustice. In this there is evidence (of the truth) for the people of knowledge.
027:052 Shakir So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.
027:052 Sherali And yonder are their houses fallen down because of their wrongdoing. In that verily is a Sign for a people who have knowledge.
027:052 Yusufali Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge.
027:053
027:053 Khan And We saved those who believed, and used to fear Allah, and keep their duty to Him.
027:053 Maulana And We delivered those who believed and kept their duty.
027:053 Pickthal And we saved those who believed and used to ward off (evil).
027:053 Rashad We save those who believe and lead a righteous life.
027:053 Sarwar We saved the faithful God-fearing believers.
027:053 Shakir .And We delivered those who believed and who guarded (against evil).
027:053 Sherali And WE saved those who believed and feared God.
027:053 Yusufali And We saved those who believed and practised righteousness.
027:054
027:054 Khan And (remember) Lout (Lot)! When he said to his people. Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"
027:054 Maulana And Lot, when he said to his people: Do you commit foul deeds, while you see?
027:054 Pickthal And Lot! when he said unto his folk: Will ye commit abomination knowingly?
027:054 Rashad Lot said to his people, "How could you commit such an abomination, publicly, while you see?
027:054 Sarwar Lot asked his people, "Do you understandably commit indecency?.
027:054 Shakir And (We sent) Lut, when he said to his people: What! do you commit indecency while you see?
027:054 Sherali And WE sent Lot as a Messenger, when he said to his people, `Do you commit abomination while you see?
027:054 Yusufali (We also sent) Lut (as a messenger): behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)?
027:055
027:055 Khan "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."
027:055 Maulana Will you come to men lustfully rather than women? Nay, you are a people who act ignorantly.
027:055 Pickthal Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.
027:055 Rashad "You practice sex with the men, lustfully, instead of the women. Indeed, you are ignorant people."
027:055 Sarwar Do you have carnal relations with men rather than women? You are ignorant people".
027:055 Shakir What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.
027:055 Sherali What ! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.'
027:055 Yusufali Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!

027:056	
027:056 Khan	There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"
027:056 Maulana	But the answer of his people was naught except that they said: Drive out Lot's followers from your town; surely they are a people who would keep pure!
027:056 Pickthal	But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean!
027:056 Rashad	The only response from his people was their saying, "Banish Lot's family from your town; they are people who wish to be pure."
027:056 Sarwar	His people had no answer but to say, "Expel Lot and his family from the town for they want to be pure."
027:056 Shakir	But the answer of his people was no other except that they said: Turn out Lut's followers from your town; surely they are a people who would keep pure!
027:056 Sherali	But the only answer of his people was that they said, `Drive out Lot's family from your city. They are a people who would keep pure.
027:056 Yusufali	But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"
027:057	
027:057 Khan	So We saved him and his family, except his wife. We destined her to be of those who remained behind.
027:057 Maulana	But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.
027:057 Pickthal	Then We saved him and his household save his wife; We destined her to be of those who stayed behind.
027:057 Rashad	Consequently, we saved him and his family, except his wife; we counted her among the doomed.
027:057 Sarwar	We saved (Lot) and his family except his wife who was destined to remain behind.
027:057 Shakir	But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.
027:057 Sherali	So WE saved him and his family, except his wife; her WE decreed to be of those who stayed behind.
027:057 Yusufali	But We saved him and his family, except his wife; her We destined to be of those who lagged behind.
027:058	
027:058 Khan	And We rained down on them a rain (of stones). So evil was the rain of those who were warned.
027:058 Maulana	And We rained on them a rain; so evil was the rain on those who had been warned.
027:058 Pickthal	And We rained a rain upon them. Dreadful is the rain of those who have been warned.
027:058 Rashad	We showered them with a certain shower. It was a miserable shower upon people who had been warned.
027:058 Sarwar	We sent to them a terrible rainstorm. How horrible was the rain for the people who had already received warning.
027:058 Shakir	And We rained on them a rain, and evil was the rain of those who had been warned.
027:058 Sherali	And WE rained upon them a rain; and evil was the rain that descended upon those who had been warned.
027:058 Yusufali	And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!
027:059	
027:059	Section 5: The Faithful will be Exalted
027:059 Khan	Say (O Muhammad SAW): "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?" (Of course, Allah is Better).
027:059 Maulana	Say: Praise be to Allah and peace on His servants whom He has chosen! Is Allah better or what they associate (with Him)?
027:059 Pickthal	Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?
027:059 Rashad	Say, "Praise be to GOD and peace be upon His servants whom He chose. Is GOD better, or the idols some people set up?"
027:059 Sarwar	(Muhammad), say, "It is only God who deserves all praise. Peace be upon His chosen servants. Which is better God or the idols?
027:059 Shakir	Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?
027:059 Sherali	Say, `All praise belongs to ALLAH, and peace be upon those servants of HIS whom HE has chosen. Is ALLAH better or that which they associate with HIM?
027:059 Yusufali	Say: Praise be to Allah, and Peace on his servants whom He has chosen (for his Message). (Who) is better?- Allah or the false gods they associate (with Him)?
027:060	
027:060	Part 20.
027:060 Khan	Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!
027:060 Maulana	Or, Who created the heavens and the earth, and sends down for you water from the cloud? Then We cause to grow thereby beautiful gardens -- it is not possible for you to make the trees thereof to grow. Is there a god with Allah? Nay, they are a people who deviate!
027:060 Pickthal	Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)!
027:060 Rashad	Who is the One who created the heavens and the earth? Who is the One who sends down to you from the sky water, whereby we produce gardens full of beauty - you could not possibly manufacture its trees? Is it another god with GOD? Indeed, they are people who have deviated.
027:060 Sarwar	"(Are the idols worthier or) the One who has created the heavens and the earth, who has sent water from the sky for you, who has established delightful gardens and you could not even plant one tree? Is there any Lord besides God? In fact, the unbelievers are the ones who deviate from the right path.
027:060 Shakir	Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.
027:060 Sherali	Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith WE cause to grow beautiful orchards? You could not cause their trees to grow. Is there a god with ALLAH? Nay, they are a people who deviate from the right path.
027:060 Yusufali	Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.

027:061
027:061 Khan Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water).Is there any ilah (god) with Allah? Nay, but most of them know not.
027:061 Maulana Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier? Is there a god with Allah? Nay, most of them know not!
027:061 Pickthal Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not!
027:061 Rashad Who is the One who made the earth habitable, caused rivers to run through it, placed on it mountains, and created a barrier between the two waters? Is it another god with GOD? Indeed, most of them do not know.
027:061 Sarwar "(Are the idols worthier or) the One who has made the earth a resting place, the rivers flow from its valleys, the mountains as anchors and a barrier between the two seas? Is there any lord besides God? In fact, most people do not know.
027:061 Shakir Or, Who made the earth a restingplace, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!
027:061 Sherali Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a god with ALLAH? Nay, most of them know not.
027:061 Yusufali Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah? Nay, most of them know not.
027:062
027:062 Khan Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!
027:062 Maulana Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth? Is there a god with Allah? Little is it that you mind!
027:062 Pickthal Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah beside Allah? Little do they reflect!
027:062 Rashad Who is the One who rescues those who become desperate and call upon Him, relieves adversity, and makes you inheritors of the earth? Is it another god with GOD? Rarely do you take heed.
027:062 Sarwar "(Are the idols worthier or) the One who answers the prayers of the distressed ones, removes their hardship, and makes you the successors in the land? Is there any lord besides God? In fact, you take very little heed.
027:062 Shakir Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!
027:062 Sherali Or, Who answers the cry of the distressed person when he calls upon HIM, and removes the evil, and makes you successors in the earth? Is there a god with ALLAH? Little is that you reflect.
027:062 Yusufali Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!
027:063
027:063 Khan Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!
027:063 Maulana Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with Allah? Exalted by Allah above what they associate (with Him)!
027:063 Pickthal Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!
027:063 Rashad Who is the One who guides you in the darkness of land and sea? Who is the One who sends the winds with good news, signaling His mercy? Is it another god with GOD? Most exalted is GOD, above having any partner.
027:063 Sarwar "(Are the idols worthier or) the One who guides you in the darkness of the land and sea and sends the winds bearing the glad news of His mercy? Is there any lord besides God? God is too exalted to be considered equal to anything else.
027:063 Shakir Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him).
027:063 Sherali Or, Who guides you in the depths of darkness on land and sea, and Who sends the winds as glad tidings before HIS mercy? Is there a god with ALLAH? Exalted is ALLAH above what they associate with HIM.
027:063 Yusufali Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allah?- High is Allah above what they associate with Him!
027:064
027:064 Khan Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilah (god) with Allah? Say, "Bring forth your proofs, if you are truthful."
027:064 Maulana Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is there a god with Allah? Say: Bring your proof, if you are truthful.
027:064 Pickthal Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful!
027:064 Rashad Who is the One who initiates the creation, then repeats it? Who is the One who provides for you from the heaven and the earth? Is it another god with GOD? Say, "Show me your proof, if you are truthful."
027:064 Sarwar "(Are the idols worthier or) the One who began the creation and who will turn it back, who gives you sustenance from the heavens and the earth? Is there any lord besides God? Say, "Bring your proof if what you say is true."
027:064 Shakir Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.
027:064 Sherali Or, Who originates creation, and then repeats it and Who provides for you from the heaven and the earth? Is there a god with ALLAH? Say, `Bring forward your proof if you are truthful.'
027:064 Yusufali Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!”

027:065
027:065 Khan Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."
027:065 Maulana Say: No one in the heavens and the earth knows the unseen but Allah; and they know not when they will be raised.
027:065 Pickthal Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).
027:065 Rashad Say, "No one in the heavens and the earth knows the future except GOD. They do not even perceive how or when they will be resurrected."
027:065 Sarwar (Muhammad) say, "No one in the heavens or the earth knows the unseen except God, and no one knows when they will be resurrected.
027:065 Shakir Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.
027:065 Sherali Say, `None in the heavens and the earth knows the unseen save ALLAH; and they do not know when they will be raised up.'
027:065 Yusufali Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).
027:066
027:066 Khan Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.
027:066 Maulana Nay, their knowledge reaches not the Hereafter. Nay, they are in doubt about it. Nay, they are blind to it.
027:066 Pickthal Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.
027:066 Rashad In fact, their knowledge concerning the Hereafter is confused. In fact, they harbor doubts about it. In fact, they are totally heedless thereof.
027:066 Sarwar Their knowledge of the next life is no more than doubts. In fact, they are blind about it.
027:066 Shakir Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it
027:066 Sherali Nay, their knowledge respecting the Hereafter has reached its limit, rather they are in doubt about it; rather they are blind to it.
027:066 Yusufali Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!
027:067
027:067 Section 6: The Spiritual Resurrection
027:067 Khan And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?
027:067 Maulana And those who disbelieve say: When we have become dust and our fathers (too), shall we indeed be brought forth?
027:067 Pickthal Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?
027:067 Rashad Those who disbelieved said, "After we turn into dust, and also our parents, do we get brought out?
027:067 Sarwar The unbelievers have said, "Shall we and our fathers be brought out of the graves after we become dust?.
027:067 Shakir And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?
027:067 Sherali And those who disbelieve say, `What ! when we and our fathers have become dust, shall we indeed be brought forth again?
027:067 Yusufali The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised (from the dead)?
027:068
027:068 Khan "Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."
027:068 Maulana We have certainly been promised this -- we and our fathers before; these are naught but stories of the ancients!
027:068 Pickthal We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.
027:068 Rashad "We have been given the same promise in the past. These are nothing but tales from the past."
027:068 Sarwar It was promised to us and to our fathers before us. It is only ancient legends."
027:068 Shakir We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients
027:068 Sherali `We were surely promised this before - we and our fathers; this is nothing but tales of the ancients.'
027:068 Yusufali "It is true we were promised this,- we and our fathers before (us): these are nothing but tales of the ancients."
027:069
027:069 Khan Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the criminals (those who denied Allah's Messengers and disobeyed Allah)."
027:069 Maulana Say: Travel in the earth, then see what was the end of the guilty!
027:069 Pickthal Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!
027:069 Rashad Say, "Roam the earth and note the consequences for the guilty."
027:069 Sarwar Say, "Travel through the land and see how terrible was the end of the criminal ones".
027:069 Shakir Say: Travel in the earth, then see how was the end of the guilty.
027:069 Sherali Say, `Travel in the earth and see how evil was the end of the sinful.'
027:069 Yusufali Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."
027:070
027:070 Khan And grieve you not for them, nor be straitened (in distress) because of what they plot.
027:070 Maulana And grieve not for them, nor be distressed because of what they plan.
027:070 Pickthal And grieve thou not for them, nor be in distress because of what they plot (against thee).
027:070 Rashad Do not grieve over them, and do not be annoyed by their scheming.
027:070 Sarwar (Muhammad), do not be grieved (about their disbelief) nor distressed about their evil plans against you.
027:070 Shakir And grieve not for them and be not distressed because of what they plan.
027:070 Sherali And grieve thou not for them nor be thou in distress because of what they devise.
027:070 Yusufali But grieve not over them, nor distress thyself because of their plots.
027:071
027:071 Khan And they (the disbelievers in the Oneness of Allah) say: "When (will) this promise (be fulfilled), if you are truthful?"
027:071 Maulana And they say: When will this promise come to pass, if you are truthful?
027:071 Pickthal And they say: When (will) this promise (be fulfilled), if ye are truthful?
027:071 Rashad They say, "When will that promise come to pass, if you are truthful?"
027:071 Sarwar They ask, "When the Day of Judgment will come, if it is true at all?".
027:071 Shakir And they say: When will this threat come to pass, if you are truthful?
027:071 Sherali And they say, `When will this promise be fulfilled, if you are truthful?'
027:071 Yusufali They also say: "When will this promise (come to pass)? (Say) if ye are truthful."
027:072
027:072 Khan Say: "Perhaps that which you wish to hasten on, may be close behind you.
027:072 Maulana Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you.
027:072 Pickthal Say: It may be that a part of that which ye would hasten on is close behind you.
027:072 Rashad Say, "You are already suffering some of the retribution you challenge."
027:072 Sarwar Say, "Perhaps some of the things which you wish to experience immediately are very close to you."
027:072 Shakir Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.
027:072 Sherali Say, `May be that a part of that which you would hasten on is close behind you.'
027:072 Yusufali Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"

027:073
027:073 Khan "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
027:073 Maulana And surely thy Lord is full of grace to men, but most of them do not give thanks.
027:073 Pickthal Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.
027:073 Rashad Your Lord is full of grace towards the people, but most of them are unappreciative.
027:073 Sarwar Your Lord has many favors for mankind but most of them are ungrateful.
027:073 Shakir And surely your Lord is the Lord of grace to men, but most of them are not grateful.
027:073 Sherali And, truly, thy Lord is gracious to mankind, but most of them are not grateful.
027:073 Yusufali But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.
027:074
027:074 Khan And verily, your Lord knows what their breasts conceal and what they reveal.
027:074 Maulana And surely thy Lord knows what their breasts conceal and what they manifest.
027:074 Pickthal Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.
027:074 Rashad Your Lord fully knows what their chests hide, and what they declare.
027:074 Sarwar Your Lord certainly knows whatever their hearts conceal or reveal.
027:074 Shakir And most surely your Lord knows what their breasts conceal and what they manifest.
027:074 Sherali And surely thy Lord knows what their bosoms conceal and what they disclose.
027:074 Yusufali And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.
027:075
027:075 Khan And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfuz).
027:075 Maulana And there is nothing concealed in the heaven and the earth but it is in a clear book.
027:075 Pickthal And there is nothing hidden in the heaven or the earth but it is in a clear Record.
027:075 Rashad There is nothing in the heavens and the earth that is hidden (from God); everything is in a profound record.
027:075 Sarwar All the secrets in heavens and earth are recorded in the illustrious Book.
027:075 Shakir And there is nothing concealed in the heaven and the earth but it is in a clear book.
027:075 Sherali And there is nothing hidden in the heaven and the earth, but it is recorded in a clear Book.
027:075 Yusufali Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.
027:076
027:076 Khan Verily, this Qur'an narrates to the Children of Israel most of that about which they differ.
027:076 Maulana Surely this Qur’an declares to the Children of Israel most of that wherein they differ.
027:076 Pickthal Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.
027:076 Rashad This Quran settles many issues for the Children of Israel; issues that they are still disputing.
027:076 Sarwar This Quran tells the Israelites most of the matters about which they had disputes among themselves.
027:076 Shakir Surely this Quran declares to the children of Israel most of what they differ in.
027:076 Sherali Verily, this Qur'an explains to the Children of Israel most of that concerning which they differ.
027:076 Yusufali Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.
027:077
027:077 Khan And truly, it (this Qur'an) is a guide and a mercy to the believers.
027:077 Maulana And surely it is a guidance and a mercy for the believers.
027:077 Pickthal And lo! it is a guidance and a mercy for believers.
027:077 Rashad And most assuredly, it is a guide and mercy for the believers.
027:077 Sarwar It is a guide and mercy for the believers.
027:077 Shakir And most surely it is a guidance and a mercy for the believers.
027:077 Sherali And verily it is a guidance and a mercy for the believers.
027:077 Yusufali And it certainly is a Guide and a Mercy to those who believe.
027:078
027:078 Khan Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
027:078 Maulana Truly thy Lord will judge between them by His judgment, and He is the Mighty, the Knowing.
027:078 Pickthal Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.
027:078 Rashad Your Lord is the One who judges among them in accordance with His rules. He is the Almighty, the Omniscient.
027:078 Sarwar Your Lord will judge among them according to His own decree. He is Majestic and All-Knowing.
027:078 Shakir Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.
027:078 Sherali Verily, thy Lord will decide between them by HIS judgment, and HE is the Mighty, the All-Knowing.
027:078 Yusufali Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.
027:079
027:079 Khan So put your trust in Allah; surely, you (O Muhammad SAW) are on manifest truth.
027:079 Maulana So rely on Allah. Surely thou art on the plain truth.
027:079 Pickthal Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.
027:079 Rashad Therefore, put your trust in GOD; you are following the manifest truth.
027:079 Sarwar Trust in God for you follow the manifest truth.
027:079 Shakir Therefore rely on Allah; surely you are on the clear truth.
027:079 Sherali So put thy trust in ALLAH, surely, thou art on manifest truth.
027:079 Yusufali So put thy trust in Allah: for thou art on (the path of) manifest Truth.
027:080
027:080 Khan Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.
027:080 Maulana Certainly thou canst not make the dead to hear the call, nor canst thou make the deaf to hear, when they go back retreating.
027:080 Pickthal Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;
027:080 Rashad You cannot make the dead, nor the deaf, hear the call, if they turn away.
027:080 Sarwar You cannot make the dead listen and the deaf are unable to hear calls. Thus, they turn back on their heels.
027:080 Shakir Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.
027:080 Sherali Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs.
027:080 Yusufali Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.

027:081
027:081 Khan Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allah in Islam as Muslims).
027:081 Maulana Nor canst thou lead the blind out of their error. Thou canst make none to hear except those who believe in Our messages, so they submit.
027:081 Pickthal Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.
027:081 Rashad Nor can you guide the blind out of their straying. The only ones who will hear you are those who believe in our revelations, and decide to be submitters.
027:081 Sarwar You cannot guide the straying blind ones. You can only make hear those who believe in Our revelations submissively.
027:081 Shakir Nor can you be a guide to the blind out of their error; you cannot make to bear (any one) except those who believe in Our communications, so they submit.
027:081 Sherali And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, so they submit.
027:081 Yusufali Nor canst thou be a guide to the blind, (to prevent them) from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.
027:082
027:082 Khan And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad SAW).
027:082 Maulana And when the word comes to pass against them, We shall bring forth for them a creature from the earth that will speak to them, because people did not believe in Our messages.
027:082 Pickthal And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations.
027:082 Rashad At the right time, we will produce for them a creature, made of earthly materials, declaring that the people are not certain about our revelations.
027:082 Sarwar When the word about them comes true We shall make a creature appear to them on earth who will tell them that people had no faith in Our revelations.
027:082 Shakir And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall i wound them, because people did not believe in Our communications.
027:082 Sherali And when the sentence is passed against them, WE shall bring forth for them an insect out of the earth which shall wound them because people did not believe in Our Signs.
027:082 Yusufali And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs.
027:083
027:083 Section 7: Passing away of Opposition
027:083 Khan And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),
027:083 Maulana And the day when We gather from every nation a party from among those who rejected Our messages, then they will be formed into groups.
027:083 Pickthal And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array;
027:083 Rashad The day will come when we summon from every community some of those who did not believe in our proofs, forcibly.
027:083 Sarwar On the day when We resurrect from every nation a group from among those who had rejected Our revelations, they will be kept confined in ranks.
027:083 Shakir And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.
027:083 Sherali And remind them of the day when WE shall gather together from every people a party from among those who rejected Our Signs, and they shall be formed into separate groups.
027:083 Yusufali One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-
027:084
027:084 Khan Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"
027:084 Maulana Until, when they come, He will say: Did you reject My messages, while you did not comprehend them in knowledge? Or what was it that you did?
027:084 Pickthal Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?
027:084 Rashad When they arrive, He will say, "You have rejected My revelations, before acquiring knowledge about them. Is this not what you did?"
027:084 Sarwar When they will be brought into the presence of God, He will ask them, "Did you reject My revelations without fully understanding them. What did you know about them if you had any knowledge at all?.
027:084 Shakir Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?
027:084 Sherali Till, when they come, HE will say, `Did you reject MY Signs while you had not full knowledge concerning them? Or, what was it that you were doing about them?
027:084 Yusufali Until, when they come (before the Judgment-seat), (Allah) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"
027:085
027:085 Khan And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
027:085 Maulana And the word will come to pass against them because they were unjust, so they will not speak.
027:085 Pickthal And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.
027:085 Rashad They will incur the requital for their wickedness; they will say nothing.
027:085 Sarwar They will become subject to punishment because of their injustice. Thus, they will not speak.
027:085 Shakir And the word shall come to pass against them because they were unjust, so they shall not speak.
027:085 Sherali And the sentence shall come to pass against them because they did wrong, and they will be speechless.
027:085 Yusufali And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea).

027:086
027:086 Khan See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
027:086 Maulana See they not that We have made the night that they may rest therein, and the day to give light? Surely there are signs in this for a people who believe.
027:086 Pickthal Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.
027:086 Rashad Have they not seen that we made the night for their rest, and the day lighted? These should be sufficient proofs for people who believe.
027:086 Sarwar Have they not seen that We have created the night for them to rest and the day for them to see. In this there is evidence for the believing people.
027:086 Shakir Do they not consider that We have made the night that. they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.
027:086 Sherali See they not that WE have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.
027:086 Yusufali See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!
027:087
027:087 Khan And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him humbled.
027:087 Maulana And the day when the trumpet is blown, then those in the heavens and those in the earth will be struck with terror, except such as Allah please. And all shall come to Him abased.
027:087 Pickthal And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.
027:087 Rashad On the day when the horn is blown, everyone in the heavens and the earth will be horrified, except those chosen by GOD. All will come before Him, forcibly.
027:087 Sarwar Everyone in the heavens and earth will be terrified on the day when the trumpet will be sounded except those whom God will save. Everyone will humbly come into the presence of God.
027:087 Shakir And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased.
027:087 Sherali And call to mind the day when the trumpet will be blown and whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom ALLAH pleases. And all shall come unto HIM humbled.
027:087 Yusufali And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.
027:088
027:088 Khan And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well- Acquainted with what you do.
027:088 Maulana And thou seest the mountains -- thou thinkest them firmly fixed -- passing away as the passing away of the cloud: the handiwork of Allah, Who has made everything thoroughly. Surely He is Aware of what you do.
027:088 Pickthal And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.
027:088 Rashad When you look at the mountains, you think that they are standing still. But they are moving, like the clouds. Such is the manufacture of GOD, who perfected everything. He is fully Cognizant of everything you do.
027:088 Sarwar You think the mountains are solid. In fact, they move like clouds. It is God's technique which has established everything perfectly. He is well Aware of what you do.
027:088 Shakir And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.
027:088 Sherali And thou seest the mountains, which thou thinkest to be firmly fixed, pass away as the clouds pass away - the handiwork of ALLAH Who has made everything perfect. Verily, HE is full Aware of what you do.
027:088 Yusufali Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.
027:089
027:089 Khan Whoever brings a good deed (i.e. Belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.
027:089 Maulana Whoever brings good, he will have better than it; and they will be secure from terror that day.
027:089 Pickthal Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.
027:089 Rashad Those who bring good works (in their records) will receive far better rewards, and they will be perfectly secure from the horrors of that day.
027:089 Sarwar Whoever does a good deed will receive a better reward than what he has done. He will be secure from the terror of the Day of Judgment.
027:089 Shakir Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.
027:089 Sherali Whoever does a good deed shall have a better reward than that, and such will be secure from terror that day.
027:089 Yusufali If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.
027:090
027:090 Khan And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of Allah and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"
027:090 Maulana And whoever brings evil, these will be thrown down on their faces into the Fire. Are you rewarded aught except for what you did?
027:090 Pickthal And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?
027:090 Rashad As for those who bring evil works, they will be forced into Hell. Do you not get requited for what you did?
027:090 Sarwar Those who commit evil will be thrown headlong into hell fire. (It will be said to them) can you expect any recompense other than what you deserve for your deeds?
027:090 Shakir And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?
027:090 Sherali And those who do evil, shall be thrown down on their faces into the Fire; and it will be said to them, `Are you not rewarded for what you have been doing?'
027:090 Yusufali And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?”

027:091
027:091 Khan I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allah in Islam).
027:091 Maulana I am commanded only to serve the Lord of this city, Who has made it sacred, and His are all things, and I am commanded to be of those who submit,
027:091 Pickthal (Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),
027:091 Rashad I am simply commanded to worship the Lord of this town - He has made it a safe sanctuary - and He possesses all things. I am commanded to be a submitter.
027:091 Sarwar I am commanded to worship the Lord of this town which He has made sacred. To Him belong all things. I am commanded to be a Muslim
027:091 Shakir I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;
027:091 Sherali Say, `I am commanded only to serve the Lord of this City which HE has made sacred, and to HIM belongs all things; and I am commanded to be of those who submit to God,
027:091 Yusufali For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-
027:092
027:092 Khan And to recite the Qur'an, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."
027:092 Maulana And to recite the Qur’an. So whoever goes aright, he goes aright for his own soul, and whoever goes astray -- say: I am only one of the warners.
027:092 Pickthal And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.
027:092 Rashad And to recite the Quran. Whoever is guided is guided for his own good, and if they go astray, then say, "I am simply a warner."
027:092 Sarwar and recite the Quran. Whoever seeks guidance will find it for his own soul. Say to whoever goes astray, "I am only a warner".
027:092 Shakir And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners.
027:092 Sherali `And to recite the Qur'an. So whoever follows guidance follows it only for the good of his own soul; and as to him who goes astray, say, `I am only a Warner.'
027:092 Yusufali And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".
027:093
027:093 Khan And say [(O Muhammad SAW) to these polytheists and pagans etc.]: "All the praises and thanks be to Allah. He will show you His Ayat (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."
027:093 Maulana And say: Praise be to Allah! He will show you His signs so that you shall recognize them. And thy Lord is not heedless of what you do.
027:093 Pickthal And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.
027:093 Rashad And say, "Praise be to GOD; He will show you His proofs, until you recognize them. Your Lord is never unaware of anything you do."
027:093 Sarwar Say, "It is only He who deserves all praise. He will soon show you His signs and you will recognize them. Your Lord is not unaware of what you do.
027:093 Shakir And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.
027:093 Sherali And say, `All praise belongs to ALLAH; HE will soon show you HIS Signs, and you will know them.' And thy Lord is not unaware of what you do.
027:093 Yusufali And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.
028:000
028:000 Translations of the Qur'an, Chapter 28: AL-QASAS (THE STORY, STORIES). Total Verses: 88. Revealed At: MAKKA
028:000 In the name of God, Most Gracious, Most Merciful
028:001
028:001 Section 1: History of Moses
028:001 Khan Ta-Sin-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]
028:001 Maulana Benignant, Hearing, Knowing God!
028:001 Pickthal Ta. Sin. Mim.
028:001 Rashad T. S. M.
028:001 Sarwar Ta. Sin. Mim.
028:001 Shakir Ta sin Mim.
028:001 Sherali Tá Sín Mím.
028:001 Yusufali Ta. Sin. Mim.
028:002
028:002 Khan These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil, etc.).
028:002 Maulana These are the verses of the Book that makes manifest.
028:002 Pickthal These are revelations of the Scripture that maketh plain.
028:002 Rashad These (letters) constitute proofs of this profound book.
028:002 Sarwar These are the verses of the illustrious Book.
028:002 Shakir These are the verses of the Book that makes (things) clear.
028:002 Sherali These are verses of the perspicuous Book.
028:002 Yusufali These are Verses of the Book that makes (things) clear.
028:003
028:003 Khan We recite to you some of the news of Musa (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (those who believe in this Qur'an, and in the Oneness of Allah).
028:003 Maulana We recite to thee the story of Moses and Pharaoh with truth, for a people who believe.
028:003 Pickthal We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.
028:003 Rashad We recite to you herein some history of Moses and Pharaoh, truthfully, for the benefit of people who believe.
028:003 Sarwar We recite to you some of the story of Moses and the Pharaoh for a genuine purpose, and for the benefit of the believing people.
028:003 Shakir We recite to you from the account of Musa and Firon with truth for people who believe.
028:003 Sherali We rehearse unto thee a true account of Moses and Pharaoh for the benefit of a people who would believe.
028:003 Yusufali We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

028:004
028:004 Khan Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidun (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).
028:004 Maulana Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live. Surely he was one of the mischief-makers.
028:004 Pickthal Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.
028:004 Rashad Pharaoh turned into a tyrant on earth, and discriminated against some people. He persecuted a helpless group of them, slaughtering their sons, while sparing their daughters. He was indeed wicked.
028:004 Sarwar The Pharaoh dominated the land and divided its inhabitants into different groups, suppressing one group by killing their sons and keeping their women alive. He was certainly an evil-doer.
028:004 Shakir Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.
028:004 Sherali Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into sections; he sought to weaken one section of them, slaughtering their sons and sparing their women. Certainly, he was one of the mischief-makers.
028:004 Yusufali Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.
028:005
028:005 Khan And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,
028:005 Maulana And We desire to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs,
028:005 Pickthal And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,
028:005 Rashad We willed to compensate those who were oppressed on earth, and to turn them into leaders, and make them the inheritors.
028:005 Sarwar But We have decided to grant a favor to the suppressed ones by appointing them leaders and heirs of the land,
028:005 Shakir And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,
028:005 Sherali And WE desired to show favour unto those who were considered weak in the earth, and to make them leaders and to make them inheritors of Our favours,
028:005 Yusufali And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs,
028:006
028:006 Khan And to establish them in the land, and We let Fir'aun (Pharaoh) and Haman and their hosts receive from them that which they feared.
028:006 Maulana And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.
028:006 Pickthal And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.
028:006 Rashad And to establish them on earth, and to give Pharaoh, Hamaan, and their troops a taste of their own medicine.
028:006 Sarwar give them power in the land and make the Pharaoh, Haman (his Minister), and their armies to experience from their victims what they feared most.
028:006 Shakir And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.
028:006 Sherali And to establish them in the earth, and to make Pharaoh and Haman and their hosts see from them that which they feared.
028:006 Yusufali To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.
028:007
028:007 Khan And We inspired the mother of Musa (Moses), (saying): "Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers."
028:007 Maulana And We revealed to Moses’ mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one the messengers.
028:007 Pickthal And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.
028:007 Rashad We inspired Moses' mother: "Nurse him, and when you fear for his life, throw him into the river without fear or grief. We will return him to you, and will make him one of the messengers."
028:007 Sarwar We inspired Moses' mother saying, "Breast-feed your son. When you become afraid for his life, throw him into the sea. Do not be afraid or grieved for We shall return him to you and make him a Messenger."
028:007 Shakir And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We wi!l bring him back to you and make him one of the messengers.
028:007 Sherali And WE directed the mother of Moses by revelation, `Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for WE shall restore him to thee, and shall make him one of the Messengers.'
028:007 Yusufali So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers.”
028:008
028:008 Khan Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Haman and their hosts were sinners.
028:008 Maulana So Pharaoh’s people took him up that he might be en enemy and a grief for them. Surely Pharaoh and Haman and their hosts were wrongdoers.
028:008 Pickthal And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.
028:008 Rashad Pharaoh's family picked him up, only to have him lead the opposition and to be a source of grief for them. That is because Pharaoh, Hamaan, and their troops were transgressors.
028:008 Sarwar The people of the Pharaoh picked him up (without realizing) that he would become their enemy and a source of their sorrow. The Pharaoh, Haman, and their army were sinful people.
028:008 Shakir And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.
028:008 Sherali She did accordingly and one of the family of Pharaoh picked him up so that he became for them an enemy and a source of sorrow. Verily, Pharaoh and Haman and their hosts were wrongdoers.
028:008 Yusufali Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.

028:009
028:009 Khan And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that).
028:009 Maulana And Pharaoh’s wife said: A refreshment of the eye to me and to thee -- slay him not; maybe he will be useful to us, or we may take him for a son. And they perceived not.
028:009 Pickthal And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.
028:009 Rashad Pharaoh's wife said, "This can be a joyous find for me and you. Do not kill him, for he may be of some benefit for us, or we may adopt him to be our son." They had no idea.
028:009 Sarwar The Pharaoh's wife said, "He, (Moses), is the delight of our eyes. Do not kill him. Perhaps he will benefit us or we may adopt him." They were unaware of the future.
028:009 Shakir And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.
028:009 Sherali And Pharaoh's wife said, `He will be a joy of the eye for me and for thee. Slay him not. Haply he may prove to be useful for us, or we may adopt him as a son.' And they knew not Our purpose.
028:009 Yusufali The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!
028:010
028:010 Khan And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.
028:010 Maulana And the heart of Moses’ mother was free (from anxiety). She would almost have disclosed it, had We not strengthened her heart, so that she might be of the believers.
028:010 Pickthal And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.
028:010 Rashad The mind of Moses' mother was growing so anxious that she almost gave away his identity. But we strengthened her heart, to make her a believer.
028:010 Sarwar The heart of Moses' mother was relieved and confident. But she would almost have made the whole matter public had We not strengthened her heart with faith.
028:010 Shakir And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.
028:010 Sherali And the heart of the mother of Moses became free from anxiety. She had almost disclosed his identity, were it not that WE had strengthen her heart so that she might be of the firm believers.
028:010 Yusufali But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer.
028:011
028:011 Khan And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.
028:011 Maulana And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.
028:011 Pickthal And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.
028:011 Rashad She said to his sister, "Trace his path." She watched him from afar, while they did not perceive.
028:011 Sarwar She told Moses' sister to follow her brother. His sister watched him from one side and the people of the Pharaoh did not notice her presence.
028:011 Shakir And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,
028:011 Sherali And she said to his sister, `Follow him up.' So she observed him from afar; and they were unaware of this.
028:011 Yusufali And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not.
028:012
028:012 Khan And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?"
028:012 Maulana And We did not allow him to suck before, so she said: Shall I point out to you the people of a house who will bring him up for you, and they will wish him well?
028:012 Pickthal And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?
028:012 Rashad We forbade him from accepting all the nursing mothers. (His sister) then said, "I can show you a family that can raise him for you, and take good care of him."
028:012 Sarwar We had decreed that the infant must not be breast-fed by any nurse besides his mother. His sister said to the people of the Pharaoh, "May I show you a family who can nurse him for you with kindness?".
028:012 Shakir And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?
028:012 Sherali And WE had already decreed that he shall refuse the wet-nurse; so she said, `Shall I direct you to the people of a household who will bring him up for you and will be his sincere well-wishers?'
028:012 Yusufali And we ordained that he refused suck at first, until (His sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...

028:013
028:013 Khan So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not.
028:013 Maulana So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.
028:013 Pickthal So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.
028:013 Rashad Thus, we restored him to his mother, in order to please her, remove her worries, and to let her know that GOD's promise is the truth. However, most of them do not know.
028:013 Sarwar Thus did We return Moses to his mother that We would delight her eyes, relieve her sorrows, and let her know that the promise of God was true, but many people do not know.
028:013 Shakir So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might know that the promise of Allah is true, but most of them do not know.
028:013 Sherali Thus WE restored him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of ALLAH is true. But most of people know not.
028:013 Yusufali Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.
028:014
028:014 Section 2: History of Moses
028:014 Khan And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. And thus do We reward the Muhsinun (i.e. good doers - see the footnote of V.9:120).
028:014 Maulana And when he attained his maturity and became full-grown, We granted him wisdom and knowledge. And thus do We reward those who do good (to others).
028:014 Pickthal And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.
028:014 Rashad When he reached maturity and strength, we endowed him with wisdom and knowledge. We thus reward the righteous.
028:014 Sarwar When he become matured and grow to manhood, We granted him wisdom and knowledge. Thus do We reward the righteous ones.
028:014 Shakir And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).
028:014 Sherali And when he reached his age of full strength and attained maturity, WE bestowed wisdom and knowledge upon him; and thus do WE reward those who do good.
028:014 Yusufali When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.
028:015
028:015 Khan And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy."
028:015 Maulana And he went into the city at a time of carelessness on the part of its people, so he found therein two men fighting -- one being of his party and the other of his foes; and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and killed him. He said: This is on account of the devil's doing; surely he is an enemy, openly leading astray.
028:015 Pickthal And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.
028:015 Rashad Once he entered the city unexpectedly, without being recognized by the people. He found two men fighting; one was (a Hebrew) from his people, and the other was (an Egyptian) from his enemies. The one from his people called on him for help against his enemy. Moses punched him, killing him. He said, "This is the work of the devil; he is a real enemy, and a profound misleader."
028:015 Sarwar He entered the city without the knowledge of its inhabitants and found two men fighting each other. One was his follower and the other his enemy. His follower asked him for help. Moses struck his enemy to death, but later said, "It was the work of satan; he is the sworn enemy of the human being and wants to mislead him".
028:015 Shakir And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.
028:015 Sherali And one day he entered the city at a time when its inhabitants were in a state of heedlessness; and he found therein two men fighting - one of his own party and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses struck the latter with his fist; and thereby caused his death. Then Moses said, `This is Satan's doing, he is indeed an enemy, a manifest misleader.'
028:015 Yusufali And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"
028:016
028:016 Khan He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.
028:016 Maulana He said: My Lord, surely I have done harm to myself, so do Thou protect me; so He protected him. Surely He is the Forgiving, the Merciful.
028:016 Pickthal He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.
028:016 Rashad He said, "My Lord, I have wronged my soul. Please forgive me," and He forgave him. He is the Forgiver, Most Merciful.
028:016 Sarwar (Moses) said, "Lord, I have wronged myself. Forgive me!" The Lord forgave him; He is All-forgiving and All-merciful.
028:016 Shakir He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.
028:016 Sherali He said, `My Lord, I have wronged my soul, so do thou forgive me.' So HE forgave him; HE is Most Forgiving, ever Merciful.
028:016 Yusufali He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.

028:017
028:017 Khan He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the Mujrimun (criminals, disobedient to Allah, polytheists, sinners, etc.)!"
028:017 Maulana He said: My Lord, because Thou has bestowed a favour on me, I shall never be a backer of the guilty.
028:017 Pickthal He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.
028:017 Rashad He said, "My Lord, in return for Your blessings upon me, I will never be a supporter of the guilty ones."
028:017 Sarwar He said, "Lord, in appreciation for Your favor to me I shall never support the criminals".
028:017 Shakir He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.
028:017 Sherali He said, `My Lord, because of the favour Thou hast bestowed upon me, I will never be a helper of the guilty.'
028:017 Yusufali He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"
028:018
028:018 Khan So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Musa (Moses) said to him: "Verily, you are a plain misleader!"
028:018 Maulana And he was in the city, fearing, awaiting, when lo, he who had asked his assistance the day before was crying out to him for help. Moses said to him: Thou art surely one erring manifestly.
028:018 Pickthal And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.
028:018 Rashad In the morning, he was in the city, afraid and watchful. The one who sought his help yesterday, asked for his help again. Moses said to him, "You are really a trouble maker."
028:018 Sarwar He remained in the city but very afraid and cautious. Suddenly the person who asked him for help the previous day asked him for help again. Moses said, "You are certainly a mischievous person".
028:018 Shakir And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.
028:018 Sherali And morning found him in the city, apprehensive, watchful; and lo ! he who had sought his help the day before cried out to him again for help. Moses said to him, `Verily, thou art manifestly a misguided fellow.'
028:018 Yusufali So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"
028:019
028:019 Khan Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
028:019 Maulana So when he desired to seize him who was an enemy to them both, he said: O Moses, dost thou intend to kill me as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirest not to be of those who act aright.
028:019 Pickthal And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.
028:019 Rashad Before he attempted to strike their common enemy, he said, "O Moses, do you want to kill me, as you killed the other man yesterday? Obviously, you wish to be a tyrant on earth; you do not wish to be righteous."
028:019 Sarwar When Moses was about to attack their enemy, he said, "Moses, do you want to kill me as you slew a soul the other day? Do you want to become a tyrant in the land, not a reformer?"
028:019 Shakir So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.
028:019 Sherali And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, `O Moses, dost thou intend to kill me even as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirest not to be a peace-maker.'
028:019 Yusufali Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"
028:020
028:020 Khan And there came a man running, from the farthest end of the city. He said: "O Musa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape.Truly, I am to you of those who give sincere advice."
028:020 Maulana And a man came running from the remotest part of the city. He said: O Moses, the chiefs are consulting together to slay thee, so depart (at once); surely I am of those who wish thee well.
028:020 Pickthal And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.
028:020 Rashad A man came running from the other side of the city, saying, "O Moses, the people are plotting to kill you. You better leave immediately. I am giving you good advice."
028:020 Sarwar A man came running from the farthest part of the city saying, "Moses, people are planning to kill you. I sincerely advise you to leave the city.
028:020 Shakir And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.
028:020 Sherali And there came a man from the far side of the city, running. He said, `O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely;, I am thy well-wisher.'
028:020 Yusufali And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."
028:021
028:021 Khan So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!"
028:021 Maulana So he went forth therefrom, fearing, awaiting. He said: My Lord, deliver me from the iniquitous people.
028:021 Pickthal So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.
028:021 Rashad He fled the city, afraid and watchful. He said, "My Lord, save me from the oppressive people."
028:021 Sarwar So he left the city afraid and cautious, saying, "Lord, protect me against the unjust people".
028:021 Shakir So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.
028:021 Sherali So he went forth therefrom, fearful and watchful. He said, `My Lord, deliver me from the unjust people.'
028:021 Yusufali He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."

028:022
028:022 Section 3: History of Moses
028:022 Khan And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way."
028:022 Maulana And when he turned his face towards Midian, he said: Maybe my Lord will guide me in the right path.
028:022 Pickthal And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.
028:022 Rashad As he traveled towards Midyan, he said, "May my Lord guide me in the right path."
028:022 Sarwar When he started his journey to Midian he said, "Perhaps my Lord will show me the right path."
028:022 Shakir And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.
028:022 Sherali And when he turned his face towards Midian, he said, I hope, my Lord will guide me to the right way.'
028:022 Yusufali Then, when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."
028:023
028:023 Khan And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."
028:023 Maulana And when he came to the water of Midian, he found there a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water; and our father is a very old man.
028:023 Pickthal And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.
028:023 Rashad When he reached Midyan's water, he found a crowd of people watering, and noticed two women waiting on the side. He said, "What is it that you need?" They said, "We are not able to water, until the crowd disperses, and our father is an old man."
028:023 Sarwar When he arrived at the well of Midian, he found some people watering (their sheep) and two women keeping the sheep away from the others. He asked the two women, "What is the matter with you?" They replied, "We cannot water our sheep until all the shepherds have driven away their flocks. Our father is an old man".
028:023 Shakir And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.
028:023 Sherali And when he arrived at the water of Midian, he found there a party of men, watering their flocks. And he found beside them two women holding back their flocks. He said, `What is your the problem?' They replied, `We cannot water our flocks until the shepherds depart with their flocks, and our father is a very old man.'
028:023 Yusufali And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."
028:024
028:024 Khan So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"
028:024 Maulana So he watered (their sheep) for them, then went back to the shade, and said: My Lord, I stand in need of whatever good Thou mayest send to me.
028:024 Pickthal So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.
028:024 Rashad He watered for them, then turned to the shade, saying, "My Lord, whatever provision you send to me, I am in dire need for it."
028:024 Sarwar Moses watered their flocks and then sought shelter under a shadow praying, "Lord, I need the means to preserve (the power) that You have granted me."
028:024 Shakir So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.
028:024 Sherali So he watered their flocks for them. Then he turned aside into the shade and said, `My Lord, I stand in need of whatever good Thou mayest send down to me.'
028:024 Yusufali So he watered (their flocks) for them; then he turned back to the shade, and said:"O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"
028:025
028:025 Khan Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zalimun (polytheists, disbelievers, and wrong-doers)."
028:025 Maulana Then one of the two women came to him walking bashfully. She said: My father invites thee that he may reward thee for having watered for us. So when he came to him and related to him the story, he said: Fear not, thou art secure from the iniquitous people.
028:025 Pickthal Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.
028:025 Rashad Soon, one of the two women approached him, shyly, and said, "My father invites you to pay you for watering for us." When he met him, and told him his story, he said, "Have no fear. You have been saved from the oppressive people."
028:025 Sarwar One of the women, walking bashfully, came to Moses and said, "My father calls you and wants to pay you for your watering our flocks." When Moses came to the woman's father and told him his whole story, he said, "Do not be afraid. Now you are secure from the unjust people."
028:025 Shakir Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.
028:025 Sherali And one of the two women came to him, walking bashfully. She said, `My father calls thee that he may reward thee for thy having watered our flocks for us.' So when he came to him and told him the story, he said, `Fear not; thou hast escaped from the unjust people.'
028:025 Yusufali Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people."

028:026
028:026 Khan And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
028:026 Maulana One of them said: O my father, employ him; surely the best of those that thou canst employ is the strong, the faithful one.
028:026 Pickthal One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy.
028:026 Rashad One of the two women said, "O my father, hire him. He is the best one to hire, for he is strong and honest."
028:026 Sarwar One of the women said to her father, "Father, hire him; the best whom you may hire is a strong and trustworthy one."
028:026 Shakir Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.
028:026 Sherali One of the two women said, `O my father, take him into thy service; for the best man that thou canst employ is the one who is strong and trustworthy.'
028:026 Yusufali Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....
028:027
028:027 Khan He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allah will, you will find me one of the righteous."
028:027 Maulana He said: I desire to marry one of these two daughters of mine to thee on condition that thou serve me for eight years; but, if thou complete ten, it will be of thy own free will, and I wish not to be hard on thee. If Allah please, thou wilt find me one of the righteous.
028:027 Pickthal He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.
028:027 Rashad He said, "I wish to offer one of my two daughters for you to marry, in return for working for me for eight pilgrimages; if you make them ten, it will be voluntary on your part. I do not wish to make this matter too difficult for you. You will find me, GOD willing, righteous."
028:027 Sarwar He (Shu'ayb) said to (Moses), "I want to give one of my daughters to you in marriage on the condition that you will work for me for eight years, but you may continue for two more years only out of your own accord. I do not want it to become a burden for you. God willing, you will find me a righteous person".
028:027 Shakir He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.
028:027 Sherali Their father said to Moses, `I intend to marry to thee one of these two daughters of mine on condition that thou stay in my service for eight years. But if thou complete ten years, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if ALLAH wills, of the righteous.'
028:027 Yusufali He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."
028:028
028:028 Khan He [Musa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say."
028:028 Maulana He said: That is (agreed) between me and thee; whichever of the two terms I fulfil, there will be no injustice to me; and Allah is surety over what we say.
028:028 Pickthal He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.
028:028 Rashad He said, "It is an agreement between me and you. Whichever period I fulfill, you will not be averse to either one. GOD is the guarantor of what we said."
028:028 Sarwar (Moses) said, "Let it be a binding contract between us and I shall be free to serve for any of the said terms. God will bear witness to our agreement."
028:028 Shakir He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.
028:028 Sherali Moses said, `That is settled between me and thee. Whichever of the two terms I fulfill, there shall be no injustice to me; and ALLAH watches over what we say.'
028:028 Yusufali He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."
028:029
028:029 Section 4: History of Moses
028:029 Khan Then, when Musa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."
028:029 Maulana Then when Moses had completed the term, and was travelling with his family, he perceived a fire on the side of the mountain. He said to his family: Wait, I see a fire; maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.
028:029 Pickthal Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.
028:029 Rashad When he had fulfilled his obligation, he traveled with his family (towards Egypt). He saw from the slope of Mount Sinai a fire. He said to his family, "Stay here. I have seen a fire. Maybe I can bring to you news, or a portion of the fire to warm you."
028:029 Sarwar When Moses completed the term of the contract and departed from his employer with his family, he saw a fire (on his way) on one side of the Mount (Sinai). He asked his wife, "Stay here. I can see some fire. Perhaps I will be able to bring some news of it or some fire for you to warm-up yourselves."
028:029 Shakir So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.
028:029 Sherali And when Moses had fulfilled the term, and set forth with his family, he perceived a fire in the direction of the Mount. He said to his family, `Wait, I perceive a fire; haply I may bring you some useful information therefrom, or a burning brand from the fire that you may warm yourselves.'
028:029 Yusufali Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

028:030	
028:030 Khan	So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Musa (Moses)! Verily! I am Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!
028:030 Maulana	And when he came to it, he was called from the right side of the valley in the blessed spot of the bush: O Moses, surely I am Allah, the Lord of the worlds:
028:030 Pickthal	And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;
028:030 Rashad	When he reached it, he was called from the edge of the right side of the valley, in the blessed spot where the burning bush was located: "O Moses, this is Me. GOD; Lord of the universe.
028:030 Sarwar	He was called from a tree of the blessed spot of the bank of the right side of the valley when he appraoched it, "Moses, I am God, the Lord of the Universe.
028:030 Shakir	And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.
028:030 Sherali	And when he came to it, he was called by a voice from the right side of the Valley, in the blessed spot, out of the tree; `O Moses, Verily, I am ALLAH, the Lord of the worlds;
028:030 Yusufali	But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds....
028:031	
028:031 Khan	"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Musa (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
028:031 Maulana	And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned away retreating, and looked not back. O Moses, come forward and fear not; surely thou art of the those who are secure.
028:031 Pickthal	Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.
028:031 Rashad	"Throw down your staff." When he saw it moving like a demon, he turned around and fled. "O Moses, come back; do not be afraid. You are perfectly safe.
028:031 Sarwar	Throw down your staff." When Moses saw his staff moving on the ground like a living being he fled with no desire to step forward. He was told, "Moses, step forward. Do not be afraid; you will be safe and secure.
028:031 Shakir	And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;
028:031 Sherali	Cast down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back. `O Moses,' said the voice, `Come forward and fear not; surely, thou art of those who are safe,
028:031 Yusufali	"Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.
028:032	
028:032 Khan	"Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). these are two Burhan (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fasiqun (rebellious, disobedient to Allah).
028:032 Maulana	Insert thy hand into thy bosom, it will come forth white without evil, and remain calm in fear. These two are two arguments from thy Lord to Pharaoh and his chiefs. Surely they are a transgressing people.
028:032 Pickthal	Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.
028:032 Rashad	"Put your hand into your pocket; it will come out white without a blemish. Fold your wings and settle down from your fear. These are two proofs from your Lord, to be shown to Pharaoh and his elders; they have been wicked people."
028:032 Sarwar	Place your hand in your pocket; it will come out sheer white but not sick. Be humble for fear of God and show these two miracles of your Lord to the Pharaoh and his officials; they are an evil-doing people."
028:032 Shakir	Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.
028:032 Sherali	Insert thy hand into thy bosom; it will come forth white without evil effect, and draw back thy arm toward thyself in order to still thy fear. So these shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely, they are a rebellious people.
028:032 Yusufali	"Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."
028:033	
028:033 Khan	He said: "My Lord! I have killed a man among them, and I fear that they will kill me.
028:033 Maulana	He said: My Lord, I killed one of them, so I fear lest they slay me.
028:033 Pickthal	He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.
028:033 Rashad	He said, "My Lord, I killed one of them, and I fear lest they kill me.
028:033 Sarwar	(Moses) said, "Lord, I have killed a man from their people and I am afraid that they will kill me.
028:033 Shakir	He said: My Lord! surely I killed one of them, so I fear lest they should slay me;
028:033 Sherali	Moses said, `My Lord, I killed a person from among them, and I fear that they will kill me;
028:033 Yusufali	He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.

028:034
028:034 Khan "And my brother Harun (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."
028:034 Maulana And my brother, Aaron, he is more eloquent in speech than I, so send him with me as a helper to confirm me. Surely I fear that they would reject me.
028:034 Pickthal My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.
028:034 Rashad "Also, my brother Aaron is more eloquent than I. Send him with me as a helper to confirm and strengthen me. I fear lest they disbelieve me."
028:034 Sarwar My brother Aaron is more fluent then I am. Send him with me to assist me and express my truthfulness; I am afraid they will reject me".
028:034 Shakir And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.
028:034 Sherali `And my brother Aaron - he is more eloquent in speech than I; send him, therefore, with me as a helper that he may bear witness to my truth. I fear that they will charge me with falsehood.'
028:034 Yusufali "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."
028:035
028:035 Khan Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."
028:035 Maulana He said: We will strengthen thine arm with thy brother, and We will give you both an authority, so that they shall not reach you. With Our signs, you two and those who follow you, will triumph.
028:035 Pickthal He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.
028:035 Rashad He said, "We will strengthen you with your brother, and we will provide you both with manifest authority. Thus, they will not be able to touch either one of you. With our miracles, the two of you, together with those who follow you, will be the victors."
028:035 Sarwar The Lord said, "We will support you by your brother and will grant you such prestige that no one will dare to approach anyone of you. By the help of Our miracles both you and your follower will certainly triumph."
028:035 Shakir He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.
028:035 Sherali God said, `We will strengthen thine arm with thy brother, and WE will give power to you both so that they shall not reach you. So go with Our Signs. You two and those who follow you will prevail.'
028:035 Yusufali He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."
028:036
028:036 Khan Then when Musa (Moses) came to them with Our Clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
028:036 Maulana So when Moses came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it among our fathers of old!
028:036 Pickthal But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.
028:036 Rashad When Moses went to them with our proofs, clear and profound, they said, "This is fabricated magic. We have never heard of this from our ancient ancestors."
028:036 Sarwar When Moses came to them with Our miracles, they said, "These are only invented magic. We have never heard of such things from our fathers".
028:036 Shakir So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.
028:036 Sherali And when Moses came to them with Our clear Signs, they said, `This is nothing but a forged sorcery, and we never heard the like of this among our forefathers.'
028:036 Yusufali When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"
028:037
028:037 Khan Musa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) will not be successful."
028:037 Maulana And Moses said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode. Surely the wrongdoers will not be successful.
028:037 Pickthal And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.
028:037 Rashad Moses said, "My Lord knows best who brought the guidance from Him, and who will be the ultimate victors. Surely, the transgressors never succeed."
028:037 Sarwar Moses said, "My Lord knows best who has received guidance from Him and who will achieve a happy end. The unjust ones certainly will have no happiness."
028:037 Shakir And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.
028:037 Sherali Moses said, `My Lord knows best who it is that has brought guidance from HIM, and whose will be the reward of the final abode. Verily, the wrongdoers never prosper.
028:037 Yusufali Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."

028:038	
028:038 Khan	Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars."
028:038 Maulana	And Pharaoh said: O chiefs, I know no god for you besides myself; so kindle a fire for me, O Haman, on (bricks of) clay, then prepare for me a lofty building, so that I may obtain knowledge of Moses' God, and surely I think him a liar.
028:038 Pickthal	And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.
028:038 Rashad	Pharaoh said, "O you elders, I have not known of any god for you other than me. Therefore, fire the adobe, O Hamaan, in order to build a tower, that I may take a look at the god of Moses. I am sure that he is a liar."
028:038 Sarwar	The Pharaoh said, "My people, I know no one who could be your lord besides myself. Haman, construct for me a tower of baked bricks so that I may climb on it and see the God of Moses; I think he is a liar."
028:038 Shakir	And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.
028:038 Sherali	And Pharaoh said, `O chiefs, I know of no god for you other than myself; so burn me bricks of clay, O Haman, and build me a tower, that I may, by climbing it, have a look at the God of Moses, for I think that he is a liar.'
028:038 Yusufali	Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"
028:039	
028:039 Khan	And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
028:039 Maulana	And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.
028:039 Pickthal	And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.
028:039 Rashad	Thus, he and his troops continued to commit arrogance on earth, without any right, and thought that they would not be returned to us.
028:039 Sarwar	The Pharaoh and his army were puffed-up with pride in the land for no true cause. They thought that they would never return to Us.
028:039 Shakir	And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.
028:039 Sherali	And he and his hosts behaved arrogantly in the land without justification. And they thought that they would never be brought back to US.
028:039 Yusufali	And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!
028:040	
028:040 Khan	So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad SAW) what was the end of the Zalimun [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses)].
028:040 Maulana	So We caught hold of him and his hosts, then We cast them into the sea, and see what was the end of the iniquitous.
028:040 Pickthal	Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!
028:040 Rashad	Consequently, we punished him and his troops, by throwing them into the sea. Note the consequences for the transgressors.
028:040 Sarwar	We sized him and his army and threw them into the sea. See how terrible was the end of the unjust people!
028:040 Shakir	So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.
028:040 Sherali	So WE seized him and his hosts and cast them into the sea. See, then, how evil was the end of the wrongdoers !
028:040 Yusufali	So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!
028:041	
028:041 Khan	And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.
028:041 Maulana	And we made them leaders who call to the Fire, and on the day of Resurrection they will not be helped.
028:041 Pickthal	And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.
028:041 Rashad	We made them imams who led their people to Hell. Furthermore, on the Day of Resurrection, they will have no help.
028:041 Sarwar	We made them the kinds of leaders who would invite people to the fire and who would receive no help on the Day of Judgment.
028:041 Shakir	And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.
028:041 Sherali	And WE made them leaders who called people unto the Fire; and on the Day of Resurrection they will not be helped.
028:041 Yusufali	And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.
028:042	
028:042 Khan	And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhun (those who are prevented to receive Allah's Mercy or any good, despised or destroyed, etc.).
028:042 Maulana	And We made a curse to follow them in this world, and on the day of Resurrection they will be hideous.
028:042 Pickthal	And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.
028:042 Rashad	They incurred in this life condemnation, and on the Day of Resurrection they will be despised.
028:042 Sarwar	We made them to be mentioned with condemnation in this life and they will be disgraced on the Day of Judgment.
028:042 Shakir	And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.
028:042 Sherali	And WE caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of all good.
028:042 Yusufali	in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).
028:043	
028:043	Section 5: A Prophet like Moses
028:043 Khan	And indeed We gave Musa (Moses), after We had destroyed the generations of old, the Scripture [the Taurat (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).
028:043 Maulana	And certainly We gave Moses the Book after We had destroyed the former generations -- clear arguments for men and a guidance and a mercy, that they may be mindful.
028:043 Pickthal	And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.
028:043 Rashad	We gave Moses the scripture - after having annihilated the previous generations, and after setting the examples through them - to provide enlightenment for the people, and guidance, and mercy, that they may take heed.
028:043 Sarwar	After destroying the people of the ancient towns We gave the Book to Moses to be a source of knowledge, a guidance, and mercy for mankind so that perhaps they would take heed.
028:043 Shakir	And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.
028:043 Sherali	And WE gave Moses the Book, after WE had destroyed the earlier generations, as a source of enlightenment for men, and a guidance and a mercy, that they might reflect.
028:043 Yusufali	We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that they might receive admonition.

028:044
028:044 Khan And you (O Muhammad SAW) were not on the western side (of the Mount), when We made clear to Musa (Moses) the commandment, and you were not among those present.
028:044 Maulana And thou wast not on the western side when We revealed to Moses the commandment, nor wast thou among those present;
028:044 Pickthal And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;
028:044 Rashad You were not present on the slope of the western mount, when we issued the command to Moses; you were not a witness.
028:044 Sarwar (Muhammad), you were not present at the west bank to witness when We gave the commandments to Moses.
028:044 Shakir And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;
028:044 Sherali And thou wast not on the Western side of the Mount when WE committed the matter of Prophethood to Moses, nor wast thou among the witnesses.
028:044 Yusufali Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).
028:045
028:045 Khan But We created generations [after generations i.e. after Musa (Moses)], and long were the ages that passed over them. And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
028:045 Maulana But We raised up generations, then life became prolonged to them. And thou was not dwelling among the people of Midian, reciting to them Our messages, but We are the Sender (of messengers).
028:045 Pickthal But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).
028:045 Rashad But we established many generations, and, because of the length of time, (they deviated). Nor were you among the people of Midyan, reciting our revelations to them. But we did send messengers.
028:045 Sarwar But We raised many generations after Moses and they lived for many years. You did not dwell with the people of Midian reciting Our revelations to them, but We had certainly sent Messengers to them.
028:045 Shakir But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.
028:045 Sherali But WE brought forth generations after Moses, and life became prolonged for them. And thou wast not a dweller among the people of Midian, rehearsing Our Signs unto them; But it is WE Who send Messengers.
028:045 Yusufali But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers (with inspiration).
028:046
028:046 Khan And you (O Muhammad SAW) were not at the side of the Tur (Mount) when We did call, [it is said that Allah called the followers of Muhammad SAW, and they answered His Call, or that Allah called Musa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.
028:046 Maulana And thou wast not at the side of the mountain when We called, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.
028:046 Pickthal And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.
028:046 Rashad Nor were you on the slope of Mount Sinai when we called (Moses). But it is mercy from your Lord, (towards the people,) in order to warn people who received no warner before you, that they may take heed.
028:046 Sarwar You had not been present at the side of the Mount (Sinai) when We called Moses (from the tree), but through Our mercy we told you his story so that you might warn the people
028:046 Shakir And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.
028:046 Sherali And thou wast not on the side of the Mount with Moses, when WE called to him and revealed to him Our prophecy concerning thee. But WE have sent thee as a mercy from thy Lord, that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.
028:046 Yusufali Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.
028:047
028:047 Khan And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they should have said: "Our Lord! Why did You not send us a Messenger? We should then have followed Your Ayat (Verses of the Qur'an) and should have been among the believers."
028:047 Maulana And lest, if a disaster should befall them for what their hands have sent before, they should say: Our Lord, why didst Thou not send to us a messenger so that we might have followed Thy messages and been of the believers?
028:047 Pickthal Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?
028:047 Rashad Thus, they cannot say, when a disaster strikes them as a consequence of their own deeds, "Our Lord, had You sent a messenger to us, we would have followed Your revelations, and would have been believers."
028:047 Sarwar to whom no warner had been sent that perhaps they might take heed, and that, on experiencing afflictions because of their own deeds, they may not say, "Lord, would that You had sent to us a Messenger so that we could follow Your revelations and become believers".
028:047 Shakir And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us a messenger so that we should have followed Thy communications and been of the believers !
028:047 Sherali And were it not that if an affliction should befall them because of what their hands have sent before them, they would say, `Our Lord, wherefore didst Thou not send a Messenger to us that we might have followed Thy commandments and been of the believers?' We would not have sent thee as a Messenger.
028:047 Yusufali If (We had) not (sent thee to the Quraish),- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us a messenger? We should then have followed Thy Signs and been amongst those who believe!”

028:048	
028:048 Khan	But when the truth (i.e. Muhammad SAW with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Musa (Moses)? Did they not disbelieve in that which was given to Musa (Moses) of old? They say: "Two kinds of magic [the Taurat (Torah) and the Qur'an] each helping the other!" And they say: "Verily! In both we are disbelievers."
028:048 Maulana	But (now) when the Truth has come to them from Us, they say: Why is he not given the like of what was given to Moses? Did they not disbelieve in that which was given to Moses before? They say: Two enchantments backing up each other! And they say: Surely we are disbelievers in both.
028:048 Pickthal	But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers.
028:048 Rashad	Now that the truth has come to them from us, they said, "If only we could be given what was given to Moses!" Did they not disbelieve in what was given to Moses in the past? They said, "Both (scriptures) are works of magic that copied one another." They also said, "We are disbelievers in both of them."
028:048 Sarwar	When the Truth from Us came to them they said, "Would that he, (Muhammad), had received what was given to Moses (by his Lord)." Did not they reject what Moses had brought to them saying, "These two, Moses and Aaron, are two magicians who support each other. We do not have any faith in them."
028:048 Shakir	But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.
028:048 Sherali	But now when the truth has come to them from US, they say, `Why has he not been given the like of what was given to Moses?' Did they not reject that which was given to Moses before?' They said, `Aaron and Moses are but two sorcerers who back up each other.' And they say, `We reject the claim of both.'
028:048 Yusufali	But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"
028:049	
028:049 Khan	Say (to them, O Muhammad SAW): "Then bring a Book from Allah, which is a better guide than these two [the Taurat (Torah) and the Qur'an], that I may follow it, if you are truthful."
028:049 Maulana	Say: Then bring some (other) Book from Allah which is a better guide than these two, I will follow it -- if you are truthful.
028:049 Pickthal	Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.
028:049 Rashad	Say, "Then produce a scripture from GOD with better guidance than the two, so I can follow it, if you are truthful."
028:049 Sarwar	(Muhammad), tell them, "Bring a Book if you are able to, from God better in its guidance than the Torah and the Quran; I shall follow it".
028:049 Shakir	Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.
028:049 Sherali	Say, `Then bring a Book from ALLAH which is a better guide than these two books - the Torah and the Qur'an - that I may follow it, if you are truthful.'
028:049 Yusufali	Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"
028:050	
028:050 Khan	But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists).
028:050 Maulana	But if they answer thee not, know that they only follow their low desires. And who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah guides not the iniquitous people.
028:050 Pickthal	And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk.
028:050 Rashad	If they fail to respond to you, then know that they follow only their own opinions. Who is farther astray than those who follow their own opinions, without guidance from GOD? GOD does not guide such wicked people.
028:050 Sarwar	If they cannot meet such a challenge, know that they are only following their (evil) desires. Who strays more than one who follows his desires without guidance from God? God does not guide the unjust people.
028:050 Shakir	But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.
028:050 Sherali	But if they answer thee not, then know that they only follow their own evil desires. And who is more erring than he who follows his evil desires without any guidance from ALLAH. Verily, ALLAH guides not the wrongdoing people.
028:050 Yusufali	But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.
028:051	
028:051	Section 6: The Truth of Revelation
028:051 Khan	And indeed now We have conveyed the Word (this Qur'an in which is the news of everything to them), in order that they may remember (or receive admonition).
028:051 Maulana	And certainly We have made the Word to have many connections for their sake, so that they may be mindful.
028:051 Pickthal	And now verily We have caused the Word to reach them, that haply they may give heed.
028:051 Rashad	We have delivered the message to them, that they may take heed.
028:051 Sarwar	We sent Our guidance to them so that perhaps they might take heed.
028:051 Shakir	And certainly We have made the word to reach them so that they may be mindful.
028:051 Sherali	And WE have, indeed, sent revelation to them continuously, that they may be admonished.
028:051 Yusufali	Now have We caused the Word to reach them themselves, in order that they may receive admonition.
028:052	
028:052 Khan	Those to whom We gave the Scripture [i.e. the Taurat (Torah) and the Injeel (Gospel), etc.] before it, - they believe in it (the Qur'an).
028:052 Maulana	Those to whom We gave the Book before it, they are believers in it.
028:052 Pickthal	Those unto whom We gave the Scripture before it, they believe in it,
028:052 Rashad	Those whom we blessed with the previous scriptures will believe in this.
028:052 Sarwar	(Some of) the followers of the Bible believe in the Quran.
028:052 Shakir	(As to) those whom We gave the Book before it, they are believers in it.
028:052 Sherali	Those to whom WE gave the Book before the Qur'an - they believe in it.
028:052 Yusufali	Those to whom We sent the Book before this,- they do believe in this (revelation):

028:053
028:053 Khan And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam and Salman Al- Farisi, etc.).
028:053 Maulana And when it is recited to them they say: We believe in it; surely it is the Truth from our Lord; we were indeed before this submitting ones.
028:053 Pickthal And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).
028:053 Rashad When it is recited to them, they will say, "We believe in it. This is the truth from our Lord. Even before we heard of it, we were submitters."
028:053 Sarwar When it is recited to them, they say, "We believe in it. It is the Truth from our Lord. We were Muslims before it was revealed".
028:053 Shakir And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.
028:053 Sherali And when it is recited unto them, they say, `We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted to its teaching.'
028:053 Yusufali And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this.
028:054
028:054 Khan These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.
028:054 Maulana These will be granted their reward twice because they are steadfast, and they repel evil with good and spend out of what We have given them.
028:054 Pickthal These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them,
028:054 Rashad To these we grant twice the reward, because they steadfastly persevere. They counter evil works with good works, and from our provisions to them, they give.
028:054 Sarwar These will receive double reward for their forbearance, replacing evil by virtue, and for their spending for the cause of God.
028:054 Shakir These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.
028:054 Sherali These will be given their reward twice, for they have been steadfast, and they repel evil with good, and spend out of what WE have given them.
028:054 Yusufali Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.
028:055
028:055 Khan And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant."
028:055 Maulana And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be to you! We desire not the ignorant.
028:055 Pickthal And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.
028:055 Rashad When they come across vain talk, they disregard it and say, "We are responsible for our deeds, and you are responsible for your deeds. Peace be upon you. We do not wish to behave like the ignorant ones."
028:055 Sarwar When they hear impious words, they ignore them, saying, "We shall be responsible for our deeds and you will be responsible for yours. Peace be with you. We do not want to become ignorant."
028:055 Shakir And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.
028:055 Sherali And when they hear idle talk, they turn away from it and say, `For us are our works and for you your works. Peace be upon you. We have no concern with the ignorant.'
028:055 Yusufali And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."
028:056
028:056 Khan Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.
028:056 Maulana Surely thou canst not guide whom thou lovest, but Allah guides whom He pleases; and He knows best those who walk aright.
028:056 Pickthal Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.
028:056 Rashad You cannot guide the ones you love. GOD is the only One who guides in accordance with His will, and in accordance with His knowledge of those who deserve the guidance.
028:056 Sarwar (Muhammad), you cannot guide whomever you love, but God guides whomever He wants and knows best those who seek guidance.
028:056 Shakir Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.
028:056 Sherali Surely, thou canst not guide whomsoever thou lovest; but ALLAH guides whomsoever HE pleases; and HE knows best those who would accept guidance.
028:056 Yusufali It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.
028:057
028:057 Khan And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.
028:057 Maulana And they say: If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us -- but most of them know not.
028:057 Pickthal And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.
028:057 Rashad They said, "If we follow your guidance, we will suffer persecution." Did we not establish for them a Sacred Sanctuary, to which all kinds of fruits are offered, as a provision from us? Indeed, most of them do not know.
028:057 Sarwar They, (the pagans), say, "If we were to follow your guidance we would be snatched away from our land. Have We not given them the secure, holy precinct wherein all types of fruits are brought to them as a sustenance from Us? However, many of them do not know it.
028:057 Shakir And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.
028:057 Sherali And they say, `If we were to follow the guidance with thee, we should be snatched away from our land.' Say to them, `Have WE not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from US?' But most of them know not.
028:057 Yusufali They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.

028:058	
028:058 Khan	And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.
028:058 Maulana	And how many a town have We destroyed which exulted in its means of subsistence! So those are their abodes: they have not been dwelt in after them except a little. And We are ever the inheritors.
028:058 Pickthal	And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.
028:058 Rashad	Many a community we annihilated for turning unappreciative of their lives. Consequently, here are their homes, nothing but uninhabited ruins after them, except a few. We were the inheritors.
028:058 Sarwar	How many nations, who had enjoyed great prosperity, had We destroyed? Those are their homes which were not inhabited thereafter except for a short time. Only We were their heirs.
028:058 Shakir	And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,
028:058 Sherali	And how many a town have WE destroyed which exulted in its life of ease and plenty ! and these are their dwellings which have been but little inhabited after them. And it is WE Who became the inheritors thereof.
028:058 Yusufali	And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs!
028:059	
028:059 Khan	And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrong- doers, disbelievers in the Oneness of Allah, oppressors and tyrants).
028:059 Maulana	And thy Lord never destroyed the towns, until He has raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous.
028:059 Pickthal	And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.
028:059 Rashad	For your Lord never annihilates any community without sending a messenger in the midst thereof, to recite our revelations to them. We never annihilate any community, unless its people are wicked.
028:059 Sarwar	Your Lord did not destroy the people of the towns without first sending a Messenger to the mother town who would recite His revelations to them. We did not want to destroy the towns if the people therein were not unjust.
028:059 Shakir	And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.
028:059 Sherali	And thy Lord would never destroy the towns until HE has raised in the mother-town thereof a Messenger, reciting unto them Our Signs; nor would WE destroy the towns unless the people thereof were wrongdoers.
028:059 Yusufali	Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.
028:060	
028:060 Khan	And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense?
028:060 Maulana	And whatever things you have been given are only a provision of this world’s life and its adornment, and whatever is with Allah is better and more lasting. Do you not then understand?
028:060 Pickthal	And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?
028:060 Rashad	Everything that is given to you is only the material of this life, and its vanity. What is with GOD is far better, and everlasting. Do you not understand?
028:060 Sarwar	Whatever you (people) have been given are only the means for enjoyment and beauty of the worldly life, but the means of enjoyment (which you will receive from God) in the life to come will be better and everlasting. Will you then not take heed?
028:060 Shakir	And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?
028:060 Sherali	And whatever of anything you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with ALLAH is better and more lasting. Will you not then understand?
028:060 Yusufali	The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?
028:061	
028:061	Section 7: Opponents shall be brought low
028:061 Khan	Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
028:061 Maulana	Is he to whom We have promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world’s life, then on the day of Resurrection he will be of those brought up (for punishment)?
028:061 Pickthal	Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?
028:061 Rashad	Is one whom we promised a good promise that will surely come to pass, equal to one whom we provide with the temporary materials of this life, then suffers eternal doom on the Day of Resurrection?
028:061 Sarwar	Is the case of those to whom We have promised good things - which they will certainly receive in the life to come - equal to the case of those to whom We have granted the means of enjoyment in the worldly life and who will certainly be questioned about them in the life to come?.
028:061 Shakir	Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?
028:061 Sherali	Is he, then, to whom WE have promised a goodly promise, the fulfillment of which he will meet, like him whom WE have provided with the good things of this life only, and then on the Day of Resurrection he will be among those who are brought before God to give an account of their deeds?
028:061 Yusufali	Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

028:062
028:062 Khan And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"
028:062 Maulana And the day when He will call them and say: Where are those whom you deemed to be My associates?
028:062 Pickthal On the day when He will call unto them and say: Where are My partners whom ye imagined?
028:062 Rashad The day will come when He calls upon them, saying, "Where are those idols you had set up beside Me?"
028:062 Sarwar On the day when He will ask (the latter group), "Where are those whom you had considered equal to Me?"
028:062 Shakir And on the day when He will call them and say: Where are those whom you deemed to be My associates?
028:062 Sherali And on that day HE will call to them, and say, `Where are those whom you allege to be my associates?'
028:062 Yusufali That Day (Allah) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"
028:063
028:063 Khan Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."
028:063 Maulana Those against whom the word has proved true will say: Our Lord, these are they whom we caused to deviate -- we caused them to deviate as we ourselves deviated. We declare our innocence before Thee. Us they never worshipped.
028:063 Pickthal Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.
028:063 Rashad Those who incurred the judgment will say, "Our Lord, these are the ones we misled; we misled them only because we ourselves had gone astray. We now devote ourselves totally to You. They were not really worshipping us."
028:063 Sarwar Those who have become subject to punishment will say, "Lord, they seduced us." Their idols will say, "We seduced them but we renounce their worshipping us for it was not us whom they worshipped".
028:063 Shakir Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.
028:063 Sherali Then those, against whom the sentence of punishment will have become due, will say, `Our Lord, these are those whom we led astray. We led them astray even as we had gone astray ourselves. We now dissociate ourselves from them and turn to Thee. It was not us that they worshiped.'
028:063 Yusufali Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."
028:064
028:064 Khan And it will be said (to them): "Call upon your (so-called) partners (of Allah), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
028:064 Maulana And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement. Would that they had followed the right way!
028:064 Pickthal And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!
028:064 Rashad It will be said, "Call upon your idols (to help you)." They will call upon them, but they will not respond. They will suffer the retribution, and wish that they were guided!
028:064 Sarwar They will be told to call their idols. They will call them but will receive no answer. They will see the torment approaching and wish that they had sought guidance.
028:064 Shakir And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!
028:064 Sherali And it will be said to the idolaters, `Now call upon your so-called partners.' And they will call upon them, but they will not answer them. And they will see the punishment and wish that they had followed the guidance.
028:064 Yusufali It will be said (to them): "Call upon your 'partners' (for help)":they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'
028:065
028:065 Khan And (remember) the Day (Allah) will call to them, and say: "What answer gave you to the Messengers?"
028:065 Maulana And the day He will call them, then say: What was the answer you gave to the messengers?
028:065 Pickthal And on the Day when He will call unto them and say: What answer gave ye to the messengers?
028:065 Rashad On that day, He will ask everyone, "How did you respond to the messengers?"
028:065 Sarwar On the day when God will call them and ask them, "What answer did you give to (Our) messengers?".
028:065 Shakir And on the day when He shall call them and say: What was the answer you gave to the messengers?
028:065 Sherali And on that day ALLAH will call to them and say, `What answer gave you to the Messengers?'
028:065 Yusufali That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"
028:066
028:066 Khan Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.
028:066 Maulana On that day excuses will become obscure to them, so they will not ask each other.
028:066 Pickthal On that day (all) tidings will be dimmed for them, nor will they ask one of another,
028:066 Rashad They will be so stunned by the facts on that day, they will be speechless.
028:066 Sarwar The door to all answers will be closed to them and they will not even be able to ask one another.
028:066 Shakir Then the pleas shall become obscure to them on that day, so they shall not ask each other.
028:066 Sherali Then all excuses will become obscure to them on that day and they shall not even ask each other.
028:066 Yusufali Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.
028:067
028:067 Khan But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of Allah, and in His Messenger Muhammad SAW), and did righteous deeds (in the life of this world), then he will be among those who are successful.
028:067 Maulana But as to him who repents and believes and does good, maybe he will be among the successful.
028:067 Pickthal But as for him who shall repent and believe and do right, he haply may be one of the successful.
028:067 Rashad As for those who repent, believe, and lead a righteous life, they will end up with the winners.
028:067 Sarwar However, those who have repented and have become righteously striving believers will perhaps have everlasting happiness.
028:067 Shakir But as to him who repents and believes and does good, maybe he will be among the successful:
028:067 Sherali But he who repents and believes and does righteous deeds, maybe, he will be among the prosperous.
028:067 Yusufali But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

028:068	
028:068 Khan	And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him).
028:068 Maulana	And thy Lord creates and chooses whom He pleases. To choose is not theirs. Glory be to Allah and exalted be He above what they associate (with Him)!
028:068 Pickthal	Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)!
028:068 Rashad	Your Lord is the One who creates whatever He wills, and chooses; no one else does any choosing. Glory be to GOD, the Most Exalted. He is far above needing partners.
028:068 Sarwar	Your Lord creates and chooses (to grant mercy) to whomever He wants. (In matters of guidance) they (unbelievers) do not have the choice to choose whatever they want. God is too exalted to be considered equal to anything else.
028:068 Shakir	And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).
028:068 Sherali	And thy Lord creates whatever HE pleases, and chooses whomsoever HE pleases. It is not for them to choose. Glorified be ALLAH. HE is far above all that they associate with HIM.
028:068 Yusufali	Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!
028:069	
028:069 Khan	And your Lord knows what their breasts conceal, and what they reveal.
028:069 Maulana	And thy Lord knows what their breasts conceal and what they proclaim.
028:069 Pickthal	And thy Lord knoweth what their breasts conceal, and what they publish.
028:069 Rashad	Your Lord knows the innermost thoughts hidden in their chests, as well as everything they declare.
028:069 Sarwar	Your Lord knows all that their hearts hide or reveal.
028:069 Shakir	And your Lord knows what their breasts conceal and what they manifest.
028:069 Sherali	And thy Lord knows what their breasts conceal, and what they disclose.
028:069 Yusufali	And thy Lord knows all that their hearts conceal and all that they reveal.
028:070	
028:070 Khan	And He is Allah; La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
028:070 Maulana	And He is Allah, there is no god but He! His is the praise in this (life) and the Hereafter; and His is the judgment, and to Him you will be brought back.
028:070 Pickthal	And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.
028:070 Rashad	He is the one GOD; there is no other god beside Him. To Him belongs all praise in this first life, and in the Hereafter. All judgment belongs with Him, and to Him you will be returned.
028:070 Sarwar	He is the only God and it is only He who deserves to be given thanks in this world and in the life to come. Judgment is in His hands and to Him you will all return.
028:070 Shakir	And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.
028:070 Sherali	And HE is ALLAH; there is no god but HE. To HIM belongs all praise in the beginning and the Hereafter. HIS is the dominion, and to HIM shall you be brought back.
028:070 Yusufali	And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.
028:071	
028:071 Khan	Say (O Muhammad SAW): "Tell me! If Allah made night continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you light? Will you not then hear?"
028:071 Maulana	Say: Do you see if Allah were to make the night to continue incessantly on you till the day of Resurrection, who is the god besides Allah who could bring you light? Will you not then hear?
028:071 Pickthal	Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will ye not then hear?
028:071 Rashad	Say, "What if GOD made the night perpetual, until the Day of Resurrection? Which god, other than GOD, can provide you with light? Do you not hear?"
028:071 Sarwar	(Muhammad), ask them, "Think, if God were to cause the night to continue until the Day of Judgment which Lord besides Him could bring you light? Will you then not listen to (His revelations)?".
028:071 Shakir	Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?
028:071 Sherali	Say, `Tell me, if ALLAH should make the night to continue perpetually over you till the Day of Resurrection, what god is there other than ALLAH who could bring you light? Will you not then hearken?'
028:071 Yusufali	Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

028:072
028:072 Khan Say (O Muhammad SAW): "Tell me! If Allah made day continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?"
028:072 Maulana Say: Do you see if Allah were to make the day to continue incessantly on you till the day of Resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?
028:072 Pickthal Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see?
028:072 Rashad Say, "What if GOD made the daylight perpetual, until the Day of Resurrection? Which god, other than GOD, can provide you with a night for your rest? Do you not see?"
028:072 Sarwar Say, "Do you not think that if God were to cause the day to continue until the Day of Judgment, which Lord besides Him could bring you the night to rest. Do you not see (His signs)?"
028:072 Shakir Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?
028:072 Sherali Say, `Tell me, if ALLAH should make the day to continue perpetually over you till the Day of Resurrection, what god is there other than ALLAH who could bring you night wherein you could rest? Will you not then see?'
028:072 Yusufali Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?
028:073
028:073 Khan It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.
028:073 Maulana And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.
028:073 Pickthal Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.
028:073 Rashad It is mercy from Him that He created for you the night and the day in order to rest (during the night), then seek His provisions (during the day), that you may be appreciative.
028:073 Sarwar He has made the night and day for you to rest as a mercy to you and seek His favor and that perhaps you will give Him thanks.
028:073 Shakir And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.
028:073 Sherali And of HIS mercy HE has made for you the night and the day, that you may rest therein and that you may seek of HIS bounty, and that you may be grateful.
028:073 Yusufali It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace;- and in order that ye may be grateful.
028:074
028:074 Khan And (remember) the Day when He (your Lord Allah) will call them (those who worshipped others along with Allah), and will say: "Where are My (so-called) partners, whom you used to assert?"
028:074 Maulana And the day when He will call them and say: Where are My associates whom you pretended?
028:074 Pickthal And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?
028:074 Rashad The day will come when He asks them, "Where are the idols you had fabricated to rank with Me?"
028:074 Sarwar God will call the unbelievers on the Day of Judgment and ask them, "Where are your idols in which you had faith?.
028:074 Shakir And on the day when He shall call them and say: Where are those whom you deemed to be My associates?
028:074 Sherali And on that day HE will call to them and say, `Where are those whom you alleged to be my associates?'
028:074 Yusufali The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined (to be such)?"
028:075
028:075 Khan And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them.
028:075 Maulana And We shall draw forth from among every nation a witness and say: Bring your proof. Then shall they know that the Truth is Allah's and that which they forged will fail them.
028:075 Pickthal And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.
028:075 Rashad We will select from every community a witness, then say, "Present your proof." They will realize then that all truth belongs with GOD, while the idols they had fabricated will abandon them.
028:075 Sarwar We shall call from every nation a witness and shall ask them to bring proof (in support of their belief). They will know that truth belongs to God and that whatever they had falsely invented has abandoned them.
028:075 Shakir And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.
028:075 Sherali And WE shall take out from every people a witness and WE shall say, `Bring your proof.' Then they will know that the truth belongs to ALLAH alone. And that which they used to forge will all be lost unto them.
028:075 Yusufali And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.

028:076	
028:076	Section 8: Korah’s Wealth leads him to Ruin
028:076 Khan	Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).
028:076 Maulana	Korah was surely of the people of Moses, but he oppressed them, and We gave him treasures, so much so that his hoards of wealth would weight down a body of strong men. When his people said to him: Exult not; surely Allah loves not the exultant.
028:076 Pickthal	Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;
028:076 Rashad	Qaaroon (the slave driver) was one of Moses' people who betrayed them and oppressed them. We gave him so many treasures that the keys thereof were almost too heavy for the strongest hand. His people said to him, "Do not be so arrogant; GOD does not love those who are arrogant.
028:076 Sarwar	Korah was a man from the people of Moses. This man rebelled against them. We had given him so much treasure that the keys of the stores of his treasures could hardly even be carried by a group of strong people. His people told him, "Do not be proud of your wealth; God does not love those who are proudly happy of their wealth.
028:076 Shakir	Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;
028:076 Sherali	Verily, Korah was of the people of Moses, but he behaved tyrannically towards them. And WE had given him treasures of hoarded wealth so much that the keys thereof would have weighed down a party of strong men. When his people said to him, `Exult not, surely ALLAH loves not those who exult;
028:076 Yusufali	Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).
028:077	
028:077 Khan	But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).
028:077 Maulana	And seek the abode of the Hereafter by means of what Allah has given thee, and neglect not thy portion of the world, and do good (to others) as Allah has done good to thee, and seek not to make mischief in the land. Surely Allah loves not the mischief-makers.
028:077 Pickthal	But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,
028:077 Rashad	"Use the provisions bestowed upon you by GOD to seek the abode of the Hereafter, without neglecting your share in this world. Be charitable, as GOD has been charitable towards you. Do not keep on corrupting the earth. GOD does not love the corruptors."
028:077 Sarwar	Seek the gains of the life to come through your wealth without ignoring your share of this life. Do favors to others just as God has done favors to you. Do not commit evil in the land for God does not love the evil-doers."
028:077 Shakir	And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.
028:077 Sherali	`And seek, in that which ALLAH has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as ALLAH has done good to thee; And seek not to create mischief in the land. Verily, ALLAH loves not those who create mischief;'
028:077 Yusufali	"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.”
028:078	
028:078 Khan	He said: "This has been given to me only because of knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allah knows them well, so they will be punished without account).
028:078 Maulana	He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed him generations who were mightier in strength than he and greater in assemblage? And the guilty are not questioned about their sins.
028:078 Pickthal	He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.
028:078 Rashad	He said, "I attained all this because of my own cleverness." Did he not realize that GOD had annihilated before him generations that were much stronger than he, and greater in number? The (annihilated) transgressors were not asked about their crimes.
028:078 Sarwar	He said, "I have received this wealth because of my knowledge." Did he not know that God had destroyed many generations that lived before him who were stronger than him in power and people? (There will be no need) to ask the criminals what sins they have committed, (for the angels already know them)
028:078 Shakir	He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.
028:078 Sherali	He said, `All this has been given to me because of the knowledge I possess.' Did he not know that ALLAH had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to offer an explanation of their sins.
028:078 Yusufali	He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, (whole) generations,- which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins.

028:079
028:079 Khan So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun (Korah) has been given? Verily! He is the owner of a great fortune."
028:079 Maulana So he went forth to his people in his finery. Those who desired this world’s life said: O would that we had the like of what Korah is given! Surely he is possessed of mighty good fortune!
028:079 Pickthal Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune.
028:079 Rashad One day, he came out to his people in full splendor. Those who preferred this worldly life said, "Oh, we wish that we possessed what Qaaroon has attained. Indeed, he is very fortunate."
028:079 Sarwar Korah would bedeck himself to show off his wealth. Those who wanted worldly gains would say, "Would that we were given that which Korah has received. He has certainly received a great share."
028:079 Shakir So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given; most surely he is possessed of mighty good fortune.
028:079 Sherali So he went forth before his people in all his pomp. Those who were desirous of the life of this world said, `Would that we had the like of what Korah has been given ! Truly, he is the master of great fortune.'
028:079 Yusufali So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!”
028:080
028:080 Khan But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)."
028:080 Maulana But those who were given the knowledge said: Woe to you! Allah’s reward is better for him who believes and does good, and none is made to receive this except the patient.
028:080 Pickthal But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.
028:080 Rashad As for those who were blessed with knowledge, they said, "Woe to you, GOD's recompense is far better for those who believe and lead a righteous life." None attains this except the steadfast.
028:080 Sarwar The people who had received knowledge would tell them, "Woe to you! The reward of God is far better for the righteously striving believers. No one can receive such reward except those who exercise patience."
028:080 Shakir And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.
028:080 Sherali But those who had been given knowledge said, `Woe unto you, ALLAH's reward is best for those who believe and do good works; and it shall be granted to no one except those who are steadfast.'
028:080 Yusufali But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).”
028:081
028:081 Khan So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.
028:081 Maulana So We made the earth to swallow him up and his abode. He had no host to help him against Allah, nor was he of those who can defend themselves.
028:081 Pickthal So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.
028:081 Rashad We then caused the earth to swallow him and his mansion. No army could have helped him against GOD; he was not destined to be a winner.
028:081 Sarwar We caused the earth to swallow up him and his home. No one besides God could help him nor could he himself achieve victory.
028:081 Shakir Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those who can defend themselves.
028:081 Sherali Then WE caused the earth to swallow him up and his dwelling; And he had no party to help him against ALLAH, nor was he of those who can defend themselves.
028:081 Yusufali Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.
028:082
028:082 Khan And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.
028:082 Maulana And those who had yearned for his place the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would have abased us. Ah! (know) that the ungrateful are never successful.
028:082 Pickthal And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.
028:082 Rashad Those who were envious of him the day before said, "Now we realize that GOD is the One who provides for whomever He chooses from among His servants, and withholds. If it were not for GOD's grace towards us, He could have caused the earth to swallow us too. We now realize that the disbelievers never succeed."
028:082 Sarwar The people who the other day had wished to be like him, began saying, "Woe to us! God gives abundant wealth only to those of His servants whom He wants and He determines everyone's share. Had it not been for God's favor to us, He would have caused the earth to swallow us up. Woe to the unbelievers who will have no happiness."
028:082 Shakir And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.
028:082 Sherali And those who had coveted his position the day before began to say, `Ruin seize thee ! it is indeed ALLAH Who enlarges the provisions for such of HIS servants as HE pleases and straitens it for whom HE pleases. Had not ALLAH been gracious to us, HE would have caused it to swallow us up also. Ah ! the ungrateful never prosper.'
028:082 Yusufali And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper.”

028:083
028:083 Section 9: The Prophet will return to Makkah
028:083 Khan That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (pious - see V.2:2).
028:083 Maulana That abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty.
028:083 Pickthal As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).
028:083 Rashad We reserve the abode of the Hereafter for those who do not seek exaltation on earth, nor corruption. The ultimate victory belongs to the righteous.
028:083 Sarwar There is the life hereafter which We have prepared for those who do not want to impose their superiority over the others in the land nor commit evil therein. The happy end certainly belongs to the pious ones.
028:083 Shakir (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)
028:083 Sherali This is the home of the Hereafter. WE give it to those who seek not self-exaltation in the earth, nor corruption. And the good end is for the righteous.
028:083 Yusufali That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.
028:084
028:084 Khan Whosoever brings good (Islamic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.
028:084 Maulana Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will be requited only for what they did.
028:084 Pickthal Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.
028:084 Rashad Whoever works righteousness receives a far better reward. As for those who commit sins, the retribution for their sins is precisely equivalent to their works.
028:084 Sarwar The reward for a good deed will be greater than the deed itself and the recompense for an evil deed will be equivalent to the deed.
028:084 Shakir Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.
028:084 Sherali He who does a good deed shall have a reward better than that; and as for him who does an evil deed - those who do evil deeds shall not be rewarded but according to what they did.
028:084 Yusufali If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.
028:085
028:085 Khan Verily, He Who has given you (O Muhammad SAW) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad SAW): "My Lord is Aware of him who brings guidance, and he who is in manifest error."
028:085 Maulana He who has made the Qur'an binding on thee will surely bring thee back to the Place of Return. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.
028:085 Pickthal Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him who is in error manifest.
028:085 Rashad Surely, the One who decreed the Quran for you will summon you to a predetermined appointment. Say, "My Lord is fully aware of those who uphold the guidance, and those who have gone astray."
028:085 Sarwar (Muhammad), God, Who has commanded you to follow the guidance of the Quran, will certainly return you victoriously to your place of birth. Say, "My Lord knows best who has brought guidance and who is in plain error."
028:085 Shakir Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.
028:085 Sherali HE who has made the teaching of the Qur'an binding on thee will most surely bring thee back to thy ordained place of return. Say, `My Lord knows best him who has brought the guidance, and him who is in manifest error.'
028:085 Yusufali Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."
028:086
028:086 Khan And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.
028:086 Maulana And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the disbelievers.
028:086 Pickthal Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.
028:086 Rashad You never expected this scripture to come your way; but this is a mercy from your Lord. Therefore, you shall not side with the disbelievers.
028:086 Sarwar You had no hope of receiving the Book except by the mercy of your Lord. Do not be a supporter of the unbelievers.
028:086 Shakir And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.
028:086 Sherali And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord; so never be a helper of disbelievers.
028:086 Yusufali And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).

028:087
028:087 Khan And let them not turn you (O Muhammad SAW) away from (preaching) the Ayat (revelations and verses) of Allah after they have been sent down to you, and invite (men) to (believe in) your Lord [i.e: in the Oneness (Tauhid) of Allah (1) Oneness of the Lordship of Allah; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah], and be not of Al- Mushrikun (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allah and deny the Prophethood of Messenger Muhammad SAW).
028:087 Maulana And let them not turn thee aside from the messages of Allah after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists.
028:087 Pickthal And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).
028:087 Rashad Nor shall you be diverted from GOD's revelations, after they have come to you, and invite the others to your Lord. And do not ever fall into idol worship.
028:087 Sarwar Let them not prevent you from following the revelations of God after they are revealed to you. Call (mankind) to your Lord and do not be a pagan.
028:087 Shakir And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.
028:087 Sherali And let them not turn thee away from the Signs of ALLAH, after they have been sent down to thee; and call mankind to thy Lord, and be not of those who associate partners with HIM.
028:087 Yusufali And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.
028:088
028:088 Khan And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.
028:088 Maulana And call not with Allah any other god. There is no God but He. Everything will perish but He. His is the judgment, and to Him you will be brought back.
028:088 Pickthal And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.
028:088 Rashad You shall not worship beside GOD any other god. There is no other god beside Him. Everything perishes except His presence. To Him belongs all sovereignty, and to Him you will be returned.
028:088 Sarwar Do not worship anything besides God. He is the only God. Everything will be destroyed except God. To Him belongs Judgment and to Him you will all return.
028:088 Shakir And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back.
028:088 Sherali And call not on any other god beside ALLAH. There is no god but HE. Everything will perish but HE. HIS is the judgment, and to HIM will you all be brought back.
028:088 Yusufali And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.
029:000
029:000 Translations of the Qur'an, Chapter 29: AL-ANKABOOT (THE SPIDER). Total Verses: 69. Revealed At: MAKKA
029:000 In the name of God, Most Gracious, Most Merciful
029:001
029:001 Section 1: Trials purify
029:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
029:001 Maulana I, Allah, am the best Knower.
029:001 Pickthal Alif. Lam. Mim.
029:001 Rashad A. L. M.
029:001 Sarwar Alif. Lam. Mim.
029:001 Shakir Alif Lam Mim.
029:001 Sherali Alif, Lám, Mím.
029:001 Yusufali A.L.M.
029:002
029:002 Khan Do people think that they will be left alone because they say: "We believe," and will not be tested.
029:002 Maulana Do men think that they will be left alone on saying, We believe, and will not be tried?
029:002 Pickthal Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?
029:002 Rashad Do the people think that they will be left to say, "We believe," without being put to the test?
029:002 Sarwar Do people think they will not be tested because they say, "We have faith?".
029:002 Shakir Do men think that they will be left alone on saying, We believe, and not be tried?
029:002 Sherali Do men think that they will be left alone because they say, `We believe,' and that they will not be tried?
029:002 Yusufali Do men think that they will be left alone on saying, "We believe", and that they will not be tested?
029:003
029:003 Khan And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).
029:003 Maulana And indeed We tried those before them, so Allah will certainly know those who are true and He will know the liars.
029:003 Pickthal Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.
029:003 Rashad We have tested those before them, for GOD must distinguish those who are truthful, and He must expose the liars.
029:003 Sarwar We had certainly tried those who lived before them to make sure who were truthful in their faith and who were liars.
029:003 Shakir And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.
029:003 Sherali And WE did try those who were before them. So ALLAH will, assuredly, know those who are truthful and HE will, assuredly, know the liars.
029:003 Yusufali We did test those before them, and Allah will certainly know those who are true from those who are false.

029:004
029:004 Khan Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge!
029:004 Maulana Or do they who work evil think that they will escape Us? Evil is it that they judge!
029:004 Pickthal Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide.
029:004 Rashad Do those who commit sins think that they can ever fool us? Wrong indeed is their judgment.
029:004 Sarwar Do the evil-doers think they can escape Us? How terrible is their judgment?.
029:004 Shakir Or do they who work evil think that they will escape Us? Evil is it that they judge!
029:004 Sherali Or, those who commit evil deeds imagine that they will escape US? How ill they judge !
029:004 Yusufali Do those who practise evil think that they will get the better of Us? Evil is their judgment!
029:005
029:005 Khan Whoever hopes for the Meeting with Allah, then Allah's Term is surely coming. and He is the All- Hearer, the All-Knower.
029:005 Maulana Whoever hopes to meet with Allah, the term of Allah is then surely coming. And He is the Hearing, the Knowing.
029:005 Pickthal Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower.
029:005 Rashad Anyone hoping to meet GOD, (should know that) such a meeting with GOD will most assuredly come to pass. He is the Hearer, the Omniscient.
029:005 Sarwar Let those who have the desire to be in the presence of God on the Day of Judgment know that their day will certainly be coming. God is All-Hearing and All-Knowing.
029:005 Shakir Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.
029:005 Sherali Whoso hopes to meet ALLAH, let him be prepared for it, for ALLAH's appointed time is certainly coming. And HE is the All-Hearing, the All-Knowing.
029:005 Yusufali For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).
029:006
029:006 Khan And whosoever strives, he strives only for himself. Verily, Allah is free of all wants from the 'Alamin (mankind, jinns, and all that exists).
029:006 Maulana And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above (need of) (His) creatures.
029:006 Pickthal And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures.
029:006 Rashad Those who strive, strive for their own good. GOD is in no need of anyone.
029:006 Sarwar Whoever strives hard should know that it is for his own good. God is independent of the whole world.
029:006 Shakir And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.
029:006 Sherali And whoso strives, strives only for his own soul; verily, ALLAH is Independent of all HIS creatures.
029:006 Yusufali And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.
029:007
029:007 Khan Those who believe [in the Oneness of Allah (Monotheism) and in Messenger Muhammad SAW, and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do.
029:007 Maulana And those who believe and do good, We shall certainly do away with their afflictions and reward them for the best of what they did.
029:007 Pickthal And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.
029:007 Rashad Those who believe and lead a righteous life, we will certainly remit their sins, and will certainly reward them generously for their righteous works.
029:007 Sarwar We shall expiate the sins of the righteously striving believers and shall reward them better than their deeds.
029:007 Shakir And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did.
029:007 Sherali And as to those who believe and do righteous deeds WE shall surely, remove from them their evils, and WE shall, surely, give them the best reward of their works.
029:007 Yusufali Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.
029:008
029:008 Khan And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.
029:008 Maulana And We have enjoined on man goodness to his parents. But if they contend with thee to associate (others) with Me, of which thou has no knowledge, obey them not. To Me is your return, so I will inform you of what you did.
029:008 Pickthal We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.
029:008 Rashad We enjoined the human being to honor his parents. But if they try to force you to set up idols beside Me, do not obey them. To Me is your ultimate return, then I will inform you of everything you had done.
029:008 Sarwar We have advised the human being, "Be kind to your parents. Do not obey them if they force you to consider equal to Me things which you do not know are such." You will all return (to Me) and I shall show all that you have done.
029:008 Shakir And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.
029:008 Sherali And WE have enjoined on man kindness to his parents; but if they contend with thee to make thee associate that with ME of which thou hast no knowledge, then obey them not. Unto ME is your return, and I shall inform you of what you did.
029:008 Yusufali We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.
029:009
029:009 Khan And for those who believe (in the Oneness of Allah and other items of Faith) and do righteous good deeds, surely, We shall make them enter in (the enterance of) the righteous (i.e. in Paradise).
029:009 Maulana And those who believe and do good, We shall surely make them enter among the righteous.
029:009 Pickthal And as for those who believe and do good works, We verily shall make them enter in among the righteous.
029:009 Rashad Those who believe and lead a righteous life, we will certainly admit them with the righteous.
029:009 Sarwar We shall admit the righteously striving believers into the company of the pious ones.
029:009 Shakir And (as for) those who believe and do good, We will most surely cause them to enter among the good.
029:009 Sherali And those who believe and do righteous deeds - them WE shall, surely, admit into the company of the righteous.
029:009 Yusufali And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous.

029:010
029:010 Khan Of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns).
029:010 Maulana And among men is he who says: We believe in Allah; but when he is persecuted for the sake of Allah, he thinks the persecution of men to be as the chastisement of Allah. And if there comes help from thy Lord, they will say: Surely we were with you. Is not Allah the Best Knower of what is in the hearts of mankind?
029:010 Pickthal Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah Best Aware of what is in the bosoms of (His) creatures?
029:010 Rashad Among the people there are those who say, "We believe in GOD," but as soon as they suffer any hardship because of GOD, they equate the people's persecution with GOD's retribution. But if blessings from your Lord come your way, they say, "We were with you." Is GOD not fully aware of the people's innermost thoughts?
029:010 Sarwar Some people say, "We have faith in God." But when they face some hardship for His cause, they begin to consider the persecution that they have experienced from people as a torment from God. When your Lord grants you a victory, they say, "We were with you." Does God not know best what is in the hearts of every creature?.
029:010 Shakir And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind.
029:010 Sherali And of men there are some who say, `We believe in ALLAH;' but when they are made to suffer in the cause of ALLAH, they regard the persecution of men as if it were the punishment of ALLAH. And if help comes from thy Lord, they are sure to say, `Certainly, we were with you.' Is not ALLAH best aware of what is in the breasts of HIS creatures?
029:010 Yusufali Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in the hearts of all creation?
029:011
029:011 Khan Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)].
029:011 Maulana And certainly Allah will know those who believe, and He will know the hypocrites.
029:011 Pickthal Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.
029:011 Rashad GOD will most certainly distinguish those who believe, and He will most certainly expose the hypocrites.
029:011 Sarwar God certainly knows all about the believers and the hypocrites.
029:011 Shakir And most certainly Allah will know those who believe and most certainly He will know the hypocrites.
029:011 Sherali And ALLAH will, certainly, make manifest those who believe and HE will, surely, distinguish the hypocrites from the believers.
029:011 Yusufali And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.
029:012
029:012 Khan And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," never will they bear anything of their sins. Surely, they are liars.
029:012 Maulana And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And they can never bear aught of their wrongs. Surely they are liars.
029:012 Pickthal Those who disbelieve say unto those who believe: Follow our way (of religion) and we verily will bear your sins (for you). They cannot bear aught of their sins. Lo! they verily are liars.
029:012 Rashad Those who disbelieved said to those who believed, "If you follow our way, we will be responsible for your sins." Not true; they cannot bear any of their sins. They are liars.
029:012 Sarwar The unbelievers say to the believers. "Follow our way. We shall take the responsibility for your sins." They cannot take responsibility for any of the sins. They are only liars.
029:012 Shakir And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.
029:012 Sherali And those who disbelieve say to those who believe, `Follow our way, and we will, surely, bear the burden of your sins.' But they will bear none of the burden of their sins. They are, surely, liars.
029:012 Yusufali And the Unbelievers say to those who believe: "Follow our path, and we will bear (the consequences) of your faults." Never in the least will they bear their faults: in fact they are liars!
029:013
029:013 Khan And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.
029:013 Maulana And they will certainly bear their own burdens, and other burdens besides their own burdens; and they will certainly be questioned on the day of Resurrection as to what they forged.
029:013 Pickthal But they verily will bear their own loads and other loads beside their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented.
029:013 Rashad In fact, they will carry their own sins, in addition to loads of other people's sins for which they were responsible. Most certainly, they will be asked on the Day of Resurrection about their false claims.
029:013 Sarwar Besides the other burdens that they will have to carry, they will certainly be loaded with the burden of their own sins. They will be questioned on the Day of Judgment about what they had falsely invented.
029:013 Shakir And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.
029:013 Sherali But they shall, surely, bear their own burdens, and other burdens along with their own burdens. And they will, surely, be questioned on the Day of Resurrection concerning that which they fabricated.
029:013 Yusufali They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.

029:014
029:014 Section 2: Noah and Abraham
029:014 Khan And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zalimun (wrong-doers, polytheists, disbelievers, etc.).
029:014 Maulana And We indeed sent Noah to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, and they were wrongdoers.
029:014 Pickthal And verily we sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers.
029:014 Rashad We sent Noah to his people, and he stayed with them one thousand years, less fifty. Subsequently, they incurred the flood because of their transgressions.
029:014 Sarwar We sent Noah to his people and he lived with them for nine hundred and fifty years, then the flood engulfed them for their injustice.
029:014 Shakir And certainly We sent Nuh to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.
029:014 Sherali And WE, certainly, sent Noah to his people, and he remained among them a thousand years, short of fifty years. Then the deluge overtook them, while they were wrongdoers.
029:014 Yusufali We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.
029:015
029:015 Khan Then We saved him and those with him in the ship, and made it (the ship) as an Ayah (a lesson, a warning, etc.) for the 'Alamin (mankind, jinns and all that exists).
029:015 Maulana So We delivered him and the inmates of the ark, and made it a sign to the nations.
029:015 Pickthal And We rescued him and those with him in the ship, and made of it a portent for the peoples.
029:015 Rashad We saved him and those who accompanied him in the ark, and we set it up as a lesson for all the people.
029:015 Sarwar We saved Noah and the people in the Ark and made (their case) a miracle for the world.
029:015 Shakir So We delivered him and the inmates of the ark, and made it a sign to the nations.
029:015 Sherali But WE saved him and those who were with him in the Ark; and WE made it a Sign for all peoples.
029:015 Yusufali But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!
029:016
029:016 Khan And (remember) Ibrahim (Abraham) when he said to his people: "Worship Allah (Alone), and fear Him, that is better for you if you did but know.
029:016 Maulana And (We sent) Abraham, when he said to his people: Serve Allah and keep your duty to Him. That is better for you, if you did but know.
029:016 Pickthal And Abraham! (Remember) when he said unto his folk: Serve Allah, and keep your duty unto Him; that is better for you if ye did but know.
029:016 Rashad Abraham said to his people, "You shall worship GOD, and reverence Him. This is better for you, if you only knew.
029:016 Sarwar Abraham told his people, "Worship God and have fear of Him. It is better for you if only you knew it.
029:016 Shakir And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know:
029:016 Sherali And WE sent Abraham when he said to his people, `Worship ALLAH and fear HIM. That is better for you, if only you knew;
029:016 Yusufali And (We also saved) Abraham: behold, he said to his people, "Serve Allah and fear Him: that will be best for you- If ye understand!
029:017
029:017 Khan "You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
029:017 Maulana You only worship idols besides Allah and you invent a lie. Surely they whom you serve besides Allah control no sustenance for you; so seek sustenance from Allah and serve Him and be grateful to Him. To Him you will be brought back.
029:017 Pickthal Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him ye will be brought back.
029:017 Rashad "What you worship instead of GOD are powerless idols; you have invented a lie." The idols you worship beside GOD do not possess any provisions for you. Therefore, you shall seek provisions only from GOD. You shall worship Him alone, and be appreciative of Him; to Him is your ultimate return.
029:017 Sarwar You worship idols besides God and you create falsehood. Whatever you worship besides Him cannot provide you with anything for your sustenance. Seek your sustenance from the bounties of God. Worship Him. Give Him thanks. To Him you will all return."
029:017 Shakir You only worship idols besides Allah and you create a lie surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.
029:017 Sherali `You only worship idols beside ALLAH, and you invent a lie. Those, whom you worship beside ALLAH, have no power to provide sustenance for you. Then seek sustenance from ALLAH, and worship HIM, and be Grateful to HIM. Unto HIM will you be brought back.'
029:017 Yusufali "For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.
029:018
029:018 Khan "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."
029:018 Maulana And if you reject, nations before you indeed reject (the Truth). And the duty of the Messenger is only to deliver (the message) plainly.
029:018 Pickthal But if ye deny, then nations have denied before you. The messenger is only to convey (the message) plainly.
029:018 Rashad If you disbelieve, generations before you have also disbelieved. The sole function of the messenger is to deliver (the message).
029:018 Sarwar If you, (pagans), call our (revelations) lies, certainly many generations living before you have also done the same thing. The duty of a Messenger is only to preach clearly.
029:018 Shakir And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the messenger but a plain delivering (of the message).
029:018 Sherali And if you reject the truth, then the generations before you also rejected it. And the Messenger is only responsible for the clear delivery of the Message.
029:018 Yusufali "And if ye reject (the Message), so did generations before you: and the duty of the messenger is only to preach publicly (and clearly)."

029:019
029:019 Khan See they not how Allah originates creation, then repeats it. Verily, that is easy for Allah.
029:019 Maulana See they not how Allah originates the creation, the reproduces it? Surely that is easy to Allah.
029:019 Pickthal See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy.
029:019 Rashad Have they not seen how GOD initiates the creation, then repeats it? This is easy for GOD to do.
029:019 Sarwar Have they not seen how God begins the creation and then turns it back? This is not difficult at all for God.
029:019 Shakir What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.
029:019 Sherali See they not how ALLAH originates creation, then repeats it? That, surely, is easy for ALLAH.
029:019 Yusufali See they not how Allah originates creation, then repeats it: truly that is easy for Allah.
029:020
029:020 Khan Say: "Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things."
029:020 Maulana Say: Travel in the earth then see how He makes the first creation, then Allah creates the latter creation. Surely Allah is Possessor of power over all things.
029:020 Pickthal Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things.
029:020 Rashad Say, "Roam the earth and find out the origin of life." For GOD will thus initiate the creation in the Hereafter. GOD is Omnipotent.
029:020 Sarwar (Muhammad), say to them, "Travel through the land and see how He has begun the creation and how He will invent the next life. God has power over all things.
029:020 Shakir Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.
029:020 Sherali Say, `Travel in the earth, and see how HE originated the creation. Then will ALLAH create the second creation. Surely, ALLAH has power over all things;
029:020 Yusufali Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.
029:021
029:021 Khan He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.
029:021 Maulana He chastises whom He pleases and has mercy on whom He pleases, and to Him you will be turned back.
029:021 Pickthal He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned.
029:021 Rashad He condemns to retribution whomever He wills, and showers His mercy upon whomever He wills. Ultimately, to Him you will be turned over.
029:021 Sarwar He punishes or grants mercy to whomever He wants and to Him you will all return.
029:021 Shakir He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.
029:021 Sherali HE punishes whom HE pleases and shows mercy unto whom HE pleases; and to HIM will you be turned back;
029:021 Yusufali "He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.
029:022
029:022 Khan And you cannot escape in the earth or in the heaven. And besides Allah you have neither any Wali (Protector or Guardian) nor any Helper.
029:022 Maulana And you cannot escape in the earth nor in the heaven, and you have no protector or helper besides Allah.
029:022 Pickthal Ye cannot escape (from Him) in the earth or in the sky, and beside Allah there is for you no friend or helper.
029:022 Rashad None of you can escape from these facts, on earth or in the heaven, and you have none beside GOD as a Lord and Master.
029:022 Sarwar You cannot challenge God in the heavens or in the earth. No one besides God is your guardian or helper.
029:022 Shakir And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.
029:022 Sherali And you cannot frustrate the designs of ALLAH in the earth nor in the heaven; nor have you any friend or helper beside ALLAH.'
029:022 Yusufali "Not on earth nor in heaven will ye be able (fleeing) to frustrate (his Plan), nor have ye, besides Allah, any protector or helper."
029:023
029:023 Section 3: Abraham and Lot
029:023 Khan And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.
029:023 Maulana And those who disbelieve in the messages of Allah and the meeting with Him, they despair of My mercy and for them is a painful chastisement.
029:023 Pickthal Those who disbelieve in the revelations of Allah and in (their) Meeting with Him, such have no hope of My mercy. For such there is a painful doom.
029:023 Rashad Those who disbelieve in GOD's revelations, and in meeting Him, have despaired from My mercy. They have incurred a painful retribution.
029:023 Sarwar Those who have rejected God's revelations have no hope in receiving His mercy. They will face a painful torment.
029:023 Shakir And (as to) those who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.
029:023 Sherali Those who disbelieve in the Signs of ALLAH and the meeting with HIM - it is they who despair of MY mercy. And they will have a grievous punishment.
029:023 Yusufali Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter),- it is they who shall despair of My Mercy: it is they who will (suffer) a most grievous Penalty.
029:024
029:024 Khan So nothing was the answer of [Ibrahim's (Abraham)] people except that they said: "Kill him or burn him." Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe.
029:024 Maulana So naught was the answer of his people except that they say: Slay him or burn him! But Allah delivered him from the fire. Surely therein are signs for a people who believe.
029:024 Pickthal But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the Fire. Lo! herein verily are portents for folk who believe.
029:024 Rashad The only response from his people was their saying, "Kill him, or burn him." But GOD saved him from the fire. This should provide lessons for people who believe.
029:024 Sarwar (Abraham's) people had no answer except suggesting, "Kill him or burn him." But God saved him from the fire. In this there is evidence (of truth) for the believing people.
029:024 Shakir So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.
029:024 Sherali And the only answer of his people was that they said, `Slay him or burn him.' But ALLAH delivered him from the fire. In that, surely, are, Signs for a people who believe.
029:024 Yusufali So naught was the answer of (Abraham's) people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe.

029:025	
029:025 Khan	And [Ibrahim (Abraham)] said: "You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."
029:025 Maulana	And he said: you have only taken idols besides Allah by way of friendship between you in this world's life, then on the day of Resurrection some of you will deny others, and some of you will curse others; and your abode is the Fire, and you will have no helpers.
029:025 Pickthal	He said: Ye have chosen only idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.
029:025 Rashad	He said, "You worship beside GOD powerless idols due to peer pressure, just to preserve some friendship among you in this worldly life. But then, on the Day of Resurrection, you will disown one another, and curse one another. Your destiny is Hell, wherein you cannot help one another."
029:025 Sarwar	Abraham said, "You believe in idols besides God only out of worldly love, but on the Day of Judgment you will reject and condemn each other. Your dwelling will be fire and no one will help you."
029:025 Shakir	And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.
029:025 Sherali	And Abraham said, `Verily, you have taken for yourselves idols beside ALLAH, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other, and curse each other. And your abode will be the Fire; and you will have no helpers.'
029:025 Yusufali	And he said: "For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help."
029:026	
029:026 Khan	So Lout (Lot) believed in him [Ibrahim's (Abraham) Message of Islamic Monotheism]. He [Ibrahim (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All- Mighty, the All-Wise."
029:026 Maulana	So Lot believed in him. And he said: I am fleeing to my Lord. Surely He is the Mighty, the Wise.
029:026 Pickthal	And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise.
029:026 Rashad	Lot believed with him and said, "I am emigrating to my Lord. He is the Almighty, the Most Wise."
029:026 Sarwar	Only Lot believed in (Abraham) and said, "I seek refuge in my Lord, for He is Majestic and All-wise".
029:026 Shakir	And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.
029:026 Sherali	And Lot believed in him, and Abraham said, `I flee unto my Lord; surely, HE is the Mighty, the Wise.'
029:026 Yusufali	But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."
029:027	
029:027 Khan	And We bestowed on him [Ibrahim (Abraham)], Ishaque (Isaac) and Ya'qub (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurat (Torah) (to Musa - Moses), the Injeel (Gospel) (to 'Iesa - Jesus), the Qur'an (to Muhammad SAW), all from the offspring of Ibrahim (Abraham)], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.
029:027 Maulana	And We granted him Isaac and Jacob, and ordained prophethood and the Book among his seed. And We gave him his reward in this world, and in the Hereafter he will surely be among the righteous.
029:027 Pickthal	And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.
029:027 Rashad	We granted him Isaac and Jacob, we assigned to his descendants prophethood and the scriptures, we endowed him with his due recompense in this life, and in the Hereafter he will surely be with the righteous.
029:027 Sarwar	We granted Isaac and Jacob to Abraham and We bestowed upon his offspring, prophethood and the Book. We gave him his reward in this world and in the next life, he will be among the pious ones.
029:027 Shakir	And We granted him Ishaq and Yaqoub, and caused the t prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.
029:027 Sherali	And WE bestowed on him Isaac and Jacob, and WE placed Prophethood and the Book among his descendants, and WE gave him his reward in this life, and in the Hereafter he will, surely, be among the righteous.
029:027 Yusufali	And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous.
029:028	
029:028 Khan	And (remember) Lout (Lot), when he said to his people: "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin (mankind and jinns)."
029:028 Maulana	And (We sent) Lot when he said to his people: Surely you are guilty of an abomination which none of the nations has done before you.
029:028 Pickthal	And Lot! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.
029:028 Rashad	Lot said to his people, "You commit such an abomination, no one in the world has ever done it before you.
029:028 Sarwar	Lot told his people, "You are certainly committing the kind of indecency which no one in the world has committed before".
029:028 Shakir	And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you;
029:028 Sherali	And call to mind Lot when he said to his people, `You commit an abomination such as no one among mankind has ever committed before you;
029:028 Yusufali	And (remember) Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation (ever) committed before you.
029:029	
029:029 Khan	"Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al- Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring Allah's Torment upon us if you are one of the truthful."
029:029 Maulana	Do you come to males and commit robbery on the highway, and commit evil deeds in your assemblies? But the answer of his people was only that they said: Bring on us Allah's chastisement, if thou art truthful.
029:029 Pickthal	For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truthteller!
029:029 Rashad	"You practice sex with the men, you commit highway robbery, and you allow all kinds of vice in your society." The only response from his people was to say, "Bring to us GOD's retribution, if you are truthful."
029:029 Sarwar	Do you engage in carnal relations with men, rob the travellers, and commit evil in your gatherings? His people had no answer but to say, "Bring upon us the torment of God if you are truthful".
029:029 Shakir	What! do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful.
029:029 Sherali	What ! Do you approach men with lust and commit robbery on the highway, and you commit abomination in your meetings?' But the only answer of his people was that they said, `Bring upon us the punishment of ALLAH if thou speakest the truth.'
029:029 Yusufali	"Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

029:030	
029:030 Khan	He said: "My Lord! Give me victory over the people who are Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).
029:030 Maulana	He said: My Lord, help me against the mischievous people.
029:030 Pickthal	He said: My Lord! Give me victory over folk who work corruption.
029:030 Rashad	He said, "My Lord, grant me victory over these wicked people."
029:030 Sarwar	He prayed, "Lord help me against the evil-doing people."
029:030 Shakir	He said: My Lord! help me against the mischievous people.
029:030 Sherali	He said, `Help me, my Lord, against the wicked people.'
029:030 Yusufali	He said: "O my Lord! help Thou me against people who do mischief!"
029:031	
029:031	Section 4: Opposition to Truth ever a Failure
029:031 Khan	And when Our Messengers came to Ibrahim (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lout's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been Zalimun [wrong-doers, polytheists and disobedient to Allah, and have also belied their Messenger Lout (Lot)]."
029:031 Maulana	And when Our messengers came to Abraham with good news, they said: We are going to destroy the people of this town, for its people are iniquitous.
029:031 Pickthal	And when Our messengers brought Abraham the good news, they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.
029:031 Rashad	When our messengers went to Abraham with good news (about Isaac's birth), they also said, "We are on our way to annihilate the people of that town (Sodom), for its people have been wicked."
029:031 Sarwar	When Our angelic Messengers brought glad news to Abraham, they told him, "We are about to destroy the people of this town for their injustice".
029:031 Shakir	And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust.
029:031 Sherali	And when Our Messengers brought Abraham the tidings, they said, `The tidings is, `We were about to destroy the people of this town; surely, its people are wrongdoers.'
029:031 Yusufali	When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime."
029:032	
029:032 Khan	Ibrahim (Abraham) said: "But there is Lout (Lot) in it." They said:"We know better who is there, we will verily save him [Lout (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
029:032 Maulana	He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she is of those who remain behind.
029:032 Pickthal	He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.
029:032 Rashad	He said, "But Lot is living there." They said, "We are fully aware of everyone who lives in it. We will of course save him and his family, except his wife; she is doomed."
029:032 Sarwar	Abraham said, "Lot is there in that town!" They said, "We know everyone there. We shall certainly save him and his family except his wife who will remain behind."
029:032 Shakir	He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.
029:032 Sherali	He said, `But Lot is there !' They said, `We know very well who is there. We will surely, save him and his family, except his wife, who is of those who remain behind.'
029:032 Yusufali	He said: "But there is Lut there." They said: "Well do we know who is there: we will certainly save him and his following,- except his wife: she is of those who lag behind!"
029:033	
029:033 Khan	And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).
029:033 Maulana	And when our messengers came to Lot, he was grieved on account of them, and he lacked strength to protect them. And they said: Fear not, nor grieve; surely we will deliver thee and thy followers, except thy wife -- she is of those who remain behind.
029:033 Pickthal	And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, (all) save thy wife, who is of those who stay behind.
029:033 Rashad	When our messengers arrived at Lot's place, they were mistreated, and he was embarrassed by their presence. But they said, "Have no fear, and do not worry. We will save you and your family, except your wife; she is doomed.
029:033 Sarwar	When Our angelic Messengers came to Lot, he was grieved and depressed to see them. They told him, "Do not be afraid or grieved. We will rescue you and your family except your wife who will remain behind.
029:033 Shakir	And when Our messengers came to Lut he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will deliver you and your followers, except your wife; she shall be of those who remain behind.
029:033 Sherali	And when Our Messengers came to Lot, he was distressed on their account and felt powerless with regard to them. And they said, `Fear not nor grieve, and we have been charged with the divine message: `We will, surely, save thee and thy family except thy wife, who is of those who remain behind,
029:033 Yusufali	And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who lag behind.
029:034	
029:034 Khan	Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allah's Command)."
029:034 Maulana	Surely We are going to bring down upon the people of this town a punishment from heaven, because they transgressed.
029:034 Pickthal	Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers.
029:034 Rashad	"We will pour upon the people of this town a disaster from the sky, as a consequence of their wickedness."
029:034 Sarwar	We will bring torment from the sky on this town because of the evil-deeds of its inhabitants".
029:034 Shakir	Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.
029:034 Sherali	And `We are, surely, going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'
029:034 Yusufali	"For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."

029:035
029:035 Khan And indeed We have left thereof an evident Ayah (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine) for a folk who understand.
029:035 Maulana And certainly We have left a clear sign of it for a people who understand.
029:035 Pickthal And verily of that We have left a clear sign for people who have sense.
029:035 Rashad We left standing some of their ruins, to serve as a profound lesson for people who understand.
029:035 Sarwar We left manifest evidence (of the truth) there for the people of understanding.
029:035 Shakir And certainly We have left a clear sign of it for a people who understand.
029:035 Sherali And WE have left thereof a clear Sign for a people who would understand.
029:035 Yusufali And We have left thereof an evident Sign, for any people who (care to) understand.
029:036
029:036 Khan And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship Allah, and hope for (the reward of good deeds by worshipping Allah Alone, on) the last Day, and commit no mischief on the earth as Mufsidun (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).
029:036 Maulana And to Midian (We sent) their brother Shu'aib, so he said: O my people, serve Allah and fear the Latter day, and act not corruptly, making mischief, in the land.
029:036 Pickthal And unto Midian We sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.
029:036 Rashad To Midyan we sent their brother Shu`aib. He said, "O my people, you shall worship GOD and seek the Last Day, and do not roam the earth corruptingly."
029:036 Sarwar We sent to the people of Midian their brother Shu`ayb. He told them, "Worship God. Have hope in the life to come. Do not spread evil in the land".
029:036 Shakir And to Madyan (We sent) their brother Shuaib, so he said: O my people! serve Allah and fear the latter day and do not act corruptly in the land, making mischief.
029:036 Sherali And to Midian WE sent their brother Shu'aib who said, `O my people, worship ALLAH, and be mindful of the Last Day and commit not iniquity in the earth, creating disorder.'
029:036 Yusufali To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."
029:037
029:037 Khan And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.
029:037 Maulana But they rejected him, so a severe earthquake overtook them and they lay prostrate in their abodes.
029:037 Pickthal But they denied him, and the dreadful earthquake took them, and morning found them prostrate in their dwelling place.
029:037 Rashad They disbelieved him and, consequently, the earthquake annihilated them; they were left dead in their homes by morning.
029:037 Sarwar They rejected him so We jolted them with a violent earthquake and they were left motionless in their houses.
029:037 Shakir But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.
029:037 Sherali But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.
029:037 Yusufali But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.
029:038
029:038 Khan And 'Ad and Thamud (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitan (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
029:038 Maulana And 'Ad and Thamud! And some of their dwellings are indeed apparent to you. And the devil made their deeds fairseeming to them, so he kept them back from the path, and they could see clearly.
029:038 Pickthal And (the tribes of) A'ad and Thamud! (Their fate) is manifest unto you from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers.
029:038 Rashad Similarly, 'Aad and Thamoud (were annihilated). This is made manifest to you through their ruins. The devil had adorned their works in their eyes, and had diverted them from the path, even though they had eyes.
029:038 Sarwar How the people of Ad and Thamud were destroyed is evident to you from their homes. Satan made their deeds seem attractive to them and prevented them from the right path, even though they had visions.
029:038 Shakir And (We destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Shaitan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill,
029:038 Sherali And WE destroyed Ad and Thamud; and it is evident to you from their dwelling places. And Satan made their deeds appear attractive to them, and thus turned them away from the right path, sagacious though they were.
029:038 Yusufali (Remember also) the 'Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.
029:039
029:039 Khan And (We destroyed also) Qarun (Korah), Fir'aun (Pharaoh), and Haman. And indeed Musa (Moses) came to them with clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).
029:039 Maulana And Korah and Pharaoh and Haman! And certainly Moses came to them with clear arguments, but they behaved haughtily in the land; and they could not outstrip (us).
029:039 Pickthal And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's Sovereignty), but they were boastful in the land. And they were not winners (in the race).
029:039 Rashad Also Qaaroon, Pharaoh, and Hamaan; Moses went to them with clear signs. But they continued to commit tyranny on earth. Consequently, they could not evade (the retribution).
029:039 Sarwar Korah, the Pharaoh, and Haman were also destroyed. Moses had brought them illustrious miracles, but they were puffed-up with pride in the land and they could not defeat Us.
029:039 Shakir And (We destroyed) Qaroun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).
029:039 Sherali And WE destroyed Korah and Pharaoh and Haman. And Moses did come to them with manifest Signs, but they behaved arrogantly in the land, yet they could not outstrip Us.
029:039 Yusufali (Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us).

029:040
029:040 Khan So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry, etc. (as Thamud or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves.
029:040 Maulana So each one We punished for his sin. Of them was he on whom We sent a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. And it was not Allah, Who wronged them, but they wronged themselves.
029:040 Pickthal So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.
029:040 Rashad All those disbelievers were doomed as a consequence of their sins. Some of them we annihilated by violent winds, some were annihilated by the quake, some we caused the earth to swallow, and some we drowned. GOD is not the One who wronged them; it is they who wronged their own souls.
029:040 Sarwar We punished all of these people because of their sin. Some of them were struck by a violent sand-storm, some by a blast of sound, others were swallowed up by the earth, and some were drowned (in the sea). God did not do injustice to them, but they had wronged themselves.
029:040 Shakir So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.
029:040 Sherali So each one of them WE seized for his sin; of them were those against whom WE sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom WE caused the earth to swallow up, and of them were those whom WE drowned. And ALLAH did not wrong them, but they wronged themselves.
029:040 Yusufali Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them:" They injured (and oppressed) their own souls.
029:041
029:041 Khan The likeness of those who take Auliya' (protectors and helpers) other than Allah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.
029:041 Maulana The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and surely the frailest of the houses is the spider’s house -- if they but knew!
029:041 Pickthal The likeness of those who choose other patrons than Allah is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew.
029:041 Rashad The allegory of those who accept other masters beside GOD is that of the spider and her home; the flimsiest of all homes is the home of the spider, if they only knew.
029:041 Sarwar The belief of considering other things as one's guardians besides God is as feeble as a spider's web. The spider's web is the frailest of all dwellings, if only they knew it.
029:041 Shakir The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know.
029:041 Sherali The case of those who take helpers beside ALLAH is like unto the case of the spider that takes to itself a house; and, surely, the frailest of all houses is the house of the spider, if they but knew.
029:041 Yusufali The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew.
029:042
029:042 Khan Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All- Wise.
029:042 Maulana Surely Allah knows whatever they call upon besides Him. And He is the Mighty, the Wise.
029:042 Pickthal Lo! Allah knoweth what thing they invoke instead of Him. He is the Mighty, the Wise.
029:042 Rashad GOD knows full well that whatever they worship beside Him are really nothing. He is the Almighty, the Most Wise.
029:042 Sarwar God knows whatever they worship besides Him; He is the Majestic and All-wise.
029:042 Shakir Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.
029:042 Sherali Verily, ALLAH knows whatever they call upon beside HIM; and HE is the Mighty, the Wise.
029:042 Yusufali Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise.
029:043
029:043 Khan And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.).
029:043 Maulana And these parables, We set them forth for men, and none understand them but the learned.
029:043 Pickthal As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.
029:043 Rashad We cite these examples for the people, and none appreciate them except the knowledgeable.
029:043 Sarwar These are parables which We tell to human being, but only the learned ones understand them.
029:043 Shakir And (as for) these examples, We set them forth for men, and none understand them but the learned.
029:043 Sherali And these are similitudes which WE set forth for mankind, but only those understand them who have knowledge.
029:043 Yusufali And such are the Parables We set forth for mankind, but only those understand them who have knowledge.
029:044
029:044 Khan (Allah says to His Prophet Muhammad SAW): "Allah (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.
029:044 Maulana Allah created the heavens and the earth with truth. Surely there is a sign in this for the believers.
029:044 Pickthal Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.
029:044 Rashad GOD created the heavens and the earth, truthfully. This provides a sufficient proof for the believers.
029:044 Sarwar God has created the heavens and the earth for a genuine purpose. In this there is evidence (of the truth) for the believers.
029:044 Shakir Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.
029:044 Sherali ALLAH created the heavens and the earth in accordance with the requirements of wisdom. In that, surely, is a Sign for the believers.
029:044 Yusufali Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.

029:045
029:045 Part 21.
029:045 Section 5: The Qur’an is a Purifier
029:045 Khan Recite (O Muhammad SAW) what has been revealed to you of the Book (the Qur'an), and perform As- Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.
029:045 Maulana Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do.
029:045 Pickthal Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.
029:045 Rashad You shall recite what is revealed to you of the scripture, and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.
029:045 Sarwar (Muhammad), recite to them what has been revealed to you in the Book and be steadfast in prayer; prayer keeps one away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.
029:045 Shakir Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.
029:045 Sherali Recite that which has been revealed of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil; and the remembrance of ALLAH is the greatest virtue. And ALLAH knows what you do.
029:045 Yusufali Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.
029:046
029:046 Khan And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)."
029:046 Maulana And argue not with the People of the Book except by what is best, save such of them as act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit.
029:046 Pickthal And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our Allah and your Allah is One, and unto Him we surrender.
029:046 Rashad Do not argue with the people of the scripture (Jews, Christians, and Muslims) except in the nicest possible manner - unless they transgress - and say, "We believe in what was revealed to us and in what was revealed to you, and our god and your god is one and the same; to Him we are submitters."
029:046 Sarwar Do not argue with the People of the Book except only by the best manner, except the unjust among them. Tell them, "We believe in what is revealed to us and to you. Our Lord and your Lord is one. We have submitted ourselves to His will".
029:046 Shakir And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit.
029:046 Sherali And argue not with the people of the Book except with what is best as an argument, but argue not at all with such of them as are unjust. And say, `We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is One, and to HIM we submit.'
029:046 Yusufali And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).”
029:047
029:047 Khan And thus We have sent down the Book (i.e this Qur'an) to you (O Muhammad SAW), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism)].
029:047 Maulana And thus have We revealed the Book to thee. So those whom We have given the Book believe in it, and of these there are those who believe in it; and none deny Our messages except the disbelievers.
029:047 Pickthal In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also) there are some who believe therein. And none deny Our revelations save the disbelievers.
029:047 Rashad We have revealed to you this scripture, and those whom we blessed with the previous scripture will believe in it. Also, some of your people will believe in it. Indeed, those who disregard our revelations are the real disbelievers.
029:047 Sarwar We have revealed the Book to you. Some of the People of the Book and some of the pagans also believe in it. No one rejects Our revelations except the infidels.
029:047 Shakir And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these there are those who believe in it, and none deny Our communications except the unbelievers.
029:047 Sherali And in like manner have WE sent down the Book to thee; so those to whom WE have given true knowledge of the Book (Torah) believe in it (the Qur'an); and of these Meccans also there are some who believe in it. And none but the disbelievers persist in rejecting Our Signs.
029:047 Yusufali And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our signs.

029:048
029:048 Khan Neither did you (O Muhammad SAW) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
029:048 Maulana And thou didst not recite before it any book, nor didst thou transcribe one with thy right hand, for then could the liars have doubted.
029:048 Pickthal And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood.
029:048 Rashad You did not read the previous scriptures, nor did you write them with your hand. In that case, the rejectors would have had reason to harbor doubts.
029:048 Sarwar You were not able to read or write before the Quran was revealed to you; otherwise, the followers of falsehood would have tried to confuse the matter.
029:048 Shakir And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.
029:048 Sherali And thou didst not recite any Book before the Qur'an, nor didst thou write one with thy right hand; in that case the liars would have had cause to doubt.
029:048 Yusufali And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.
029:049
029:049 Khan Nay, but they, the clear Ayat [i.e the description and the qualities of Prophet Muhammad SAW written like verses in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the Zalimun (polytheists and wrongdoers, etc.) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
029:049 Maulana Nay, it is clear messages in the hearts of those who are granted knowledge. And none deny Our messages except the iniquitous.
029:049 Pickthal But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers.
029:049 Rashad In fact, these revelations are clear in the chests of those who possess knowledge. Only the wicked will disregard our revelations.
029:049 Sarwar In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. No one rejects Our revelations except the unjust ones.
029:049 Shakir Nay! these are clear communications in the breasts of those who are granted knowledge; and none deny Our communications except the unjust.
029:049 Sherali Nay, it is a collection of clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.
029:049 Yusufali Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.
029:050
029:050 Khan And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner."
029:050 Maulana And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am only a plain warner.
029:050 Pickthal And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.
029:050 Rashad They said, "If only miracles could come down to him from his Lord!" Say, "All miracles come only from GOD; I am no more than a manifest warner."
029:050 Sarwar They say, "Why a miracle is not sent to him from his Lord." Say, "Miracles are in the hands of God. I am simply a warner."
029:050 Shakir And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.
029:050 Sherali And they say, `Why are not Signs sent down to him from his Lord?' Say, `The Signs are with ALLAH, and I am but a plain warner,'
029:050 Yusufali Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."
029:051
029:051 Khan Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.
029:051 Maulana Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is mercy in this and a reminder for a people who believe.
029:051 Pickthal Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe.
029:051 Rashad Is it not enough of a miracle that we sent down to you this book, being recited to them? This is indeed a mercy and a reminder for people who believe.
029:051 Sarwar Is it not enough for them that We have revealed the Book to you to be recited to them. It is a mercy and a reminder for the believers.
029:051 Shakir Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.
029:051 Sherali Is it not enough for a Sign for them that WE have sent down to thee the perfect Book which is recited to them? Verily, in this there is great mercy and a reminder for a people who believe.
029:051 Yusufali And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.
029:052
029:052 Section 6: Warning and Consolation
029:052 Khan Say (to them O Muhammad SAW): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.
029:052 Maulana Say: Allah is sufficient as a witness between me and you -- He knows what is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, these it is that are the losers.
029:052 Pickthal Say (unto them, O Muhammad): Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.
029:052 Rashad Say, "GOD suffices as a witness between me and you. He knows everything in the heavens and the earth. Surely, those who believe in falsehood and disbelieve in GOD are the real losers."
029:052 Sarwar Say, "God is sufficient as a witness between me and you. He knows all that is in the heavens and the earth." Those who have faith in falsehood and disbelieve in God are certainly lost.
029:052 Shakir Say: Allah is sufficient as a witness between me and you; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.
029:052 Sherali Say, `ALLAH is sufficient as a Witness between me and you. HE knows what is in the heavens and the earth. And as for those who believe in falsehood and disbelieve in ALLAH, they it is who are the losers.'
029:052 Yusufali Say: "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish (in the end).

029:053
029:053 Khan And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
029:053 Maulana And they ask thee to hasten on the chastisement. And had not a term been appointed, the chastisement would certainly have come to them. And certainly it will come to them all of a sudden, while they perceive not.
029:053 Pickthal They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.
029:053 Rashad They challenge you to bring the retribution! If it were not for a predetermined appointment, the retribution would have come to them immediately. Certainly, it will come to them suddenly, when they least expect it.
029:053 Sarwar They demand you to bring upon them torment immediately. Had not the time been fixed, the torment would certainly have approached them. It would have come to them suddenly and they would not have even realized how it came.
029:053 Shakir And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.
029:053 Sherali They ask thee to hasten on the punishment, and had there not been an appointed term, the punishment would have come upon them. And it shall, surely, overtake them unexpectedly, while they perceive not.
029:053 Yusufali They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!
029:054
029:054 Khan They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.
029:054 Maulana They ask thee to hasten on the chastisement, and surely hell encompasses the disbelievers --
029:054 Pickthal They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers
029:054 Rashad They challenge you to bring retribution! Hell already surrounds the disbelievers.
029:054 Sarwar They demand you to bring upon them the torment immediately. Hell will certainly engulf the unbelievers.
029:054 Shakir They ask you to hasten on the chastisement, and most surely hell encompasses the unbelievers;
029:054 Sherali They ask thee to hasten on the punishment; but Hell will, certainly, encompass the disbelievers;
029:054 Yusufali They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!-
029:055
029:055 Khan On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."
029:055 Maulana The day when the chastisement will cover them for above them, and from beneath their feet! And he will say: Taste what you did.
029:055 Pickthal On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!
029:055 Rashad The day will come when the retribution overwhelms them, from above them and from beneath their feet; He will say, "Taste the consequences of your works."
029:055 Sarwar They will be told on the Day of Judgment, when the torment will surround them from all sides, "Suffer the consequences of your deeds."
029:055 Shakir On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.
029:055 Sherali On the day when the punishment will overwhelm them from above them and from underneath their feet, and HE will say, `Taste ye the fruit of your actions.'
029:055 Yusufali On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: "Taste ye (the fruits) of your deeds!"
029:056
029:056 Khan O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."
029:056 Maulana O My servants who believe, surely My earth is vast, so serve Me only.
029:056 Pickthal O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.
029:056 Rashad O My servants who believed, My earth is spacious, so worship Me.
029:056 Sarwar My believing servants, My land is vast. Worship Me alone.
029:056 Shakir O My servants who believe! surely My earth is vast, therefore Me alone should you serve.
029:056 Sherali O MY servants who believe ! verily, MY earth is vast; so worship ME alone.
029:056 Yusufali O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - (and Me alone)!
029:057
029:057 Khan Everyone shall taste the death. Then unto Us you shall be returned.
029:057 Maulana Every soul must taste of death; then to Us you will be returned.
029:057 Pickthal Every soul will taste of death. Then unto Us ye will be returned.
029:057 Rashad Everyone will taste death, then to us you will be ultimately returned.
029:057 Sarwar Every soul will experience the agony of death and to Me you will all return.
029:057 Shakir Every soul must taste of death, then to Us you shall be brought back.
029:057 Sherali Every soul shall taste of death; then to US shall you all be brought back.
029:057 Yusufali Every soul shall have a taste of death in the end to Us shall ye be brought back.
029:058
029:058 Khan And those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.
029:058 Maulana And those who believe and do good, We shall certainly give them an abode in high places in the Garden wherein flow rivers, abiding therein. Excellent the reward of the workers.
029:058 Pickthal Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers,
029:058 Rashad Those who believe and lead a righteous life, we will surely settle them in Paradise, with mansions and flowing streams. Eternally they abide therein. What a beautiful reward for the workers.
029:058 Sarwar We shall give mansions in Paradise wherein streams flow to the righteously striving believers and therein they will live forever. How blessed is the reward of the hard working people
029:058 Shakir And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:
029:058 Sherali And those who believe and do righteous deeds - them shall WE, surely, house in lofty mansions of Paradise, beneath which streams flow. They will abide therein. Excellent is the reward of those who labour for good,
029:058 Yusufali But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!-

029:059
029:059 Khan Those who are patient, and put their trust (only) in their Lord (Allah).
029:059 Maulana Who are patient, and on their Lord they rely!
029:059 Pickthal Who persevere, and put their trust in their Lord!
029:059 Rashad They are the ones who steadfastly persevere, and trust in their Lord.
029:059 Sarwar who have exercised patience and who have had trust in their Lord.
029:059 Shakir Those who are patient, and on their Lord do they rely.
029:059 Sherali Those who are steadfast, and put their trust in their Lord.
029:059 Yusufali Those who persevere in patience, and put their trust, in their Lord and Cherisher.
029:060
029:060 Khan And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All- Hearer, the All-Knower.
029:060 Maulana And how many a living creature carries not its sustenance! Allah sustains it and yourselves. And He is the Hearing, the Knowing.
029:060 Pickthal And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower.
029:060 Rashad Many a creature that does not carry its provision, GOD provides for it, as well as for you. He is the Hearer, the Omniscient.
029:060 Sarwar There are many living creatures which do not carry their sustenance, but God provides them and you with sustenance. He is All-hearing and All-knowing.
029:060 Shakir And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.
029:060 Sherali And how many an animal there is that carries not its sustenance ! ALLAH provides for it and for you. And HE is the All-Hearing, the All-Knowing.
029:060 Yusufali How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things).
029:061
029:061 Khan If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)?
029:061 Maulana And if thou ask them, Who created the heavens and the earth and made the sun and the moon subservient? they would say, Allah. Whence are they then turned away?
029:061 Pickthal And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away?
029:061 Rashad If you ask them, "Who created the heavens and the earth, and put the sun and the moon in your service," they will say, "GOD." Why then did they deviate?
029:061 Sarwar If you ask them, "Who has created the heavens and the earth and has subdued the sun and moon?" They will say, "God has done it." So why are they wandering about!?
029:061 Shakir And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?
029:061 Sherali And if thou ask them, `Who has created the heavens and the earth and pressed into service the sun and the moon? They will, surely, say, `ALLAH.' How then are they being turned away from the truth?
029:061 Yusufali If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "Allah". How are they then deluded away (from the truth)?
029:062
029:062 Khan Allah enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.
029:062 Maulana Allah makes abundant the means of subsistence for whom He pleases of His servants, or straitens (them) for him. Surely Allah is Knower of all things.
029:062 Pickthal Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things.
029:062 Rashad GOD is the One who increases the provision for whomever He chooses from among His creatures, and withholds it. GOD is fully aware of all things.
029:062 Sarwar God increases the sustenance of whichever of His servants He wants and He determines their share. God has the knowledge of all things.
029:062 Shakir Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases) surely Allah is Cognizant of all things.
029:062 Sherali ALLAH enlarges the means of sustenance for such of his servants as HE pleases, and straitens them for whom HE pleases. Surely, ALLAH has full knowledge of all things.
029:062 Yusufali Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure, (as He pleases): for Allah has full knowledge of all things.
029:063
029:063 Khan If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay! Most of them have no sense.
029:063 Maulana And if thou ask them, Who is it that sends down water from the clouds, then gives life to the earth with it after its death? they will say, Allah. Say: Praise be to all! Nay most of them understand not.
029:063 Pickthal And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them have no sense.
029:063 Rashad If you ask them, "Who sends down from the sky water, to revive dead land," they will say, "GOD." Say, "Praise GOD." Most of them do not understand.
029:063 Sarwar If you ask them, "Who has sent down water from the sky to revive the dead earth?" They will say, "God has done it." Say, "It is only God who deserves all praise, but many of them do not understand."
029:063 Shakir And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.
029:063 Sherali And if thou ask them, `Who sends down water from the sky and therewith gives life to the earth after its death?' They will, surely, say, `ALLAH.' Say, `All praise belongs to ALLAH.' But most of them understand not.
029:063 Yusufali And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allah!" Say, "Praise be to Allah!" But most of them understand not.

029:064
029:064 Section 7: Triumph of the Faithful
029:064 Khan And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew
029:064 Maulana And the life of this world is but a sport and a play. And the home of the Hereafter, that surely is the Life, did they but know!
029:064 Pickthal This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew.
029:064 Rashad This worldly life is no more than vanity and play, while the abode of the Hereafter is the real life, if they only knew.
029:064 Sarwar The worldly life is not more than a childish game. It is the life hereafter which will be the real life, if only they knew it.
029:064 Shakir And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life-- did they but know!
029:064 Sherali And the life of this world is nothing but a pastime and a sport, and the Home of the Hereafter - that indeed is Life, if they but knew !
029:064 Yusufali What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.
029:065
029:065 Khan And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.
029:065 Maulana So when they ride in the ships, they call upon Allah, being sincerely obedient to Him; but when He brings them safe to the land, lo! they associate others (with Him),
029:065 Pickthal And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him),
029:065 Rashad When they ride on a ship, they implore GOD, devoting their prayers to Him. But as soon as He saves them to the shore, they revert to idolatry.
029:065 Sarwar When they sail in a boat, they sincerely pray to God with pure faith. But when We bring them safely to land, they start considering things equal to God.
029:065 Shakir So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);
029:065 Sherali And when they go on board a ship, they call on ALLAH, with sincere and single-minded faith in HIM. But when HE brings them safe to land, behold ! they associate partners with HIM again,
029:065 Yusufali Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!-
029:066
029:066 Khan So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
029:066 Maulana That they may be ungrateful for what We have given them, and that they may enjoy. But they shall soon know.
029:066 Pickthal That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know.
029:066 Rashad Let them disbelieve in what we have given them, and let them enjoy temporarily; they will surely find out.
029:066 Sarwar Let them be ungrateful to what We have granted them. Let them enjoy themselves, but they will soon know (the consequences of their deeds).
029:066 Shakir Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.
029:066 Sherali Being ungrateful for what WE have bestowed on them, and enjoying themselves for a time. But they will soon come to know the consequences of their conduct.
029:066 Yusufali Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! But soon will they know.
029:067
029:067 Khan Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood - polytheism, idols and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?
029:067 Maulana See they not that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah?
029:067 Pickthal Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah?
029:067 Rashad Have they not seen that we have established a Sacred Sanctuary that we made secure, while all around them the people are in constant danger? Would they still believe in falsehood, and reject GOD's blessings?
029:067 Sarwar Have the (pagans) not seen that We have made the holy precinct a safe place while all the people around are suffering terror. Do they believe in falsehood and disbelieve in God's bounties?.
029:067 Shakir Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah?
029:067 Sherali Do they not see that WE have made the sanctuary of Mecca secure for them, while people are snatched away from all around them? Would they then believe in falsehood and deny the favour of ALLAH?
029:067 Yusufali Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah?
029:068
029:068 Khan And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad SAW and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad SAW)?
029:068 Maulana And who is more iniquitous than one who forges a lie against Allah, or gives the lie to the Truth, when it has come to him? Is there not an abode in hell for the disbelievers?
029:068 Pickthal Who doeth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers?
029:068 Rashad Who is more evil than one who fabricates lies and attributes them to GOD, or rejects the truth when it comes to him? Is Hell not a just retribution for the disbelievers?
029:068 Sarwar Who is more unjust than one who invents falsehood against God or rejects the Truth after it has come to him? Is not hell the dwelling for the disbelievers.
029:068 Shakir And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers?
029:068 Sherali And who is more unjust than he who invents a lie concerning ALLAH, or rejects the truth when it comes to him? Is there not an abode in Hell for disbelievers?
029:068 Yusufali And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?

029:069
029:069 Khan As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."
029:069 Maulana And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.
029:069 Pickthal As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.
029:069 Rashad As for those who strive in our cause, we will surely guide them in our paths. Most assuredly, GOD is with the pious.
029:069 Sarwar We shall certainly guide those who strive for Our cause to Our path. God is certainly with the righteous ones.
029:069 Shakir And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.
029:069 Sherali And as for those who strive to meet US - WE will, surely, guide them in OUR ways. And, verily, ALLAH is with those who do good.
029:069 Yusufali And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right.
030:000
030:000 Translations of the Qur'an, Chapter 30: AL-ROOM (THE ROMANS, THE BYZANTINES). Total Verses: 60. Revealed At: MAKKA
030:000 In the name of God, Most Gracious, Most Merciful
030:001
030:001 Section 1: A Great Prophecy
030:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
030:001 Maulana I, Allah, am the Best Knower.
030:001 Pickthal Alif. Lam. Mim.
030:001 Rashad A. L. M.
030:001 Sarwar Alif. Lam. Mim.
030:001 Shakir Alif Lam Mim.
030:001 Sherali Alif, Lam, Mim.
030:001 Yusufali A. L. M.
030:002
030:002 Khan The Romans have been defeated.
030:002 Maulana The Romans are vanquished
030:002 Pickthal The Romans have been defeated
030:002 Rashad Certainly, the Romans will be defeated.
030:002 Sarwar The Romans have been defeated in a nearby land and after this defeat,
030:002 Shakir The Romans are vanquished,
030:002 Sherali The Romans have been defeated
030:002 Yusufali The Roman Empire has been defeated-
030:003
030:003 Khan In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
030:003 Maulana In a near land, and they, after their defeat, will gain victory
030:003 Pickthal In the nearer land, and they, after their defeat will be victorious
030:003 Rashad In the nearest land. After their defeat, they will rise again and win.
030:003 Sarwar (within a few years) they will be victorious.
030:003 Shakir In a near land, and they, after being vanquished, shall overcome,
030:003 Sherali In the land nearby, and they, after their defeat, will be victorious
030:003 Yusufali In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-
030:004
030:004 Khan Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians),
030:004 Maulana Within nine years. Allah's is the command before an after. And on that day the believers will rejoice
030:004 Pickthal Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice
030:004 Rashad Within several years. Such is GOD's decision, both in the first prophecy, and the second. On that day, the believers shall rejoice.
030:004 Sarwar All matters of the past and future are in the hands of God.The believers will enjoy the help of God on that Day.
030:004 Shakir Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,
030:004 Sherali In a few years - ALLAH's is the dominion before and after that - and on that day the believers will rejoice
030:004 Yusufali Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-
030:005
030:005 Khan With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful.
030:005 Maulana In Allah's help. He helps whom He pleases, and He is the Mighty, the Merciful --
030:005 Pickthal In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.
030:005 Rashad In GOD's victory. He grants victory to whomever He wills. He is the Almighty, Most Merciful.
030:005 Sarwar He helps whomever He wants. He is Majestic and All-merciful.
030:005 Shakir With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;
030:005 Sherali In ALLAH's help. HE helps whom HE pleases; and HE is the Mighty, the Merciful.
030:005 Yusufali With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.
030:006
030:006 Khan (It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not.
030:006 Maulana (It is) Allah's promise! Allah will not fail in His promise, but most people know not.
030:006 Pickthal It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.
030:006 Rashad Such is GOD's promise - and GOD never breaks His promise - but most people do not know.
030:006 Sarwar This is the promise of God. God does not ignore His promise, but many people do not know.
030:006 Shakir (This is) Allah's promise! Allah will not fail His promise, but most people do not know.
030:006 Sherali ALLAH has made this promise. ALLAH breaks not HIS promise, but most men know not.
030:006 Yusufali (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

030:007
030:007 Khan They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
030:007 Maulana They know the outward of this world's life, but of the Hereafter they are heedless.
030:007 Pickthal They know only some appearance of the life of the world, and are heedless of the Hereafter.
030:007 Rashad They care only about things of this world that are visible to them, while being totally oblivious to the Hereafter.
030:007 Sarwar They only know the superficial realities of the worldly life and they are unaware of the life to come.
030:007 Shakir They know the outward of this world's life, but of the hereafter they are absolutely heedless.
030:007 Sherali They know only the outer part of the life of this world, and of the Hereafter they are utterly unmindful.
030:007 Yusufali They know but the outer (things) in the life of this world: but of the End of things they are heedless.
030:008
030:008 Khan Do they not think deeply (in their ownselves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord.
030:008 Maulana Do they not reflect within themselves? Allah did not create the heavens and the earth and what is between them but with truth, and (for) an appointed term. And surely most of the people are deniers of the meeting with their Lord.
030:008 Pickthal Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.
030:008 Rashad Why do they not reflect on themselves? GOD did not create the heavens and the earth, and everything between them, except for a specific purpose, and for a specific life span. However, most people, with regard to meeting their Lord, are disbelievers.
030:008 Sarwar Have they not thought that God has not created the heavens and the earth and all that is between them but for a genuine purpose to exist for an appointed term? Many people do not believe in their meeting with their Lord.
030:008 Shakir Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.
030:008 Sherali Do they not reflect within themselves that ALLAH has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term? But many among men believe not in the meeting with their Lord.
030:008 Yusufali Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!
030:009
030:009 Khan Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves.
030:009 Maulana Have they not travelled in the earth and seen what was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it more than these have built. And their messengers came to them with clear arguments. So it was not Allah, Who wronged them, but they wronged themselves.
030:009 Pickthal Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.
030:009 Rashad Have they not roamed the earth and noted the consequences for those who preceded them? They used to be more powerful, more prosperous, and more productive on earth. Their messengers went to them with clear signs. Consequently, GOD was not the One who wronged them; they are the ones who wronged their own souls.
030:009 Sarwar Have they not travelled through the land to see how terrible was the end of the people who lived before them. The people who lived before them were stronger than them in might, in tilling, and in developing the earth. Our Messengers came to them with clear miracles. God did not do an injustice to them but they wronged themselves.
030:009 Shakir Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.
030:009 Sherali Have they not traveled in the earth so that they might see how evil was the end of those who were before them? They were stronger than these in power, and they tilled the soil and populated it more and better than these have populated it. And their Messengers came to them with manifest Signs. And ALLAH would not wrong them, but they wronged their own souls.
030:009 Yusufali Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.
030:010
030:010 Khan Then evil was the end of those who did evil, because they belied the Ayat (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allah and made mock of them.
030:010 Maulana Then evil was the end of those who did evil, because they rejected the messages of Allah and mocked at them.
030:010 Pickthal Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.
030:010 Rashad The consequences for those who committed evil had to be evil. That is because they rejected GOD's revelations, and ridiculed them.
030:010 Sarwar The end of the evil-doers was terrible, for they had rejected the revelations of God and mocked them.
030:010 Shakir Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.
030:010 Sherali Then evil was the end of those who did evil, because, they rejected the Signs of ALLAH and scoffed at them.
030:010 Yusufali In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.
030:011
030:011 Section 2: The two Parties
030:011 Khan Allah (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
030:011 Maulana Allah originates the creation, then reproduces it, then to Him you will be returned.
030:011 Pickthal Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.
030:011 Rashad GOD is the One who initiates the creation and repeats it. Ultimately, you will be returned to Him.
030:011 Sarwar God begins the creation then causes it to turn back and to Him you will all return.
030:011 Shakir Allah originates the creation, then reproduces it, then to Him you shall be brought back.
030:011 Sherali ALLAH originates creation; then HE keeps repeating it; then to HIM shall you be brought back.
030:011 Yusufali It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.

030:012
030:012 Khan And on the Day when the Hour will be established, the Mujrimun (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.
030:012 Maulana And the day when the Hour comes, the guilty will despair.
030:012 Pickthal And in the day when the Hour riseth the unrighteous will despair.
030:012 Rashad On the Day when the Hour comes to pass, the guilty will be shocked.
030:012 Sarwar On the day when the Hour of Doom comes, the criminals will despair.
030:012 Shakir And at the time when the hour shall come the guilty shall be in despair.
030:012 Sherali And on the day when the Hour will arrive the guilty shall be seized with despair.
030:012 Yusufali On the Day that the Hour will be established, the guilty will be struck dumb with despair.
030:013
030:013 Khan No intercessor will they have from those whom they made equal with Allah (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
030:013 Maulana And they will have no intercessors from among their associate-gods, and they will deny their associate-gods.
030:013 Pickthal There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).
030:013 Rashad Their idols will have no power to intercede on their behalf; on the contrary, they will disown their idols.
030:013 Sarwar None of the idols will intercede for them and they will reject their idols.
030:013 Shakir And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.
030:013 Sherali And they shall have no intercessors from among those who they associate with ALLAH; and they will deny those whom they associate with HIM.
030:013 Yusufali No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".
030:014
030:014 Khan And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers).
030:014 Maulana And the day when the Hour comes, that day they will be separated one from the other.
030:014 Pickthal In the day when the Hour cometh, in that day they will be sundered.
030:014 Rashad On the day when the Hour comes to pass, they will part company.
030:014 Sarwar When that day comes, (people) will be separated from one another.
030:014 Shakir And at the time when the hour shall come, at that time they shall become separated one from the other.
030:014 Sherali And on the day when the Hour will arrive - on that day they will become separated from one another.
030:014 Yusufali On the Day that the Hour will be established,- that Day shall (all men) be sorted out.
030:015
030:015 Khan Then as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).
030:015 Maulana Then as to those who believed and did good, they will be made happy in a garden.
030:015 Pickthal As for those who believed and did good works, they will be made happy in a Garden.
030:015 Rashad As for those who believe and lead a righteous life, they will be in Paradise, rejoicing.
030:015 Sarwar The righteously striving believers will happily live in paradise.
030:015 Shakir Then as to those who believed and did good, they shall be made happy in a garden.
030:015 Sherali Then those who believed and acted righteously will be honoured and made happy in stately gardens.
030:015 Yusufali Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.
030:016
030:016 Khan And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
030:016 Maulana And as for those who disbelieved and rejected Our messages and the meeting of the Hereafter, they will be brought to chastisement.
030:016 Pickthal But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
030:016 Rashad As for those who disbelieve, and reject our revelations and the meeting of the Hereafter, they will last in the retribution forever.
030:016 Sarwar However, the disbelievers, who called Our revelations and the Day of Judgment lies, will be brought into torment.
030:016 Shakir And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.
030:016 Sherali But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be confronted with punishment.
030:016 Yusufali And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.
030:017
030:017 Khan So glorify Allah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Isha') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
030:017 Maulana So glory be to Allah when you enter the evening and when you enter the morning.
030:017 Pickthal So glory be to Allah when ye enter the night and when ye enter the morning -
030:017 Rashad Therefore, you shall glorify GOD when you retire at night, and when you rise in the morning.
030:017 Sarwar Glory belongs to God all the time, in the evening and in the morning.
030:017 Shakir Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.
030:017 Sherali So glorify ALLAH when you enter the evening and when you enter the morning -
030:017 Yusufali So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;
030:018
030:018 Khan And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbas said: "These are the five compulsory congregational prayers mentioned in the Qur'an)."
030:018 Maulana And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines.
030:018 Pickthal Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
030:018 Rashad All praise is due to Him in the heavens and the earth, throughout the evening, as well as in the middle of your day.
030:018 Sarwar To Him belongs all the thanks giving which takes place in the heavens and the earth, in the evenings and the noontime.
030:018 Shakir And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.
030:018 Sherali And to HIM belongs all praise in the heavens and the earth - and glorify HIM in the afternoon and when you enter upon the time of the decline of the sun.
030:018 Yusufali Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

030:019
030:019 Khan He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
030:019 Maulana He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death. And thus will you be brought forth.
030:019 Pickthal He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.
030:019 Rashad He produces the live from the dead, and produces the dead from the live, and He revives the land after it had died; you are similarly resurrected.
030:019 Sarwar He brings forth the living from the dead, takes out the dead from the living, and revives the earth from its death. Thus, you will all be brought back to life again.
030:019 Shakir He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.
030:019 Sherali HE brings forth the living from the dead, and HE brings forth the dead from the living; and HE gives life to the earth after its death. And in like manner shall you be brought forth.
030:019 Yusufali It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).
030:020
030:020 Section 3: Manifestations of Divine Power in Nature
030:020 Khan And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
030:020 Maulana And of His signs is this, that He created you from dust, then lo! you are mortals (who) scatter.
030:020 Pickthal And of His signs is this: He created you of dust, and behold you human beings, ranging widely!
030:020 Rashad Among His proofs is that He created you from dust, then you became reproducing humans.
030:020 Sarwar Some evidence of His existence are His creating you from clay and from that you became human beings scattered all around;
030:020 Shakir And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.
030:020 Sherali And of HIS Signs is that HE created you from dust; then behold, you are men spreading over the earth.
030:020 Yusufali Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!
030:021
030:021 Khan And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
030:021 Maulana And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect.
030:021 Pickthal And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.
030:021 Rashad Among His proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses. In this, there are sufficient proofs for people who think.
030:021 Sarwar His creating spouses for you out of yourselves so that you might take comfort in them and His creating love and mercy among you. In this there is evidence (of the truth) for the people who (carefully) think.
030:021 Shakir And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.
030:021 Sherali And of HIS Signs is that HE has created wives for you from among yourselves that you may find peace of mind in them, and HE has put love and tenderness between you. In that, surely, are Signs for a people who reflect.
030:021 Yusufali And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.
030:022
030:022 Khan And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
030:022 Maulana And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.
030:022 Pickthal And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.
030:022 Rashad Among His proofs are the creation of the heavens and the earth, and the variations in your languages and your colors. In these, there are signs for the knowledgeable.
030:022 Sarwar Other evidence of His existence are the creation of the heavens and the earth and the differences of languages and colors. In this there is evidence (of the truth) for the worlds (mankind).
030:022 Shakir And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.
030:022 Sherali And of HIS Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that, surely, are Signs for those who possess knowledge.
030:022 Yusufali And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.
030:023
030:023 Khan And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
030:023 Maulana And of His signs is your sleep by night and by day and your seeking of His bounty. Surely there are signs in this for a people who would hear.
030:023 Pickthal And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.
030:023 Rashad Among His proofs is your sleeping during the night or the day, and your working in pursuit of His provisions. In this, there are sufficient proofs for people who can hear.
030:023 Sarwar Your sleeping during the night and in the day your seeking His favors are evidence (of the truth) for the people who have hearing.
030:023 Shakir And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.
030:023 Sherali And of HIS Signs is your sleep by night, and by day, your seeking of HIS bounty. In that, surely, are Signs for a people who would listen.
030:023 Yusufali And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.

030:024
030:024 Khan And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
030:024 Maulana And of His signs is this, that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death. Surely there are signs in this for a people who understand.
030:024 Pickthal And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.
030:024 Rashad Among His proofs is that He shows you the lightning as a source of fear, as well as hope, then He sends down from the sky water to revive a land that has been dead. In these, there are sufficient proofs for people who understand.
030:024 Sarwar Also, of the evidence of His existence are His showing you lightening which gives you fear and hope and His sending water down from the sky which revives the earth after its death. In this there is evidence (of the truth) for the people of understanding.
030:024 Shakir And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand
030:024 Sherali And of HIS Signs is that HE shows you the lightning for fear and hope, and HE sends down water from the sky, and quickens therewith the earth after its death. In that, surely, are Signs for a people who understand.
030:024 Yusufali And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.
030:025
030:025 Khan And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).
030:025 Maulana And of His signs is this, that the heaven and the earth subsist by His command. Then when He calls you -- from the earth -- lo! you come forth.
030:025 Pickthal And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.
030:025 Rashad Among His proofs is that the heaven and the earth are standing at His disposal. Finally, when He calls you out of the earth, one call, you will immediately come out.
030:025 Sarwar Some other evidence of His existence is that both the heavens and the earth stand firm at His command. When He will call you from the earth, you will start to come out.
030:025 Shakir And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.
030:025 Sherali And of HIS Signs is that the heavens and the earth stand firm by HIS command. Then when HE calls you by a single call to come forth from the earth, behold, you will come forth.
030:025 Yusufali And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.
030:026
030:026 Khan To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
030:026 Maulana And His is whosoever is in the heavens and the earth. All are obedient to Him.
030:026 Pickthal Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.
030:026 Rashad To Him belongs everyone in the heavens and the earth; all are subservient to Him.
030:026 Sarwar Everyone in the heavens and the earth belongs to Him and is subservient to Him.
030:026 Shakir And His is whosoever is in the heavens and the earth; all are obedient to Him.
030:026 Sherali And to HIM belongs whosoever is in the heavens and the earth. All are obedient to HIM.
030:026 Yusufali To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.
030:027
030:027 Khan And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
030:027 Maulana And He it is, Who originates the creation, then reproduces it, and it is very easy to Him. And His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.
030:027 Pickthal He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.
030:027 Rashad And He is the One who initiates the creation, then repeats it; this is even easier for Him. To Him belongs the most sublime similitude, in the heavens and the earth, and He is the Almighty, Most Wise.
030:027 Sarwar It is He who begins the creation, then, turns it back. For Him this is very easy. All the exalted attributes in the heavens and the earth belong to Him. He is the Majestic and All-wise.
030:027 Shakir And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.
030:027 Sherali And HE it is Who originates the creation, then keeps repeating it, and it is most easy for HIM. HIS is the most exalted state in the heavens and the earth; and HE is the Mighty, the Wise.
030:027 Yusufali It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.

030:028
030:028 Section 4: Appeal to Human Nature
030:028 Khan He sets forth for you a parable from your ownselves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.
030:028 Maulana He sets forth to you a parable related to yourselves. Have you among those whom your right hands possess partners in that which We have provided you with, so that with respect to it you are alike -- you fear them as you fear each other? Thus do We make the messages clear for a people who understand.
030:028 Pickthal He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.
030:028 Rashad He cites for you herein an example from among yourselves: Do you ever elevate your servants or subordinates to the level where they rival you, and to the point that you pay them as much allegiance as is being paid to you? We thus explain the revelations for people who understand.
030:028 Sarwar God has told you this parable about yourselves: Could your slaves share your wealth equally with you and could you fear them as you fear yourselves? Thus, do We clarify the evidence (of the truth) for the people of understanding.
030:028 Shakir He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.
030:028 Sherali HE sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess, partners in what WE have provided for you so that you become equal sharers therein, and you fear them as you fear each other? Thus do WE explain the Signs to a people who understand.
030:028 Yusufali He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.
030:029
030:029 Khan Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allah has sent astray? And for such there will be no helpers.
030:029 Maulana Nay, those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah leaves in error? And they shall have no helpers.
030:029 Pickthal Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.
030:029 Rashad Indeed, the transgressors have followed their own opinions, without knowledge. Who then can guide those who have been sent astray by GOD? No one can ever help them.
030:029 Sarwar In fact, the unjust have followed their desires without knowledge. Who will guide those whom God has caused to go astray? No one will be their helper.
030:029 Shakir Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.
030:029 Sherali Nay, but those, who are unjust, follow their own low desires without knowledge. Then who can guide him whom ALLAH lets go astray? There will be no helpers for them.
030:029 Yusufali Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.
030:030
030:030 Khan So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.
030:030 Maulana So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right religion -- but most people know not --
030:030 Pickthal So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -
030:030 Rashad Therefore, you shall devote yourself to the religion of strict monotheism. Such is the natural instinct placed into the people by GOD. Such creation of GOD will never change. This is the perfect religion, but most people do not know.
030:030 Sarwar (Muhammad), be devoted to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion, but many people do not know.
030:030 Shakir Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--
030:030 Sherali So set thy face to the service of religion with single-minded devotion. And follow the nature made by ALLAH, the nature according to which HE has fashioned mankind. There is no altering the creation of ALLAH. That is the right religion - but most men know not -
030:030 Yusufali So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.
030:031
030:031 Khan (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqamat-as-Salat) and be not of Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).
030:031 Maulana Turning to Him; and keep your duty to Him, and keep up prayer and be not of the polytheists,
030:031 Pickthal Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);
030:031 Rashad You shall submit to Him, reverence Him, observe the Contact Prayers (Salat), and - whatever you do - do not ever fall into idol worship.
030:031 Sarwar Turn in repentance to Him. Have fear of Him. Be steadfast in your prayer. Do not be like the pagans
030:031 Shakir Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists
030:031 Sherali So you all turn to HIM, in repentance, and seek HIS protection and observe Prayer, and be not of those who associate partners with ALLAH -
030:031 Yusufali Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-

030:032
030:032 Khan Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.
030:032 Maulana Of those who split up their religion and become parties; every sect rejoicing in that which is with it.
030:032 Pickthal Of those who split up their religion and became schismatics, each sect exulting in its tenets.
030:032 Rashad (Do not fall in idol worship,) like those who divide their religion into sects; each party rejoicing with what they have.
030:032 Sarwar who have divided themselves into various religious sects, each one happy with their own belief.
030:032 Shakir Of those who divided their religion and became seas every sect rejoicing in what they had with them
030:032 Sherali Of those who split up their religion and have become divided into sects, every party rejoicing in what they have.
030:032 Yusufali Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself!
030:033
030:033 Khan And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.
030:033 Maulana And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,
030:033 Pickthal And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord
030:033 Rashad When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship.
030:033 Sarwar When people face hardship, they begin praying to their Lord and turn in repentance to Him. When they receive mercy from Him, a group of them begin to consider things equal to God,
030:033 Shakir And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,
030:033 Sherali And when an affliction befalls people, they cry unto their Lord, turning sincerely to HIM; then, when HE has made them taste of mercy from HIM, lo ! a section of them associate partners with their Lord,
030:033 Yusufali When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-
030:034
030:034 Khan So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
030:034 Maulana So as to be ungrateful for that which We have given them. So enjoy yourselves a while -- you will soon come to know.
030:034 Pickthal So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.
030:034 Rashad Let them be unappreciative of what we have given them. Enjoy temporarily; you will surely find out.
030:034 Sarwar because of their ingratitude for what We have given them. Let them enjoy themselves, but they will soon know (the consequences of their deeds).
030:034 Shakir So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.
030:034 Sherali So that they begin to deny that which WE have bestowed upon them. So enjoy yourselves awhile but soon you will come to know.
030:034 Yusufali (As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).
030:035
030:035 Khan Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?
030:035 Maulana Or, have We sent to them an authority so that it speaks of that which they associate with Him?
030:035 Pickthal Or have We revealed unto them any warrant which speaketh of that which they associate with Him?
030:035 Rashad Have we given them authorization that justifies their idolatry?
030:035 Sarwar Have We sent them any authority to speak in support of their idols?
030:035 Shakir Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?
030:035 Sherali Have WE sent down to them any authority which speaks in favour of what they associate with HIM?
030:035 Yusufali Or have We sent down authority to them, which points out to them the things to which they pay part-worship?
030:036
030:036 Khan And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!
030:036 Maulana And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they despair.
030:036 Pickthal And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!
030:036 Rashad When we bestow mercy upon the people, they rejoice therein. But when adversity befalls them, as a consequence of their own works, they become despondent.
030:036 Sarwar When people receive mercy, they are happy with it. However, when hardship befalls them because of their own deeds, they despair.
030:036 Shakir And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.
030:036 Sherali And when WE make people taste of mercy, they rejoice therein; but if some evil befalls them because of that which their own hands have sent on, behold ! they are in despair.
030:036 Yusufali When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!
030:037
030:037 Khan Do they not see that Allah enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
030:037 Maulana See they not that Allah enlarges provision and straitens (it) for whom He pleases? Certainly there are signs in this for a people who believe.
030:037 Pickthal See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.
030:037 Rashad Do they not realize that GOD increases the provision for whomever He wills, or reduces it? These should be lessons for people who believe.
030:037 Sarwar Have they not seen how God increases the livelihood of whomever He wants and determines his share. In this there is evidence (of the truth) for the believing people.
030:037 Shakir Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.
030:037 Sherali See they not that ALLAH enlarges the provision to whomsoever HE pleases and straitens it to whomsoever HE pleases? In that, truly, are Signs for a people who believe.
030:037 Yusufali See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

030:038
030:038 Khan So give to the kindred his due, and to Al-Miskin (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance, and it is they who will be successful.
030:038 Maulana So give to the near of kin his due, and to the needy and the wayfarer. This is best for those who desire Allah’s pleasure, and these it is who are successful.
030:038 Pickthal So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.
030:038 Rashad Therefore, you shall give the relatives their rightful share (of charity), as well as the poor, and the traveling alien. This is better for those who sincerely seek GOD's pleasure; they are the winners.
030:038 Sarwar Give the relatives, the destitute, and the needy travellers their share (of charity). It is better for those who want to please God and they will have everlasting happiness.
030:038 Shakir Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.
030:038 Sherali So give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek the favour of ALLAH, and it is they who will prosper.
030:038 Yusufali So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.
030:039
030:039 Khan And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakat seeking Allah's Countenance then those, they shall have manifold increase.
030:039 Maulana And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, desiring Allah’s pleasure -- these will get manifold.
030:039 Pickthal That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.
030:039 Rashad The usury that is practiced to increase some people's wealth, does not gain anything at GOD. But if you give to charity, seeking GOD's pleasure, these are the ones who receive their reward manifold.
030:039 Sarwar God will not allow to increase whatever illegal interest you try to receive in order to increase your wealth at the expense of people's property. Whatever amount of zakat you give to please God will be doubled (for you).
030:039 Shakir And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.
030:039 Sherali Whatever you lay out at interest that it may increase the wealth of the people, it does not increase in the sight of ALLAH; but whatever you give in Zakát, seeking the pleasure of ALLAH - it is these who will increase their wealth manifold.
030:039 Yusufali That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.
030:040
030:040 Khan Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
030:040 Maulana Allah is He who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him)!
030:040 Pickthal Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!
030:040 Rashad GOD is the One who created you. He is the One who provides for you. He is the One who puts you to death. He is the One who resurrects you. Can any of your idols do any of these things? Be He glorified. He is much too exalted to have any partners.
030:040 Sarwar It is God who has created you and given you sustenance. He will make you die and will bring you back to life. Can any of your idols do such things? God is too Exalted to be considered equal to anything else.
030:040 Shakir Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).
030:040 Sherali It is ALLAH Who has created you, and then HE has provided for you; then HE will cause you to die, and then HE will bring you to life. Is there any of your so-called associate-gods, who can do any of these things? Glorified be HE and exalted far above that which they associate with HIM.
030:040 Yusufali It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!
030:041
030:041 Section 5: A Transformation
030:041 Khan Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).
030:041 Maulana Corruption has appeared in the land and the sea on account of that which men’s hands have wrought, that He may make them taste a part of that which they have done, so that they may return.
030:041 Pickthal Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
030:041 Rashad Disasters have spread throughout the land and sea, because of what the people have committed. He thus lets them taste the consequences of some of their works, that they may return (to the right works).
030:041 Sarwar Evil has spread over the land and the sea because of human deeds and through these God will cause some people to suffer so that perhaps they will return to Him.
030:041 Shakir Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.
030:041 Sherali Corruption have spread on land and sea because of what men's hands has wrought, that HE may make them taste the fruit of some of their doings, so that they may turn back from evil.
030:041 Yusufali Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

030:042
030:042 Khan Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."
030:042 Maulana Say: Travel in the land, then see what was the end of those before! Most of them were polytheists.
030:042 Pickthal Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.
030:042 Rashad Say, "Roam the earth and note the consequences for those before you." Most of them were idol worshipers.
030:042 Sarwar (Muhammad), tell them, "Travel through the land to see how terrible was the end of those who lived before. Many of them were pagans.
030:042 Shakir Say: Travel in the land, then see how was the end of those before; most of them were polytheists.
030:042 Sherali Say, `Travel in the earth and see how evil was the end of those before you. Most of them were idolaters.'
030:042 Yusufali Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."
030:043
030:043 Khan So set you (O Muhammad SAW) your face to (the obedience of Allah, your Lord) the straight and right religion (Islamic Monotheism), before there comes from Allah a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
030:043 Maulana Then set thyself, being upright, to the right religion before there come from Allah the day which cannot be averted: on that day they will be separated.
030:043 Pickthal So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-
030:043 Rashad Therefore, you shall devote yourself completely to this perfect religion, before a day comes which is made inevitable by GOD. On that day, they will be shocked.
030:043 Sarwar Be devoted to the upright religion before the coming of the inevitable day when no one can escape from God and people will either be sent to Paradise or hell."
030:043 Shakir Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.
030:043 Sherali So set thy face to the service of the right religion, before there comes the day from ALLAH for which there will be no averting. On that day believers and disbelievers will be separated from each other.
030:043 Yusufali But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).
030:044
030:044 Khan Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islamic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment).
030:044 Maulana Whoever disbelieves will be responsible for his disbelief; and whoever does good such prepare (good) for their own souls,
030:044 Pickthal Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -
030:044 Rashad Whoever disbelieves, disbelieves to the detriment of his own soul, while those who lead a righteous life, do so to strengthen and develop their own souls.
030:044 Sarwar Those who disbelieve do so against their own souls. Those who do good pave the way for their own benefit.
030:044 Shakir Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,
030:044 Sherali Those who disbelieve will bear the consequences of their disbelief; and those who do righteous deeds prepare good for their own souls,
030:044 Yusufali Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):
030:045
030:045 Khan That He may reward those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
030:045 Maulana That He may reward out of His grace those who believe and do good. Surely He loves not the disbelievers.
030:045 Pickthal That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).
030:045 Rashad For He will generously recompense those who believe and lead a righteous life from His bounties. He does not love the disbelievers.
030:045 Sarwar God will reward the righteously striving believers through His favor. He does not love the unbelievers.
030:045 Shakir That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.
030:045 Sherali That HE, out of HIS bounty, may reward those who believe and act righteously. Surely, HE loves not the disbelievers.
030:045 Yusufali That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.
030:046
030:046 Khan And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
030:046 Maulana And of His signs is this, that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may glide by His command, and that you may seek His grace, and that you may be grateful.
030:046 Pickthal And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.
030:046 Rashad Among His proofs is that He sends the winds with good omen, to shower you with His mercy, and to allow the ships to run in the sea in accordance with His rules, and for you to seek His bounties (through commerce), that you may be appreciative.
030:046 Sarwar Some evidence of His existence is His sending the glad-news-bearing winds so that He would let you to receive His mercy, cause the ships to sail by His command, and let you seek His favor so that perhaps you would give Him thanks.
030:046 Shakir And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.
030:046 Sherali And of HIS Signs is that HE sends the winds as bearers of glad tidings and that HE may make you taste of HIS mercy, and that the ships may sail at HIS command, and that you may seek of HIS bounty, and that you may be grateful.
030:046 Yusufali Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.

030:047
030:047 Khan And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).
030:047 Maulana And certainly We sent before thee messengers to their people, so they came to them with clear arguments, then We punished those who were guilty. And to help believers is ever incumbent on Us.
030:047 Pickthal Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.
030:047 Rashad We have sent messengers before you to their people, with profound signs. Subsequently, we punished those who transgressed. It is our duty that we grant victory to the believers.
030:047 Sarwar (Muhammad), We had sent before you Our Messengers to their people. The Messengers showed them clear miracles and We took revenge on the criminals. It was necessary for Us to help the believers.
030:047 Shakir And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.
030:047 Sherali And, surely, WE sent Messengers before thee to their own people, and they brought them clear Signs. Then WE punished those who were guilty. And it was certainly incumbent upon US to help the believers.
030:047 Yusufali We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.
030:048
030:048 Khan Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!
030:048 Maulana Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they rejoice --
030:048 Pickthal Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;
030:048 Rashad GOD is the One who sends the winds, to stir up clouds, to be spread throughout the sky in accordance with His will. He then piles the clouds up, then you see the rain coming down therefrom. When it falls on whomever He chooses from among His servants, they rejoice.
030:048 Sarwar It is God who sends the winds to raise the clouds. He spreads them in the sky as He wants, then He intensifies them, and then you can see the rain coming down from the cloud. When He sends it down upon whichever of His servants He wants, they rejoice
030:048 Shakir Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful
030:048 Sherali It is ALLAH Who sends the winds so that they raise the vapours in the form of a cloud. Then HE spreads it in the sky as HE pleases, and then HE spreads it into fragments, and thou seest the rain issuing forth from its midst. And when HE causes it to fall on whom HE pleases of HIS servants, behold ! they rejoice;
030:048 Yusufali It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-
030:049
030:049 Khan And verily before that (rain), just before it was sent down upon them, they were in despair!
030:049 Maulana Though they were before this, before it was sent down upon them, in sure despair.
030:049 Pickthal Though before that, even before it was sent down upon them, they were in despair.
030:049 Rashad Before it fell on them, they had resorted to despair.
030:049 Sarwar at the rainfall, though before that they had been in despair.
030:049 Shakir Though they were before this, before it was sent down upon them, confounded in sure despair.
030:049 Sherali Though before that - before it was sent down upon them -they were in despair.
030:049 Yusufali Even though, before they received (the rain) - just before this - they were dumb with despair!
030:050
030:050 Khan Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
030:050 Maulana Look then at the signs of Allah’s mercy, how He gives life to the earth after its death. Surely He is the Quickener of the dead; and He is Possessor of power over all things.
030:050 Pickthal Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.
030:050 Rashad You shall appreciate GOD's continuous mercy, and how He revives the land that has been dead. He will just as certainly resurrect the dead. He is Omnipotent.
030:050 Sarwar Look at the traces of the mercy of God, how He has revived the dead earth. God revives the dead; He has power over all things.
030:050 Shakir Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.
030:050 Sherali Observe, then, the marks of ALLAH's mercy; how HE quickens the earth after its death. Verily, it is HE Who quickens the dead; for HE has power over all things.
030:050 Yusufali Then contemplate (O man!) the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.
030:051
030:051 Khan And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allah as) disbelievers.
030:051 Maulana And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.
030:051 Pickthal And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.
030:051 Rashad Had we sent upon them instead a yellow sandstorm, they would have continued to disbelieve.
030:051 Sarwar Even if We had sent the wind and caused (the plants) to turn yellow and to fade away, they would still have remained in disbelief.
030:051 Shakir And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve
030:051 Sherali And if WE had sent a wind and they saw their harvest turn yellow, they would, certainly thereafter, begin to deny Our favours.
030:051 Yusufali And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)!

030:052
030:052 Khan So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.
030:052 Maulana So surely thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.
030:052 Pickthal For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.
030:052 Rashad You cannot make the dead, nor the deaf, hear the call, once they turn away.
030:052 Sarwar You cannot make the dead listen, nor the deaf hear. Thus, they, (the disbelievers), turn away on their heels.
030:052 Shakir For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and
030:052 Sherali And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs;
030:052 Yusufali So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.
030:053
030:053 Khan And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allah in Islam (as Muslims).
030:053 Maulana Nor canst thou guide the blind out of their error. Thou canst make none to hear but those who believe in Our messages, so they submit.
030:053 Pickthal Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).
030:053 Rashad Nor can you guide the blind out of their straying. You can only be heard by those who believe in our revelations, and decide to become submitters.
030:053 Sarwar You cannot guide the straying blind. You can make no one listen except those who believe in Our revelations and are Muslims.
030:053 Shakir Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.
030:053 Sherali Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and submit.
030:053 Yusufali Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).
030:054
030:054 Section 6: Overthrow of Opposition
030:054 Khan Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).
030:054 Maulana Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength. He creates what He pleases, and He is the Knowing, the Powerful.
030:054 Pickthal Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.
030:054 Rashad GOD is the One who created you weak, then granted you after the weakness strength, then substituted after the strength weakness and gray hair. He creates whatever He wills. He is the Omniscient, the Omnipotent.
030:054 Sarwar It is God who has created you weak, then, given you strength after your weakness and caused you to become weak and old after being strong. He creates whatever He wants. He is All-knowing and All-powerful.
030:054 Shakir Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.
030:054 Sherali ALLAH is HE Who created you in a state of weakness, and after weakness gave you strength; then, after strength, caused weakness and old age. HE creates what HE pleases. HE is the All-Knowing, the All-Powerful.
030:054 Yusufali It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.
030:055
030:055 Khan And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].
030:055 Maulana And the day when the Hour comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away.
030:055 Pickthal And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.
030:055 Rashad On the day when the Hour comes to pass, the guilty will swear that they lasted (in this world) only one hour. That is how wrong they were.
030:055 Sarwar On the day when the Hour of Doom comes, the criminals will swear that they have remained (in their graves) for no more than an hour. They had been inventing lies in this way.
030:055 Shakir And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.
030:055 Sherali And on the day when the appointed Hour shall arrive, the guilty will swear that they tarried not save a brief period - thus are they turned away from the right path.
030:055 Yusufali On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!
030:056
030:056 Khan And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
030:056 Maulana And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of Resurrection -- so this is the day of Resurrection -- but you did not know.
030:056 Pickthal But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.
030:056 Rashad Those who are blessed with knowledge and faith will say, "You have lasted, according to GOD's decree, until the Day of Resurrection. Now, this is the Day of Resurrection, but you failed to recognize it."
030:056 Sarwar Those who have received knowledge and have faith will say, "By the decree of God, you have remained for the exact period which was mentioned in the Book of God about the Day of Resurrection. This is the Day of Resurrection, but you did not know."
030:056 Shakir And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.
030:056 Sherali But those, who are given knowledge and faith, will say, `You have indeed tarried according to the Book of ALLAH, till the Day of Resurrection. And this indeed is the Day of Resurrection, but you did not care to know.
030:056 Yusufali But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"

030:057
030:057 Khan So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allah's Pleasure (by having Islamic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
030:057 Maulana So that day their excuse will not profit those who were unjust, nor will they be granted goodwill.
030:057 Pickthal In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.
030:057 Rashad Therefore, no apology, on that day, will benefit the transgressors, nor will they be excused.
030:057 Sarwar The excuses of the unjust on this day will be of no avail to them and they will not be able to please God.
030:057 Shakir But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.
030:057 Sherali So on that day their excuses will not avail the wrongdoers; nor will they be allowed to make amends.
030:057 Yusufali So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).
030:058
030:058 Khan And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
030:058 Maulana And certainly We have set forth for men in this Qur’an every kind of parable. And if thou bring them a sign, those who disbelieve would certainly say: You re naught but deceivers.
030:058 Pickthal Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!
030:058 Rashad Thus, we have cited for the people in this Quran all kinds of examples. Yet, no matter what kind of proof you present to the disbelievers, they say, "You are falsifiers."
030:058 Sarwar We have told people various parables in this Quran. Even if you had shown them a miracle, the unbelievers would have said, "You are only the followers of falsehood".
030:058 Shakir And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.
030:058 Sherali And, truly, WE have set forth for men in this Qur'an every type of parable, and indeed, if thou bring them a Sign, those who disbelieve will, surely, say, `You are but liars.'
030:058 Yusufali verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities.”
030:059
030:059 Khan Thus does Allah seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].
030:059 Maulana Thus does Allah seal the hearts of those who know not.
030:059 Pickthal Thus doth Allah seal the hearts of those who know not.
030:059 Rashad GOD thus seals the hearts of those who do not know.
030:059 Sarwar Thus does God seal the hearts of those who do not know.
030:059 Shakir Thus does Allah set a seal on the hearts of those who do not know.
030:059 Sherali Thus does ALLAH seal the hearts of those who have no knowledge.
030:059 Yusufali Thus does Allah seal up the hearts of those who understand not.
030:060
030:060 Khan So be patient (O Muhammad SAW). Verily, the Promise of Allah is true, and let not those who have no certainty of faith, discourage you from conveying Allah's Message (which you are obliged to convey).
030:060 Maulana So be patient; surely the promise of Allah is true; and let not those disquiet thee who have no certainty.
030:060 Pickthal So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.
030:060 Rashad Therefore, you shall steadfastly persevere - for GOD's promise is the truth - and do not be intimidated by those who have not attained certainty.
030:060 Sarwar Be patient. The promise of God is certainly true. Let not the faithless make you despair of the promise of God.
030:060 Shakir Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.
030:060 Sherali So be thou patient. Surely, the promise of ALLAH is true; and let not those who have no certainty of faith hold thee in light estimation so as to move thee from the stand thou hast taken.
030:060 Yusufali So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.
031:000
031:000 Translations of the Qur'an, Chapter 31: LUQMAN (LUQMAN). Total Verses: 34. Revealed At: MAKKA
031:000 In the name of God, Most Gracious, Most Merciful
031:001
031:001 Section 1: Believers will be successful
031:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
031:001 Maulana I, Allah, am the Best Knower.
031:001 Pickthal Alif. Lam. Mim.
031:001 Rashad A. L. M.
031:001 Sarwar Alif. Lam. Mim.
031:001 Shakir Alif Lam Mim.
031:001 Sherali Alif, Lám, Mím.
031:001 Yusufali A. L. M.
031:002
031:002 Khan These are Verses of the Wise Book (the Qur'an).
031:002 Maulana These are verses of the Book of Wisdom --
031:002 Pickthal These are revelations of the wise Scripture,
031:002 Rashad These (letters) constitute proofs of this book of wisdom.
031:002 Sarwar These are the verses of the Book of wisdom.
031:002 Shakir These are verses of the Book of Wisdom
031:002 Sherali These are the verses of the Book, full of wisdom,
031:002 Yusufali These are Verses of the Wise Book,-

031:003
031:003 Khan A guide and a mercy for the Muhsinun (good-doers)
031:003 Maulana A guidance and a mercy for the doers of good,
031:003 Pickthal A guidance and a mercy for the good,
031:003 Rashad A beacon and a mercy for the righteous.
031:003 Sarwar A guidance and mercy for the righteous
031:003 Shakir A guidance and a mercy for the doers of goodness,
031:003 Sherali A guidance and a mercy for those who do good,
031:003 Yusufali A Guide and a Mercy to the Doers of Good,-
031:004
031:004 Khan Those who perform As-Salat (Iqamat-as- Salat) and give Zakat and they have faith in the Hereafter with certainty.
031:004 Maulana Who keep up prayer and pay the poor-rate and who are certain of the Hereafter.
031:004 Pickthal Those who establish worship and pay the poor-due and have sure faith in the Hereafter.
031:004 Rashad Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and as regards the Hereafter, they are absolutely certain.
031:004 Sarwar people who are steadfast in prayer, pay the religious tax, and have firm belief in the life to come.
031:004 Shakir Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.
031:004 Sherali Those who observe Prayer and pay the Zakát and who have firm faith in the Hereafter.
031:004 Yusufali Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.
031:005
031:005 Khan Such are on guidance from their Lord, and such are the successful.
031:005 Maulana These are on a guidance from their Lord, and these are they who are successful.
031:005 Pickthal Such have guidance from their Lord. Such are the successful.
031:005 Rashad They are following the guidance from their Lord, and they are the winners.
031:005 Sarwar They follow the guidance of their Lord and they will have everlasting happiness.
031:005 Shakir These are on a guidance from their Lord, and these are they who are successful:
031:005 Sherali It is they who follow guidance from their Lord, and it is they who shall prosper.
031:005 Yusufali These are on (true) guidance from their Lord: and these are the ones who will prosper.
031:006
031:006 Khan And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).
031:006 Maulana And of men is he who takes instead frivolous discourse to lead astray from Allah’s path without knowledge, and to make it a mockery. For such is an abasing chastisement.
031:006 Pickthal And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.
031:006 Rashad Among the people, there are those who uphold baseless Hadith, and thus divert others from the path of GOD without knowledge, and take it in vain. These have incurred a shameful retribution.
031:006 Sarwar (In an attempt to show that God's revelations are only ancient legends) some people pay for meaningless tales to draw others attention away from the Quran without knowledge and treat as a matter of fun. They will suffer a humiliating torment.
031:006 Shakir And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.
031:006 Sherali And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of ALLAH, without knowledge, and to make fun of it. For such there will be humiliating punishment.
031:006 Yusufali But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.
031:007
031:007 Khan And when Our Verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.
031:007 Maulana And when Our messages are recited to him, he turns back proudly, as if he had not heard them, as if there were deafness in his ears; so announce to him a painful chastisement.
031:007 Pickthal And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.
031:007 Rashad And when our revelations are recited to the one of them, he turns away in arrogance as if he never heard them, as if his ears are deaf. Promise him a painful retribution.
031:007 Sarwar When Our revelations are recited to them, they turn back on their heels out of pride as if they did not hear them or their ears had been sealed off. Warn them of the painful torment.
031:007 Shakir And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.
031:007 Sherali And when Our Signs are recited to him, he turns away disdainfully, as though he heard them not, as if there were a heaviness in his ears. So announce to him a painful punishment.
031:007 Yusufali When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.
031:008
031:008 Khan Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).
031:008 Maulana Those who believe and do good, for them are Gardens of bliss,
031:008 Pickthal Lo! those who believe and do good works, for them are the gardens of delight,
031:008 Rashad Surely, those who believe and lead a righteous life have deserved the gardens of bliss.
031:008 Sarwar The righteously striving believers will enter Paradise
031:008 Shakir (As for) those who believe and do good, they shall surely have gardens of bliss,
031:008 Sherali Surely, those who believe and do good works - they will have Gardens of Delight,
031:008 Yusufali For those who believe and work righteous deeds, there will be Gardens of Bliss,-

031:009
031:009 Khan To abide therein. It is a Promise of Allah in truth. And He is the All-Mighty, the All-Wise.
031:009 Maulana To abide therein. A promise of Allah in truth! And He is the Mighty, the Wise.
031:009 Pickthal Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.
031:009 Rashad Eternally they abide therein. This is the truthful promise of GOD. He is the Almighty, Most Wise.
031:009 Sarwar wherein they will live forever. It is the true promise of God. He is Majestic and All-wise.
031:009 Shakir Abiding in them; the promise of Allah; (a) true (promise), and He is the Mighty, the Wise.
031:009 Sherali Wherein they will abide. ALLAH has made a true promise; and HE is the Mighty, the Wise.
031:009 Yusufali To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.
031:010
031:010 Khan He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
031:010 Maulana He created the heavens without pillars that you see, and cast mountains on the earth lest it should be convulsed with you, and He spread on it animals of every kind. And We send down water from the clouds, there cause to grow therein of every nobel kind.
031:010 Pickthal He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.
031:010 Rashad He created the heavens without pillars that you can see. He established on earth stabilizers (mountains) lest it tumbles with you, and He spread on it all kinds of creatures. We send down from the sky water to grow all kinds of beautiful plants.
031:010 Sarwar He has created the heavens without pillar as you can see, fixed the mountains on earth so that it may not shake you away, and settled therein all types of living creatures. We have sent down water from the sky and made all kinds of plants grow in gracious pairs.
031:010 Shakir He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.
031:010 Sherali HE has created the heavens without any pillars that you can see, and HE has placed in the earth firm mountains that it may not quake with you, and HE has spread therein all kinds of creatures; and WE have sent down water from the clouds, and have caused to grow therein of every fine species.
031:010 Yusufali He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.
031:011
031:011 Khan This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created. Nay, the Zalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error.
031:011 Maulana This is Allah’s creation; now show Me that which those besides Him have created. Nay, the unjust are in manifest error.
031:011 Pickthal This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest!
031:011 Rashad Such is the creation of GOD; show me what the idols you set up beside Him have created. Indeed, the transgressors are far astray.
031:011 Sarwar This is the creation of God. Show me what those whom you consider equal to God have created. In fact, the unjust ones are in plain error.
031:011 Shakir This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error
031:011 Sherali This is the creation of ALLAH. Now show me what others beside HIM have created. Nay, but the wrongdoers are in manifest error.
031:011 Yusufali Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.
031:012
031:012 Section 2: Luqman’s Advice to his Son
031:012 Khan And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise.
031:012 Maulana And certainly We gave Luqman wisdom, saying: Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised.
031:012 Pickthal And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.
031:012 Rashad We have endowed Luqmaan with wisdom: "You shall be appreciative of GOD." Whoever is appreciative is appreciative for his own good. As for those who turn unappreciative, GOD is in no need, Praiseworthy.
031:012 Sarwar We gave wisdom to Luqman so that he would give thanks to God. Those who give thanks to God do so for their own good. Those who are ungrateful should know that God is Self-sufficient and Praiseworthy.
031:012 Shakir And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is on!y grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.
031:012 Sherali And WE bestowed wisdom on Luqmán and said, `Be grateful to ALLAH,' for, whoso is grateful, is grateful for the good of his own soul. And whoso is ungrateful, then, surely, ALLAH is Self-Sufficient, Praiseworthy.
031:012 Yusufali we bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.
031:013
031:013 Khan And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.
031:013 Maulana And when Luqman said to his son, while he admonished him: O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is a grievous iniquity.
031:013 Pickthal And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong -
031:013 Rashad Recall that Luqmaan said to his son, as he enlightened him, "O my son, do not set up any idols beside GOD; idolatry is a gross injustice."
031:013 Sarwar Luqman advised his son telling him, "My son, do not consider anything equal to God, for it is the greatest injustice."
031:013 Shakir And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity--
031:013 Sherali And call to mind when Luqman said to his son while he admonished him. `O my dear son ! Associate not partners with ALLAH. Surely, associating partners with ALLAH is a grievous wrong.
031:013 Yusufali Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing.”

031:014
031:014 Khan And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.
031:014 Maulana And We have enjoined on man concerning his parents -- his mother bears him with faintings upon faintings and his weaning takes two years -- saying: Give thanks to Me and to thy parents. To Me is the eventual coming.
031:014 Pickthal And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.
031:014 Rashad We enjoined the human being to honor his parents. His mother bore him, and the load got heavier and heavier. It takes two years (of intensive care) until weaning. You shall be appreciative of Me, and of your parents. To Me is the ultimate destiny.
031:014 Sarwar (Concerning his parents), We advised the man, whose mother bears him with great pain and breast-feeds him for two years, to give thanks to Me first and then to them, to Me all things proceed.
031:014 Shakir And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.
031:014 Sherali And we have enjoined on man to be good to his parents -his mother bears him in weakness upon weakness, and his weaning takes two years - and said, `Give thanks to ME and thy parents. Unto ME is the final return;
031:014 Yusufali And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.
031:015
031:015 Khan But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
031:015 Maulana And if they strive with thee to make thee associate with Me that of which thou has no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did.
031:015 Pickthal But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do -
031:015 Rashad If they try to force you to set up any idols beside Me, do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have submitted to Me. Ultimately, you all return to Me, then I will inform you of everything you have done.
031:015 Sarwar If they try to force you to consider things equal to Me, which you cannot justify, equal to Me, do not obey them. Maintain lawful relations with them in this world and follow the path of those who turn in repentance to Me. To Me you will all return and I shall tell you all that you have done.
031:015 Shakir And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did--
031:015 Sherali And if they contend with thee to make thee set up equals with ME concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, and in spiritual matters follow the way of him who turns to ME. Then unto ME will be your return and I shall inform you of what you used to do;
031:015 Yusufali "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."
031:016
031:016 Khan "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).
031:016 Maulana O my son, even if it be the weight of a grain of mustard-seed, even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtilities, Aware.
031:016 Pickthal O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.
031:016 Rashad "O my son, know that even something as tiny as a mustard seed, deep inside a rock, be it in the heavens or the earth, GOD will bring it. GOD is Sublime, Cognizant.
031:016 Sarwar "My son, God keeps the records of all the good and evil deeds, even if they are as small as a grain of mustard seed, hidden in a rock or in the heavens or the earth. God is subtle and All-aware.
031:016 Shakir O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;
031:016 Sherali `O my dear son, even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, ALLAH will, surely, bring it out. Verily, ALLAH is the knower of the most hidden secrets, and is All-Aware;
031:016 Yusufali "O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).
031:017
031:017 Khan "O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.
031:017 Maulana O my son, keep up prayer and enjoin good and forbid evil, and bear patiently that which befalls thee. Surely this is an affair of great resolution.
031:017 Pickthal O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.
031:017 Rashad "O my son, you shall observe the Contact Prayers (Salat). You shall advocate righteousness and forbid evil, and remain steadfast in the face of adversity. These are the most honorable traits.
031:017 Sarwar My son, be steadfast in prayer. Make others do good. Prevent them from doing evil. Be patient in hardship. Patience comes from faith and determination.
031:017 Shakir O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;
031:017 Sherali `O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which require high resolve;
031:017 Yusufali "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

031:018
031:018 Khan "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.
031:018 Maulana And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster.
031:018 Pickthal Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.
031:018 Rashad "You shall not treat the people with arrogance, nor shall you roam the earth proudly. GOD does not like the arrogant showoffs.
031:018 Sarwar Do not scornfully turn your face away from people. Do not walk around puffed-up with pride; God does not love arrogant and boastful people.
031:018 Shakir And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;
031:018 Sherali `And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; Surely, ALLAH loves not the arrogant boaster;
031:018 Yusufali "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.
031:019
031:019 Khan "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."
031:019 Maulana And pursue the right curse in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses.
031:019 Pickthal Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.
031:019 Rashad "Walk humbly and lower your voice - the ugliest voice is the donkey's voice."
031:019 Sarwar Be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys."
031:019 Shakir And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.
031:019 Sherali `And walk thou at a moderate pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass.'
031:019 Yusufali "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."
031:020
031:020 Section 3: Greatness of Divine Power
031:020 Khan See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!
031:020 Maulana See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly? And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light.
031:020 Pickthal See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.
031:020 Rashad Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.
031:020 Sarwar Have you not seen that God has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected for you His apparent and unseen bounties? Some people argue about God without knowledge, guidance, or an enlightening book.
031:020 Shakir Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.
031:020 Sherali Do you not see that ALLAH has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed HIS favours on you, both visible and invisible? And among men there are some who dispute concerning ALLAH, without knowledge or guidance or an illuminating Book.
031:020 Yusufali Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!
031:021
031:021 Khan And when it is said to them: "Follow that which Allah has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire.
031:021 Maulana And when it is said to them, Follow that which Allah has revealed, they say: Nay, we follow that wherein we found our fathers. What! Though the devil calls them to the chastisement of the burning Fire!
031:021 Pickthal And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?
031:021 Rashad When they are told, "Follow these revelations of GOD," they say, "No, we follow only what we found our parents doing." What if the devil is leading them to the agony of Hell?
031:021 Sarwar When they are told to follow what God has revealed to them, they say, "We shall only follow our father's way of life." Will they follow it even if it is Satan who is calling them to the burning torment?
031:021 Shakir And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Shaitan calls them to the chastisement of the burning fire!
031:021 Sherali And when it is said to them, `Follow that which ALLAH has revealed,' they say, `Nay, we shall follow that which we found our fathers following.' What ! even though Satan was inviting them to the punishment of the burning fire?
031:021 Yusufali When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following). "What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?

031:022
031:022 Khan And whosoever submits his face (himself) to Allah [i.e.(follows Allah's Religion of Islamic Monotheism), worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allah's Messenger Muhammad SAW), then he has grasped the most trustworthy hand-hold [La ilaha ill-Allah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision.
031:022 Maulana And whoever submits himself to Allah and does good (to others), he indeed takes hold of the firmest handle. And Allah’s is the end of affairs.
031:022 Pickthal Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.
031:022 Rashad Those who submit completely to GOD, while leading a righteous life, have gotten hold of the strongest bond. For GOD is in full control of all things.
031:022 Sarwar Whoever submits himself to the will of God in righteousness has certainly achieved a strong-hold. The end of all things is in the hands of God.
031:022 Shakir And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.
031:022 Sherali And he who submits himself wholly to ALLAH, and is a doer of good, he has, surely, grasped a firm handle. With ALLAH rest the end of all affairs.
031:022 Yusufali Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.
031:023
031:023 Khan And whoever disbelieved, let not his disbelief grieve you (O Muhammad SAW),. to Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men).
031:023 Maulana And whoever disbelieves, let not his disbelief grieve thee. To Us is their return, then We shall inform them of what they did. Surely Allah is Knower of what is in the breasts.
031:023 Pickthal And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).
031:023 Rashad As for those who disbelieve, do not be saddened by their disbelief. To us is their ultimate return, then we will inform them of everything they had done. GOD is fully aware of the innermost thoughts.
031:023 Sarwar (Muhammad), do not let the disbelievers grieve you. To Us they will all return and We shall tell them all about what they have done. God knows best what is in everyone's hearts.
031:023 Shakir And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did surely Allah is the Knower of what is in the breasts.
031:023 Sherali And as for him who disbelieves, let not his disbelief grieve thee. Unto US is their return and WE shall tell them that which they did. Surely, ALLAH knows full well what is in the breasts.
031:023 Yusufali But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.
031:024
031:024 Khan We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
031:024 Maulana We give them to enjoy a little, then We shall drive them to a severe chastisement.
031:024 Pickthal We give them comfort for a little, and then We drive them to a heavy doom.
031:024 Rashad We let them enjoy temporarily, then commit them to severe retribution.
031:024 Sarwar We shall allow them to enjoy themselves for a short while, then force them into severe torment.
031:024 Shakir We give them to enjoy a little, then will We drive them to a severe chastisement.
031:024 Sherali WE shall let them enjoy themselves for a while; then shall WE drive them to a severe torment.
031:024 Yusufali We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.
031:025
031:025 Khan And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not.
031:025 Maulana And if thou ask them who created the heavens and the earth? they will say: Allah. Say: Praise be to Allah! Nay, most of them know not.
031:025 Pickthal If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.
031:025 Rashad If you ask them, "Who created the heavens and the earth," they will say, "GOD." Say, "Praise be to GOD." Yet, most of them do not know.
031:025 Sarwar If you ask them, "Who has created the heavens and the earth," they will certainly say, "God has created them." Say, "It is only God who deserves all praise, but most of them do not know".
031:025 Shakir And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.
031:025 Sherali And if thou ask them, `Who has created the heavens and the earth?' They will, surely, answer, `ALLAH.' Say, `All praise belongs to ALLAH.' But most of them have no knowledge.
031:025 Yusufali If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!” But most of them understand not.
031:026
031:026 Khan To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani (Rich, Free of all wants), Worthy of all praise.
031:026 Maulana To Allah belongs whatever is in the heavens and the earth. Surely Allah is the Self-Sufficient, the Praised.
031:026 Pickthal Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.
031:026 Rashad To GOD belongs everything in the heavens and the earth. GOD is the Most Rich, Most Praiseworthy.
031:026 Sarwar To God belongs all that is in the heavens and the earth. He is Self-sufficient and Praiseworthy.
031:026 Shakir What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.
031:026 Sherali To ALLAH belongs whatever is in the heavens and the earth. Verily, ALLAH is Self-Sufficient, Praiseworthy.
031:026 Yusufali To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.

031:027
031:027 Khan And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.
031:027 Maulana And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the worlds of Allah would not be exhausted. Surely Allah is Mighty, Wise.
031:027 Pickthal And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.
031:027 Rashad If all the trees on earth were made into pens, and the ocean supplied the ink, augmented by seven more oceans, the words of GOD would not run out. GOD is Almighty, Most Wise.
031:027 Sarwar If all the trees in the earth were pens and the ocean, with seven more oceans, were ink still these could not suffice to record all the Words of God. God is Majestic and All-wise.
031:027 Shakir And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.
031:027 Sherali And if all the trees that are in the earth were pens, and the ocean - seven more oceans to replenish it - were ink, the words of ALLAH would not be exhausted. Surely, ALLAH is Mighty, Wise.
031:027 Yusufali And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom.
031:028
031:028 Khan The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.
031:028 Maulana Your creation or your raising is only like a single soul. Surely Allah is Hearing, Seeing.
031:028 Pickthal Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.
031:028 Rashad The creation and resurrection of all of you is the same as that of one person. GOD is Hearer, Seer.
031:028 Sarwar For God your creation and your resurrection are only like the creation and resurrection of one soul. God is All-hearing and All-seeing.
031:028 Shakir Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.
031:028 Sherali Your creation and your resurrection are only like the creation and resurrection of a single soul. Verily, ALLAH is All-Hearing, All-Seeing.
031:028 Yusufali And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).
031:029
031:029 Khan See you not (O Muhammad SAW) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.
031:029 Maulana Seest thou not that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you) -- each pursues its course till an appointed time -- and that Allah is Aware of what you do?
031:029 Pickthal Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?
031:029 Rashad Do you not realize that GOD merges the night into the day and merges the day into the night, and that He has committed the sun and the moon in your service, each running in its orbit for a specific life span, and that GOD is fully Cognizant of everything you do?
031:029 Sarwar Have you not seen that God causes the night to enter into the day and the day into the night. He has made the sun and moon subservient (to Himself). Each moves (in an orbit) for an appointed time. God is certainly All-aware of what you do.
031:029 Shakir Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?
031:029 Sherali Seest thou not that ALLAH makes the night pass into the day and makes the day pass into the night, and HE has pressed the sun and the moon into service; each pursuing its course till an appointed term, and that ALLAH is Well-Aware of what you do.
031:029 Yusufali Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?
031:030
031:030 Khan That is because Allah, He is the Truth, and that which they invoke besides Him is Al-Batil (falsehood, Satan and all other false deities), and that Allah, He is the Most High, the Most Great.
031:030 Maulana This is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the High, the Great.
031:030 Pickthal That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.
031:030 Rashad This proves that GOD is the truth, while any idol they set up beside Him is falsehood, and that GOD is the Most High, Most Great.
031:030 Sarwar This is because God is the supreme Truth and whatever they worship besides Him is falsehood. God is the Most High and the Most Great.
031:030 Shakir This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.
031:030 Sherali That is because it is ALLAH alone Who is the True God, and whatever they call upon beside HIM is false, and because it is ALLAH alone Who is the Most High, the Incomparably Great.
031:030 Yusufali That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.
031:031
031:031 Section 4: The Doom comes
031:031 Khan See you not that the ships sail through the sea by Allah's Grace? that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
031:031 Maulana Seest thou not that the ships glide on the sea by Allah’s grace, that He may show you of His signs? Surely there are signs in this for every patient, endurer, grateful one.
031:031 Pickthal Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).
031:031 Rashad Do you not see that the ships roam the sea, carrying GOD's provisions, to show you some of His proofs? Indeed, these should be sufficient proofs for everyone who is steadfast, appreciative.
031:031 Sarwar Have you not seen that the ships sail in the ocean through the bounty of God so that He may show you the evidence (of His existence). There is evidence (of the truth) in this for every forbearing and grateful one.
031:031 Shakir Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.
031:031 Sherali Dost thou not see that the ships sail on the sea by the favour of ALLAH, that HE may show you of HIS Signs? Therein, surely, are Signs for every patient and grateful person.
031:031 Yusufali Seest thou not that the ships sail through the ocean by the Grace of Allah?- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.

031:032
031:032 Khan And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.
031:032 Maulana And when a wave like awnings covers them, they call upon Allah, being sincere to Him in obedience. But when He brings them safe to land, some of them follow the middle course. And none denies Our signs but every perfidious, ungrateful one.

031:032 Pickthal And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.
031:032 Rashad When violent waves surround them, they implore GOD, sincerely devoting their prayers to Him alone. But as soon as He saves them to the shore, some of them revert. None discards our revelations except those who are betrayers, unappreciative.
031:032 Sarwar When the waves cover them like shadows, they pray to God with sincerity in their religion, but when We bring them safely to land, only some of them follow the right path. No one rejects Our revelations except the treacherous ungrateful ones.
031:032 Shakir And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.
031:032 Sherali And when waves engulf them like so many coverings, they call upon ALLAH, in full sincerity of faith; but when HE brings them to safe land, then some of them keep to the right course. And none denies Our Signs save every perfidious, ungrateful person.
031:032 Yusufali When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!
031:033
031:033 Khan O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah.
031:033 Maulana O people, keep your duty to your Lord and dread the day when no father can avail his son in aught, nor the child will avail this father. Surely the promise of Allah is true, so let not this world’s life deceive you, nor let the arch-deceiver deceive you about Allah.
031:033 Pickthal O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.
031:033 Rashad O people, you shall reverence your Lord, and fear a day when a father cannot help his own child, nor can a child help his father. Certainly, GOD's promise is truth. Therefore, do not be distracted by this life; do not be distracted from GOD by mere illusions.
031:033 Sarwar Mankind, have fear of your Lord and the day when a father will be of no avail to his son, nor will a son carry any part of the burden of his father. The promise of God is true. Do not let the worldly life deceive you nor let your pride deceive you about God.
031:033 Shakir O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the archdeceiver deceive you in respect of Allah.
031:033 Sherali O men, seek protection with your Lord and fear the day when the father will not be of any avail to his child, nor will the child at all be of any avail to his father. ALLAH's promise is, surely, true. So let not worldly life beguile you, nor let the Deceiver deceive you concerning ALLAH.
031:033 Yusufali O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.
031:034
031:034 Khan Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).
031:034 Maulana Surely Allah is He with Whom is the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. And no one knows what he will earn on the morrow. And no one knows in what land he will die. Surely Allah is Knowing, Aware.
031:034 Pickthal Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.
031:034 Rashad With GOD is the knowledge about the Hour (end of the world). He is the One who sends down the rain, and He knows the contents of the womb. No soul knows what will happen to it tomorrow, and no one knows in which land he or she will die. GOD is Omniscient, Cognizant.
031:034 Sarwar Only God has the knowledge of the coming of the Hour of Doom. He sends down the rain and knows what is in the wombs. No soul is aware of what it will achieve tomorrow and no soul knows in which land it will die. God is All-knowing and All-aware.
031:034 Shakir Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.
031:034 Sherali Verily, with ALLAH alone is the knowledge of the Hour. And HE sends down the rain, and HE knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, ALLAH is All-Knowing, All-Aware.
031:034 Yusufali Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).
032:000
032:000 Translations of the Qur'an, Chapter 32: AS-SAJDA (THE PROSTRATION,WORSHIP, ADORATION). Total Verses: 30. Revealed At: MAKKA
032:000 In the name of God, Most Gracious, Most Merciful
032:001
032:001 Section 1: Islam will be established
032:001 Khan Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
032:001 Maulana I, Allah, am the Best Knower.
032:001 Pickthal Alif. Lam. Mim
032:001 Rashad A. L. M.
032:001 Sarwar Alif. Lam. Mim.
032:001 Shakir Alif Lam Mim.
032:001 Sherali Alif, Lám, Mím.
032:001 Yusufali A. L. M.

032:002
032:002 Khan The revelation of the Book (this Qur'an) is from the Lord of the 'Alamin (mankind, jinns and all that exists) in which there is not doubt!
032:002 Maulana The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
032:002 Pickthal The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.
032:002 Rashad The book is, without a doubt, a revelation from the Lord of the universe.
032:002 Sarwar There is no doubt that this Book is revealed by the Lord of the Universe.
032:002 Shakir The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
032:002 Sherali The revelation of the Book - there is no doubt about it - is from the Lord of the worlds.
032:002 Yusufali (This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.
032:003
032:003 Khan Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.
032:003 Maulana Or do they say: He has forged it? Nay it is the Truth from thy Lord that thou mayest warn a people to whom no warner has come before thee that they may walk aright.
032:003 Pickthal Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.
032:003 Rashad They said, "He fabricated it." Indeed, this is the truth from your Lord, to warn people who never received a warner before you, that they may be guided.
032:003 Sarwar Do they say that he, (Muhammad), has invented it? No, it is the truth from your Lord so that you will warn the people who have not received a warning before you. Perhaps they will seek guidance.
032:003 Shakir Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.
032:003 Sherali Do they say, `He has forged it?' Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that they may be guided.
032:003 Yusufali Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.
032:004
032:004 Khan Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?
032:004 Maulana Allah is He Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power. You have not besides Him a guardian or an intercessor. Will you not then mind?
032:004 Pickthal Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
032:004 Rashad GOD is the One who created the heavens and the earth, and everything between them in six days, then assumed all authority. You have none beside Him as Lord, nor do you have an intercessor. Would you not take heed?
032:004 Sarwar God is the one who created the heavens and the earth and all that is between them in six days, then He established His dominion over the Throne. No one besides Him is your guardian or intercessor. Will you then not take heed?.
032:004 Shakir Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?
032:004 Sherali ALLAH is HE Who created the heavens and the earth, and that which is between them, in six periods, then HE settled Himself on the Throne. You have no helper or intercessor beside HIM. Will you not then reflect?
032:004 Yusufali It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?
032:005
032:005 Khan He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
032:005 Maulana He orders the Affair from the heaven to the earth; then it will ascend to Him in a day the measure of which is a thousand years as you count.
032:005 Pickthal He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
032:005 Rashad All matters are controlled by Him from the heaven to the earth. To Him, the day is equivalent to one thousand of your years.
032:005 Sarwar He sends the regulation of the affair from the heavens to the earth, then on the day which is equal to one thousand years of yours, it will ascend to Him.
032:005 Shakir He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.
032:005 Sherali HE will plan HIS ordinance from the heaven unto the earth, then will it go up to HIM in a day the duration of which is a thousand years according as you reckon.
032:005 Yusufali He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.
032:006
032:006 Khan That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
032:006 Maulana Such is the Knower of the unseen and the seen, the Mighty, the Merciful,
032:006 Pickthal Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
032:006 Rashad Knower of all secrets and declarations; the Almighty, Most Merciful.
032:006 Sarwar He knows the unseen and the seen. He is Majestic and All-merciful.
032:006 Shakir This is the Knower of the unseen and the seen, the Mighty the Merciful,
032:006 Sherali Such is the knower of the unseen and the seen, the Mighty, the Merciful;
032:006 Yusufali Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;-

032:007
032:007 Khan Who made everything He has created good, and He began the creation of man from clay.
032:007 Maulana Who made beautiful everything that He created, and He began the creation of man from dust.
032:007 Pickthal Who made all things good which He created, and He began the creation of man from clay;
032:007 Rashad He is the One who perfected everything He created, and started the creation of the human from clay.
032:007 Sarwar It is He Who created everything in the best manner and began the creation of the human being from clay.
032:007 Shakir Who made good everything that He has created, and He began the creation of man from dust.
032:007 Sherali Who has made perfect everything HE has created. And HE began the creation of man from clay;
032:007 Yusufali He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay,
032:008
032:008 Khan Then He made his offspring from semen of worthless water (male and female sexual discharge).
032:008 Maulana Then He made his progeny of an extract, of worthless water.
032:008 Pickthal Then He made his seed from a draught of despised fluid;
032:008 Rashad Then He continued his reproduction through a certain lowly liquid.
032:008 Sarwar He made His offspring come into existence from an extract of insignificant fluid,
032:008 Shakir Then He made his progeny of an extract, of water held in light estimation.
032:008 Sherali Then HE made his progeny from an extract of an insignificant fluid;
032:008 Yusufali And made his progeny from a quintessence of the nature of a fluid despised:
032:009
032:009 Khan Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
032:009 Maulana Then He made him complete and breathed into him of His spirit, and gave you ears and eyes and hearts; little it is that you give thanks!
032:009 Pickthal Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!
032:009 Rashad He shaped him and blew into him from His spirit. And He gave you the hearing, the eyesight, and the brains; rarely are you thankful.
032:009 Sarwar then He gave it proper shape and blew His spirit in it. He made ears, eyes and hearts for you, but you give Him very little thanks.
032:009 Shakir Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.
032:009 Sherali Then HE endowed him with perfect faculties and breathed into him of HIS spirit. And HE has given you ears, and eyes, and hearts. But little thanks do you give !
032:009 Yusufali But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!
032:010
032:010 Khan And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!
032:010 Maulana And they say: When we are lost in the earth, shall we then be in a new creation? Nay, they are disbelievers in the meeting with their Lord.
032:010 Pickthal And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.
032:010 Rashad They wonder, "After we vanish into the earth, do we get created anew?" Thus, as regards meeting their Lord, they are disbelievers.
032:010 Sarwar They have said, "How can we be brought to life again after we have been lost in the earth?" In fact, they have no faith in the Day of Judgment
032:010 Shakir And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.
032:010 Sherali And they say, `What ! when we are lost in the earth, shall we be raised up in the form of a new creation?' Nay, but they disbelieve in the meeting with their Lord.
032:010 Yusufali And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.
032:011
032:011 Khan Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."
032:011 Maulana Say: The angel of death, who is given charge of you, will cause you to die, then to your Lord you will be returned.
032:011 Pickthal Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.
032:011 Rashad Say, "You will be put to death by the angel in whose charge you are placed, then to your Lord you will be returned."
032:011 Sarwar (Muhammad), say, "The angel of death, who is appointed over everyone of you, will cause you to die and to your Lord you will all return."
032:011 Shakir Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.
032:011 Sherali Say, `The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'
032:011 Yusufali Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."
032:012
032:012 Section 2: Believers and Disbelievers -- a Comparison
032:012 Khan And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."
032:012 Maulana And couldst thou but see when the guilty hang their heads before their Lord: Our Lord, we have seen and heard; so send us back, we will do good; we are (now) certain.
032:012 Pickthal Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.
032:012 Rashad If only you could see the guilty when they bow down their heads before their Lord: "Our Lord, now we have seen and we have heard. Send us back and we will be righteous. Now we have attained certainty."
032:012 Sarwar Would that you could see (on the Day of Judgment) that criminals, with their heads hanging down before their Lord, saying, "Our Lord, we have seen and heard. Send us back to act righteously. Now we have strong faith".
032:012 Shakir And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.
032:012 Sherali If only thou couldst see when the guilty ones will hang down their heads before their Lord, and say, `Our Lord, we have seen and we have heard, so send us back that we may do good works; for now we are convinced of the truth of what we were told.'
032:012 Yusufali If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."

032:013	
032:013 Khan	And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
032:013 Maulana	And if We have pleased, We could have given every soul its guidance, but the word from Me was just; I will certainly fill hell with the jinn and men together.
032:013 Pickthal	And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.
032:013 Rashad	Had we willed, we could have given every soul its guidance, but it is already predetermined that I will fill Hell with jinns and humans, all together.
032:013 Sarwar	Had We wanted, We could have given guidance to every soul, but My decree, that hell will be filled-up with jinn and people, has already been executed.
032:013 Shakir	And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.
032:013 Sherali	And if WE had enforced Our will, WE could have given every soul its appropriate guidance, but the word from ME has come true that I will fill Hell with jinn and men all together.
032:013 Yusufali	If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together.”
032:014	
032:014 Khan	Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.
032:014 Maulana	So taste, because you forgot the meeting of this Day of yours; surely We forsake you; and taste the abiding chastisement for what you did.
032:014 Pickthal	So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.
032:014 Rashad	Taste the consequences of your forgetting this day; now we forget you. You have incurred eternal retribution in return for your own works.
032:014 Sarwar	They will be told, "Suffer on this Day of Judgment. For your having ignored it, We have ignored you. Suffer everlasting torment for your evil deeds."
032:014 Shakir	So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.
032:014 Sherali	So taste ye the punishment of your evil deeds, for you forgot the meeting of this day of yours. We too, have forgotten you. Taste ye then the lasting punishment because of that which you used to do.
032:014 Yusufali	"Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your (evil) deeds!”
032:015	
032:015 Khan	Only those believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.
032:015 Maulana	Only they believe in Our messages who, when they are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud.
032:015 Pickthal	Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,
032:015 Rashad	The only people who truly believe in our revelations are those who fall prostrate upon hearing them. They glorify and praise their Lord, without any arrogance.
032:015 Sarwar	The only people who believe in Our revelations are those who, when reminded about them, bow down in prostration and glorify their Lord with His praise without pride.
032:015 Shakir	Only they believe in Our communications who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.
032:015 Sherali	Only those really believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.
032:015 Yusufali	Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.
032:016	
032:016 Khan	Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.
032:016 Maulana	They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them.
032:016 Pickthal	Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.
032:016 Rashad	Their sides readily forsake their beds, in order to worship their Lord, out of reverence and hope, and from our provisions to them, they give.
032:016 Sarwar	Their sides give-up rest in beds in order to pray before their Lord in fear and hope. They spend for the cause of God out of what we have given them.
032:016 Shakir	Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.
032:016 Sherali	Their sides keep away from their beds; and they call on their Lord in fear and hope, and spend out of what WE have bestowed on them.
032:016 Yusufali	Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.
032:017	
032:017 Khan	No person knows what is kept hidden for them of joy as a reward for what they used to do.
032:017 Maulana	So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did.
032:017 Pickthal	No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.
032:017 Rashad	You have no idea how much joy and happiness are waiting for you as a reward for your (righteous) works.
032:017 Sarwar	No soul knows what delight awaits them as the reward for their deeds.
032:017 Shakir	So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.
032:017 Sherali	And no soul knows what joy of the eyes is kept hidden for them, as a reward for the good they used to do.
032:017 Yusufali	Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.

032:018
032:018 Khan Is then he who is a believer like him who is Fasiq (disbeliever and disobedient to Allah)? Not equal are they.
032:018 Maulana Is he then, who is a believer, like him who is a transgressor? They are not equal.
032:018 Pickthal Is he who is a believer like unto him who is an evil-liver? They are not alike.
032:018 Rashad Is one who is a believer the same as one who is wicked? They are not equal.
032:018 Sarwar Is a believer equal to an evil-doer? They are not equal at all.
032:018 Shakir Is he then who is a believer like him who is a transgressor? They are not equal.
032:018 Sherali Is he, then, who is a believer like one who is disobedient? they are not equal.
032:018 Yusufali Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.
032:019
032:019 Khan As for those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.
032:019 Maulana As for those who believe and do good deeds, for them are Gardens, a refuge -- an entertainment for what they did.
032:019 Pickthal But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.
032:019 Rashad As for those who believe and lead a righteous life, they have deserved the eternal Paradise. Such is their abode, in return for their works.
032:019 Sarwar The righteously striving believers will have Paradise for their dwelling as the reward of their good deeds.
032:019 Shakir As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.
032:019 Sherali As for those who believe and do good works, they will have Gardens of Eternal Abode as an entertainment in return for what they used to do.
032:019 Yusufali For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.
032:020
032:020 Khan And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."
032:020 Maulana And as for those who transgress, their refuge is the Fire. Whenever they desire to go forth from it, they are brought back into it, and it is said to them: Taste the chastisement of the Fire, which you called a lie.
032:020 Pickthal And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.
032:020 Rashad As for the wicked, their destiny is Hell. Every time they try to leave it, they will be forced back. They will be told, "Taste the agony of Hell which you used to disbelieve in."
032:020 Sarwar However, the dwelling of the sinful ones will be hell fire. Each time they try to come out, they will be turned back with this remark, "Suffer the torment of the fire which you had called a lie".
032:020 Shakir And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.
032:020 Sherali And as for those who are disobedient, their abode will be the Fire. Every time they desire to come out of it, they will be turned back into it, and it will be said to them, `Taste ye the punishment of the Fire which you used to deny.'
032:020 Yusufali As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."
032:021
032:021 Khan And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).
032:021 Maulana And certainly We will make them taste the nearer punishment before the greater chastisement, that haply they may turn.
032:021 Pickthal And verily We make them taste the lower punishment before the greater, that haply they may return.
032:021 Rashad We let them taste the smaller retribution (of this world), before they incur the greater retribution (of the Hereafter), that they may (take a hint and) reform.
032:021 Sarwar We shall certainly make them suffer worldly torment before suffering the great torment so that perhaps they may return to Us.
032:021 Shakir And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.
032:021 Sherali And most surely WE will make them taste of the lesser punishment before the greater punishment, that they may return to US with repentance.
032:021 Yusufali And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.
032:022
032:022 Khan And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.).
032:022 Maulana And who is more iniquitous than he who is reminded of the messages of his Lord, then he turns away from them? Surely We exact retribution from the guilty.
032:022 Pickthal And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.
032:022 Rashad Who is more evil than one who is reminded of these revelations of his Lord, then insists upon disregarding them? We will certainly punish the guilty.
032:022 Sarwar Who are more unjust than those who are reminded of the revelation of their Lord, but have ignored them? We will take revenge on the criminal.
032:022 Shakir And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.
032:022 Sherali And who is more unjust than he who is reminded of the Signs of his Lord and then turns away from them? WE will, surely, exact retribution from the guilty.
032:022 Yusufali And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution.
032:023
032:023 Section 3: Dead Earth will receive Life
032:023 Khan And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)]. So be not you in doubt of meeting him [i.e.when you met Musa (Moses) during the night of Al-Isra' and Al-Mi'raj over the heavens]. And We made it [the Taurat (Torah)] a guide to the Children of Israel.
032:023 Maulana And We indeed gave Moses the Book -- so doubt not the meeting with Him -- and We made it a guide for the Children of Israel.
032:023 Pickthal We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.
032:023 Rashad We have given Moses the scripture - do not harbor any doubt about meeting Him - and we made it a guide for the Children of Israel.
032:023 Sarwar We gave the Book to Moses - do not have any doubt about the Day of Judgment - and made it a guide for the children of Israel.
032:023 Shakir And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.
032:023 Sherali And WE indeed gave Moses the Book - be not, therefore, in doubt about receiving a perfect Book thyself - and WE made it a guidance for the Children of Israel.
032:023 Yusufali We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.

032:024
032:024 Khan And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
032:024 Maulana And We made from among them leaders to guide by Our command when they were patient. And they were certain of Our messages.
032:024 Pickthal And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.
032:024 Rashad We appointed from among them imams who guided in accordance with our commandments, because they steadfastly persevered and attained certainty about our revelations.
032:024 Sarwar We appointed some of the Israelites as leaders for their exercising patience to guide the others to Our commands. They had firm belief in Our revelations.
032:024 Shakir And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.
032:024 Sherali And WE appointed from among them leaders, who guided the people by Our command, because they were steadfast and had firm faith in Our Signs.
032:024 Yusufali And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.
032:025
032:025 Khan Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.
032:025 Maulana Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.
032:025 Pickthal Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
032:025 Rashad Your Lord is the One who will judge them on the Day of Resurrection, regarding everything they disputed.
032:025 Sarwar Your Lord will issue His decree about their (believers and disbeliever's) differences on the Day of Judgment.
032:025 Shakir Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.
032:025 Sherali Verily, thy Lord - HE will judge between them on the Day of Resurrection concerning that in which they used to disagree.
032:025 Yusufali Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)
032:026
032:026 Khan Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
032:026 Maulana Is it not clear to them, how many of the generations, in whose abodes they go about, We destroyed before them? Surely there are signs in this. Will they not then hear?
032:026 Pickthal Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?
032:026 Rashad Does it ever occur to them how many generations we have annihilated before them? They now live and walk in their ancestors' homes. This should provide sufficient proofs. Do they not hear?
032:026 Sarwar Was it not a lesson for them, (the unbelievers), that We destroyed the many generations living before them among whose ruined dwellings they are now walking. In this there is many evidence (of the truth). Will they not then listen?.
032:026 Shakir Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?
032:026 Sherali Does it not furnish guidance to them how many a generation have WE destroyed before them, amid whose dwellings they now walk about? In that, surely, are Signs. Will they not then listen?
032:026 Yusufali Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?
032:027
032:027 Khan Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
032:027 Maulana See they not that We drive the water to a land having no herbage, then We bring forth thereby seed-produce, of which their cattle and they themselves eat. Will they not then see?
032:027 Pickthal Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?
032:027 Rashad Do they not realize that we drive the water to barren lands, and produce with it crops to feed their livestock, as well as themselves? Do they not see?
032:027 Sarwar Have they not seen that We drive the water to the barren land and cause crops to grow which they and their cattle consume? Why, then, they will not see?
032:027 Shakir Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?
032:027 Sherali Do they not see that WE drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves also? Will they not then see?
032:027 Yusufali And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
032:028
032:028 Khan They say: "When will this Al-Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
032:028 Maulana And they say: When will this victory come, if you are truthful?
032:028 Pickthal And they say: When cometh this victory (of yours) if ye are truthful?
032:028 Rashad They challenge: "Where is that victory, if you are truthful?"
032:028 Sarwar They say, "If what you say is true, when will the final triumph come?"
032:028 Shakir And they say: When will this judgment take place, If you are truthful?
032:028 Sherali And they say, `When will this victory come, if you are truthful?'
032:028 Yusufali They say: "When will this decision be, if ye are telling the truth?”

032:029
032:029 Khan Say: "On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."
032:029 Maulana Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respited.
032:029 Pickthal Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.
032:029 Rashad Say, "The day such a victory comes, believing will not benefit those who did not believe before that, nor will they be given another chance."
032:029 Sarwar Say, "On the day of the final triumph, the faith of the disbelievers will be of no avail to them, nor will they be given any respite".
032:029 Shakir Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.
032:029 Sherali Say, `On the day of victory the faith of the disbelievers shall not avail them, nor will they be respited.'
032:029 Yusufali Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."
032:030
032:030 Khan So turn aside from them (O Muhammad SAW) and await, verily they (too) are awaiting.
032:030 Maulana So turn away from them and wait, surely they too are waiting.
032:030 Pickthal So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).
032:030 Rashad Therefore, disregard them and wait, they too are waiting.
032:030 Sarwar Turn away from them and wait. They are, also, waiting.
032:030 Shakir Therefore turn away from them and wait, surely they too are waiting.
032:030 Sherali So turn away from them, and wait. They are also waiting.
032:030 Yusufali So turn away from them, and wait: they too are waiting.
033:000
033:000 Translations of the Qur'an, Chapter 33: AL-AHZAB (THE CLANS, THE COALITION,THE COMBINED FORCES). Total Verses: 73. Revealed At: MADINA
033:000 In the name of God, Most Gracious, Most Merciful
033:001
033:001 Section 1: Spiritual and Physical Relationship
033:001 Khan O Prophet (Muhammad SAW)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allah is Ever All-Knower, All-Wise.
033:001 Maulana O Prophet, keep thy duty to Allah and obey not the disbelievers and the hypocrites. Surely Allah is ever Knowing, Wise;
033:001 Pickthal O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.
033:001 Rashad O you prophet, you shall reverence GOD and do not obey the disbelievers and the hypocrites. GOD is Omniscient, Most Wise.
033:001 Sarwar Prophet, have fear of God and do not yield to the infidels and hypocrites. God is All-knowing and All-wise.
033:001 Shakir O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;
033:001 Sherali O thou Prophet, seek protection in ALLAH, and follow not the wishes of the disbelievers and the hypocrites. Verily, ALLAH is All-Knowing, Wise.
033:001 Yusufali O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.
033:002
033:002 Khan And follow that which is inspired in you from your Lord. Verily, Allah is Well-Acquainted with what you do.
033:002 Pickthal And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.
033:002 Rashad Follow what is revealed to you from your Lord. GOD is fully Cognizant of everything you all do.
033:002 Sarwar Follow what has been revealed to you from your Lord. God is All-aware of what you do.
033:002 Shakir And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;
033:002 Sherali And follow that which is revealed to thee from thy Lord. Verily, ALLAH is Well-Aware of what you do.
033:002 Yusufali But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.
033:003
033:003 Khan And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).
033:003 Maulana And trust in Allah. And Allah is enough as having charge (of affairs).
033:003 Pickthal And put thy trust in Allah, for Allah is sufficient as Trustee.
033:003 Rashad And put your trust in GOD. GOD suffices as an advocate.
033:003 Sarwar Trust in God and be sure that He is a Sufficient Guardian.
033:003 Shakir And rely on Allah; and Allah is sufficient for a Protector.
033:003 Sherali And put thy trust in ALLAH, and ALLAH is sufficient as a Guardian.
033:003 Yusufali And put thy trust in Allah, and enough is Allah as a disposer of affairs.

033:004
033:004 Khan Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way.
033:004 Maulana Allah has not made for any man two hearts within him; nor has He made your wives whom you desert by Zihar, your mothers, nor has He made those whom you assert (to be your sons) your sons. These are the words of your mouths. And Allah speaks the truth and He shows the way.
033:004 Pickthal Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.
033:004 Rashad GOD did not give any man two hearts in his chest. Nor did He turn your wives whom you estrange (according to your custom) into your mothers. Nor did He turn your adopted children into genetic offspring. All these are mere utterances that you have invented. GOD speaks the truth, and He guides in the (right) path.
033:004 Sarwar God has not created two hearts inside any one human being. God does not consider your wives whom you renounce by zihar as your mothers nor those whom you adopt as your sons. These are only words of your mouth. God tells the Truth and shows the right path.
033:004 Shakir Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.
033:004 Sherali ALLAH has not made for any man two hearts in his breast; nor has HE made those of your wives from whom you keep away by calling them mothers, your mothers in fact, nor has HE made those whom you adopt as sons, your sons in fact. These are merely the words of your mouths; but ALLAH declares the truth, and HE guides to the right path.
033:004 Yusufali Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.
033:005
033:005 Khan Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.
033:005 Maulana Call them by (the names of) their fathers; this is more equitable with Allah; but if you know not their fathers, then they are your brethren in faith and your friends. And there is no blame on you in that wherein you make a mistake, but (you are answerable for) that which your hearts purpose. And Allah is ever Forgiving, Merciful.
033:005 Pickthal Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.
033:005 Rashad You shall give your adopted children names that preserve their relationship to their genetic parents. This is more equitable in the sight of GOD. If you do not know their parents, then, as your brethren in religion, you shall treat them as members of your family. You do not commit a sin if you make a mistake in this respect; you are responsible for your purposeful intentions. GOD is Forgiver, Most Merciful.
033:005 Sarwar Call them sons of their own fathers. It is more just in the eyes of God. If you do not know their fathers, they are your brothers and friends in religion. You will not be responsible for your mistakes, but you will be responsible for what you do intentionally. God is All-forgiving and All-merciful.
033:005 Shakir Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.
033:005 Sherali Call them after their fathers. That is more equitable in the sight of ALLAH. But if you know not their fathers, then they are your brothers in Faith and your friends. And there is no blame on you in respect of any mistake you may unintentionally make in this matter; but you will be called to account for that which your hearts purpose. And ALLAH is Most Forgiving. Ever Merciful.
033:005 Yusufali Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.
033:006
033:006 Khan The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allah's Book of Divine) Decrees (Al-Lauh Al-Mahfuz)."
033:006 Maulana The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers. And the possessors of relationship are closer one to another in the ordinance of Allah than (other) believers, and those who fled (their homes), except that you do some good to your friends. This is written in the Book.
033:006 Pickthal The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
033:006 Rashad The prophet is closer to the believers than they are to each other, and his wives are like mothers to them. The relatives ought to take care of one another in accordance with GOD's scripture. Thus, the believers shall take care of their relatives who immigrate to them, provided they have taken care of their own families first. These are commandments of this scripture.
033:006 Sarwar The Prophet has more authority over the believers than themselves. His wives are their mothers. The relatives are closer to each other, according to the Book of God, than the believers and the emigrants. However, you may show kindness to your guardians. This also is written in the Book.
033:006 Shakir The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.
033:006 Sherali The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. And blood-relations are nearer to one another, according to the Book of ALLAH, than other believers from among the Helpers and the Emigrants except that you show kindness to your friends. This is also written down in the Book.
033:006 Yusufali The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).

033:007
033:007 Khan And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant.
033:007 Maulana And when We took a covenant from the prophets and from thee, and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a solemn covenant,
033:007 Pickthal And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
033:007 Rashad Recall that we took from the prophets their covenant, including you (O Muhammad), Noah, Abraham, Moses, and Jesus the son of Mary. We took from them a solemn pledge.
033:007 Sarwar We had a solemn covenant with you (Muhammad), and the Prophets: Noah, Abraham, Moses, and Jesus, the son of Mary.
033:007 Shakir And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant
033:007 Sherali And call to mind when WE took from the Prophets their covenant, and from thee, and from Noah and Abraham, and Moses and Jesus, son of Mary, and WE indeed, took from them a solemn covenant;
033:007 Yusufali And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:
033:008
033:008 Khan That He may ask the truthfuls (Allah's Messengers and His Prophets) about their truth (i.e. the conveyance of Allah's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
033:008 Maulana That He may question the truthful of their truth, and He has prepared for the disbelievers a painful chastisement.
033:008 Pickthal That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.
033:008 Rashad Subsequently, He will surely question the truthful about their truthfulness, and has prepared for the disbelievers (in this Quranic fact) a painful retribution.
033:008 Sarwar This was a firm agreement. God will ask the truthful ones about their truthfulness and prepare a painful torment for the disbelievers.
033:008 Shakir That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.
033:008 Sherali That ALLAH may question the truthful about their truthfulness. And for the disbelievers HE has prepared a painful punishment.
033:008 Yusufali That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty.
033:009
033:009 Section 2: The Allies' Attack on Madinah
033:009 Khan O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do.
033:009 Maulana O you who believe, call to mind the favour of Allah to you when there came against you hosts, so We sent against them a strong wind and hosts that you saw not. And Allah is ever Seer of what you do.
033:009 Pickthal O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.
033:009 Rashad O you who believe, remember GOD's blessing upon you; when soldiers attacked you, we sent upon them violent wind and invisible soldiers. GOD is Seer of everything you do.
033:009 Sarwar Believers, recall God's favor to you when the army attacked you. We sent a wind and the armies, which you did not see, to support you. God sees all that you do.
033:009 Shakir O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.
033:009 Sherali O ye who believe, remember the favour of ALLAH to you when there came against you hosts, and WE sent against them a wind and hosts that you saw not. And ALLAH sees what you do.
033:009 Yusufali O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.
033:010
033:010 Khan When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah.
033:010 Maulana When they came upon you from above you and from below you, and when the eyes turned dull and the hearts rose up to the throats, and you began to think diverse thoughts about Allah.
033:010 Pickthal When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.
033:010 Rashad When they came from above you, and from beneath you, your eyes were terrified, your hearts ran out of patience, and you harbored unbefitting thoughts about GOD.
033:010 Sarwar Eyes became dull and hearts almost reached the throat when they attacked you from above and below and you started to think of God with suspicion.
033:010 Shakir When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.
033:010 Sherali When they came upon you from above you, and from below you, and when your eyes became distracted, and your hearts reached up to your throats, and you thought diverse thoughts about ALLAH.
033:010 Yusufali Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!
033:011
033:011 Khan There, the believers were tried and shaken with a mighty shaking.
033:011 Maulana There were the believers tried and they were shaken with a severe shaking.
033:011 Pickthal There were the believers sorely tried, and shaken with a mighty shock.
033:011 Rashad That is when the believers were truly tested; they were severely shaken up.
033:011 Sarwar There the believers were tested and tremendously shaken.
033:011 Shakir There the believers were tried and they were shaken with severe shaking.
033:011 Sherali Then were the believers sorely tried, and they were shaken with a violent shaking.
033:011 Yusufali In that situation were the Believers tried: they were shaken as by a tremendous shaking.

033:012
033:012 Khan And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (SAW) promised us nothing but delusions!"
033:012 Pickthal And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.
033:012 Rashad The hypocrites and those with doubts in their hearts said, "What GOD and His messenger promised us was no more than an illusion!"
033:012 Sarwar It was there that the hypocrites and those whose hearts were sick, said, "The promise of God and His Messenger has proved to be nothing but deceit".
033:012 Shakir And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.
033:012 Sherali And call to mind when the Hypocrites and those in whose hearts was a disease said, `ALLAH and HIS Messenger promised us only delusion;'
033:012 Yusufali And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"
033:013
033:013 Khan And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
033:013 Maulana And when a party of them said: O people of Yathrib, you cannot make a stand, so go back. And a party of them asked permission of the Prophet, saying, Our houses are exposed. And they were not exposed. They only desired to run away.
033:013 Pickthal And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.
033:013 Rashad A group of them said, "O people of Yathrib, you cannot attain victory; go back." Others made up excuses to the prophet: "Our homes are vulnerable," when they were not vulnerable. They just wanted to flee.
033:013 Sarwar It was there that a group of them said, "People of Yathrib, turn back for there is no place for you to stay." Another group, asking for the Prophet's permission, said, "Our homes are defenseless." In fact, they were not defenseless. They only wanted to run away.
033:013 Shakir And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.
033:013 Sherali And when a party of them said, `O people of Yathrib, you can possibly make no stand against the enemy, therefore turn back. And a section of them even asked leave of the Prophet, say, `Our houses are exposed,' whereas they were not exposed. They only sought to flee.
033:013 Yusufali Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.
033:014
033:014 Khan And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little.
033:014 Maulana And if an entry were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims), they would certainly have done it, and they would not have stayed in it but a little while.
033:014 Pickthal If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.
033:014 Rashad Had the enemy invaded and asked them to join, they would have joined the enemy without hesitation.
033:014 Sarwar Had the army of the enemies invaded their homes and asked them to give-up their religion, they would have yielded to them without delay.
033:014 Shakir And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.
033:014 Sherali If the enemy were to enter the Town from its environs, and then they were asked to join in the disturbance against the Muslims, they would certainly have done so, and would not have tarried in their houses save a little.
033:014 Yusufali And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!
033:015
033:015 Khan And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.
033:015 Maulana And they had indeed made a covenant with Allah before, (that) they would not turn (their) backs. And a covenant with Allah must be answered for.
033:015 Pickthal And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.
033:015 Rashad They had pledged to GOD in the past that they would not turn around and flee; making a pledge with GOD involves a great responsibility.
033:015 Sarwar They had certainly promised God that they would not turn away. To promise God is certainly a (great) responsibility.
033:015 Shakir And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall be inquired of.
033:015 Sherali And truly they had already covenanted with ALLAH that they would not turn their backs. And a covenant with ALLAH will have to be answered for.
033:015 Yusufali And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.
033:016
033:016 Khan Say (O Muhammad SAW to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"
033:016 Maulana Say: Flight will not profit you, if you flee from death or slaughter, and then you will not be allowed to enjoy yourselves but a little.
033:016 Pickthal Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.
033:016 Rashad Say, "If you flee, you can never flee from death or from being killed. No matter what happens, you only live a short while longer."
033:016 Sarwar (Muhammad), tell them, "Running away will never be of any benefit to you even if you run away from death or being killed. Still you would not be able to enjoy yourselves except for a short while."
033:016 Shakir Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.
033:016 Sherali Say, `Flight shall not avail you if you flee from death or slaughter; and even then you will not be allowed to enjoy yourselves but a little.'
033:016 Yusufali Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"

033:017
033:017 Khan Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper.
033:017 Maulana Say: Who is it that can protect you from Allah, if He intends harm for you or He intends to show you mercy? And they will not find for themselves a guardian or a helper besides Allah.
033:017 Pickthal Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.
033:017 Rashad Say, "Who would protect you from GOD if He willed any adversity, or willed any blessing for you?" They can never find, beside GOD, any other Lord and Master.
033:017 Sarwar Say, "Who can prevent God from punishing you or granting you mercy? They will not find anyone besides God as their guardian or helper."
033:017 Shakir Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.
033:017 Sherali Say, `Who is it that can save you from ALLAH if it be HIS wish to do you harm, or can deprive you of it, if it be HIS wish to show you mercy?' And they will not find for themselves any friend nor helper other than ALLAH.
033:017 Yusufali Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.
033:018
033:018 Khan Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.
033:018 Maulana Allah indeed knows those among you who hinder others and those who say to their brethren, Come to us. And they come not to the fight but a little,
033:018 Pickthal Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,
033:018 Rashad GOD is fully aware of the hinderers among you, and those who say to their comrades, "Let us all stay behind." Rarely do they mobilize for defense.
033:018 Sarwar God certainly knows those among you who create obstacles (on the way that leads to God) and those who say to their brothers, 'Come quickly to us' and very rarely take part in the fighting.
033:018 Shakir Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,
033:018 Sherali Verily, ALLAH knows well those among you who hinder others from fighting and those who say to their brethren, `Come and be with us;' and they themselves come not to the fight but little,
033:018 Yusufali Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.
033:019
033:019 Khan Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah.
033:019 Maulana Being niggardly with respect to you. But when fear comes, thou wilt see them looking to thee, their eyes rolling like one swooning because of death. But when fear is gone they smite you with sharp tongues, being covetous of wealth. These have not believed, so Allah makes their deeds naught. And that is easy for Allah.
033:019 Pickthal Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah.
033:019 Rashad Also, they are too stingy when dealing with you. If anything threatens the community, you see their eyes rolling with fear, as if death had already come to them. Once the crisis is over, they whip you with sharp tongues. They are too stingy with their wealth. These are not believers, and, consequently, GOD has nullified their works. This is easy for GOD to do.
033:019 Sarwar They are niggardly in spending for you. When fear comes, you can see them looking at you, their eyes rolling about like to faint because of the agony of death. When their fear subsides, they start to bite you with their sharp tongues. They are miserly in spending for a virtuous cause and have no faith. God has turned their deeds devoid of all virtue. This was not at all difficult for God.
033:019 Shakir Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.
033:019 Sherali Being niggardly of their help to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting at the approach of death. But when the fear has passed away, they assail you with sharp tongues, being niggardly of any good coming to your way. These have never believed; so ALLAH has rendered their works null and void. And that is easy for ALLAH.
033:019 Yusufali Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

033:020
033:020 Khan They think that Al-Ahzab (the Confederates) have not yet withdrawn, and if Al-Ahzab (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
033:020 Maulana They think the allies are not gone, and if the allies should come (again), they would fain be in the deserts with the desert Arabs, asking for news about you. And if they were among you, they would not fight save a little.
033:020 Pickthal They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.
033:020 Rashad They thought that the parties might come back. In that case, they would wish that they were lost in the desert, asking about your news from afar. Had the parties attacked you while they were with you, they would rarely support you.
033:020 Sarwar They think that the confederate tribes have not yet gone. If the confederate tribes were to attack them, they would have wished to be left alone among the bedouin Arabs where they would only follow the news about you. Even if they were with you, only a few of them would take part in the fight.
033:020 Shakir They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.
033:020 Sherali They still hope that the Confederates may not have gone away; and if the Confederates should come again, they would wish to be among the nomad Arabs in the desert, asking for news about you, they would fight but little.
033:020 Yusufali They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.
033:021
033:021 Section 3: Allies' Flight: Quraizah punished
033:021 Khan Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.
033:021 Maulana Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much.
033:021 Pickthal Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.
033:021 Rashad The messenger of GOD has set up a good example for those among you who seek GOD and the Last Day, and constantly think about GOD.
033:021 Sarwar The Messenger of God is certainly a good example for those of you who have hope in God and in the Day of Judgment and who remember God very often.
033:021 Shakir Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.
033:021 Sherali Verily, you have in the Prophet of ALLAH an excellent model, for him who hopes to meet ALLAH and the Last Day and who remembers ALLAH much.
033:021 Yusufali Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.
033:022
033:022 Khan And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad SAW) had promised us, and Allah and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).
033:022 Maulana And follow that which is revealed to thee from thy Lord. Surely Allah is ever Aware of what you do;
033:022 Maulana And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only added to their faith and submission.
033:022 Pickthal And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.
033:022 Rashad When the true believers saw the parties (ready to attack), they said, "This is what GOD and His messenger have promised us, and GOD and His messenger are truthful." This (dangerous situation) only strengthened their faith and augmented their submission.
033:022 Sarwar On seeing the confederate tribes, the believers said, "This is what God and His Messenger had promised us. The promise of God and His Messenger is true." This only strengthens their faith and their desire of submission to the will of God.
033:022 Shakir And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.
033:022 Sherali And when the believers saw the Confederates, they said, `This is what ALLAH and HIS Messenger promised us; and ALLAH and HIS Messenger spoke the truth.' And it only added to their faith and submission.
033:022 Yusufali When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.
033:023
033:023 Khan Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allah] in the least.
033:023 Maulana Of the believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least --
033:023 Pickthal Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;
033:023 Rashad Among the believers there are people who fulfill their pledges with GOD. Some of them died, while others stand ready, never wavering.
033:023 Sarwar Among the believers there are people who are true in their promise to God. Some of them have already passed away and some of them are waiting. They never yield to any change.
033:023 Shakir Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least
033:023 Sherali Among the believers are men who have been true to the covenant they had made with ALLAH. Some of them have fulfilled their vow, and there are others who wait, and they have not changed in the least.
033:023 Yusufali Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

033:024
033:024 Khan That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful.
033:024 Maulana That Allah may reward the truthful for their truth, and chastise the hypocrites, if He pleases, or turn to them (mercifully). Surely Allah is ever Forgiving, Merciful.
033:024 Pickthal That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.
033:024 Rashad GOD will surely recompense the truthful for their truthfulness, and will punish the hypocrites, if He so wills, or redeem them. GOD is Forgiver, Most Merciful.
033:024 Sarwar God will certainly reward the truthful ones for their truthfulness and punish or pardon the hypocrites as He wishes. God is All-forgiving and All-merciful.
033:024 Shakir That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.
033:024 Sherali That ALLAH may reward the truthful for their truth, and punish the hypocrites if HE so please, or turn to them in mercy. Verily, ALLAH is Most Forgiving, Merciful.
033:024 Yusufali That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.
033:025
033:025 Khan And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.
033:025 Maulana And Allah turned back the disbelievers in their rage -- they gained no advantage. And Allah sufficed the believers in fighting. And Allah is ever Strong, Mighty.
033:025 Pickthal And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.
033:025 Rashad GOD repulsed those who disbelieved with their rage, and they left empty-handed. GOD thus spared the believers any fighting. GOD is Powerful, Almighty.
033:025 Sarwar God repelled the unbelievers in their rage. They could not achieve anything good. God rendered sufficient support to the believers in fighting. God is All-powerful and Majestic.
033:025 Shakir And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.
033:025 Sherali And ALLAH turned back the disbelievers in their rage; they gained no good. And ALLAH sufficed the believers in their fight. ALLAH is Powerful, Mighty.
033:025 Yusufali And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.
033:026
033:026 Khan And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
033:026 Maulana And He drove down those of the People of the Book who backed them from their fortresses and He cast awe into their hears; some you killed and you took captive some.
033:026 Pickthal And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.
033:026 Rashad He also brought down their allies among the people of the scripture from their secure positions, and threw terror into their hearts. Some of them you killed, and some you took captive.
033:026 Sarwar God brought down those among the People of the Book who had supported the confederate tribes from their castles and struck their hearts with terror. You did away with some of them and captured the others.
033:026 Shakir And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.
033:026 Sherali And HE brought those of the People of the Book who had aided them down from their fortresses, and cast terror into their hearts. Some you slew, and some you took captive.
033:026 Yusufali And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.
033:027
033:027 Khan And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.
033:027 Maulana And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden. And Allah is ever Possessor of power over all things.
033:027 Pickthal And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.
033:027 Rashad He made you inherit their land, their homes, their money, and lands you had never stepped on. GOD is in full control of all things.
033:027 Sarwar God made you inherit their land, houses, property, and a land on which you had never walked. God has power over all things.
033:027 Shakir And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.
033:027 Sherali And HE made you inherit their land and their houses and their wealth, and also a land on which you have not yet set foot. And ALLAH has power over all things.
033:027 Yusufali And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

033:028
033:028 Section 4: Prophet’s Domestic Simplicity
033:028 Khan O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce).
033:028 Maulana O Prophet, say to thy wives: If you desire this world’s life and its adornment, come, I will give you a provision and allow you to depart a goodly departing.
033:028 Pickthal O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
033:028 Rashad O prophet, say to your wives, "If you are seeking this life and its vanities, then let me compensate you and allow you to go amicably.
033:028 Sarwar Prophet, tell your wives, "If you want the worldly life and its beauty, I shall allow you to enjoy it and set you free in an honorable manner,
033:028 Shakir O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing
033:028 Sherali O Prophet ! say to thy wives, `If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner;
033:028 Yusufali O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.
033:029
033:029 Khan But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward.
033:029 Maulana And if you desire Allah and His Messenger and the abode of the Hereafter, then surely Allah has prepared for the doers of good among you a mighty reward.
033:029 Pickthal But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
033:029 Rashad "But if you are seeking GOD and His messenger, and the abode of the Hereafter, then GOD has prepared for the righteous among you a great recompense."
033:029 Sarwar but if you want the pleasure of God, His Messenger, and the life hereafter, know that God has prepared a great reward for the righteous ones among you."
033:029 Shakir And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.
033:029 Sherali `But if you desire ALLAH and HIS Messenger and the Home of the Hereafter, then, truly, ALLAH has prepared for those of you, who do good, a great reward.'
033:029 Yusufali But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.
033:030
033:030 Khan O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah.
033:030 Maulana O wives of the Prophet, whoever of you is guilty of manifestly improper conduct, the chastisement will be doubled for her. And this is easy for Allah.
033:030 Pickthal O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
033:030 Rashad O wives of the prophet, if any of you commits a gross sin, the retribution will be doubled for her. This is easy for GOD to do.
033:030 Sarwar Wives of the Prophet, if anyone among you commits indecency, her torment will be double. This is not at all difficult for God.
033:030 Shakir O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.
033:030 Sherali O wives of the Prophet ! if any of you be guilty of manifestly dishonourable conduct, the punishment will be doubled for her. And that is easy for ALLAH.
033:030 Yusufali O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.
033:031
033:031 Part 22.
033:031 Khan And whosoever of you is obedient to Allah and His Messenger SAW, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karima (a noble provision Paradise).
033:031 Maulana And whoever of you is obedient to Allah and His Messenger and does good, We shall give her a double reward, and We have prepared for her an honourable sustenance.
033:031 Pickthal And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.
033:031 Rashad Any one of you who obeys GOD and His messenger, and leads a righteous life, we will grant her double the recompense, and we have prepared for her a generous provision.
033:031 Sarwar To whoever of you obeys God and His Messenger and acts righteously, We will give double reward and a honorable sustenance.
033:031 Shakir And whoever of you is obedient to Allah and His Messenger and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.
033:031 Sherali But whoever of you is obedient to ALLAH and HIS Messenger and does good works, WE shall give her reward twice over; and WE have prepared for her an honourable provision.
033:031 Yusufali But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.

033:032	
033:032 Khan	O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.
033:032 Maulana	O wives of the Prophet, you are not like any other women. If you would keep your duty, be not soft in speech, lest he in whose heart is a disease yearn; and speak a word of goodness.
033:032 Pickthal	O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
033:032 Rashad	O wives of the prophet, you are not the same as any other women, if you observe righteousness. (You have a greater responsibility.) Therefore, you shall not speak too softly, lest those with disease in their hearts may get the wrong ideas; you shall speak only righteousness.
033:032 Sarwar	Wives of the Prophet, you are not like other women. If you have fear of God, do not be tender in your speech lest people whose hearts are sick may lust after you.
033:032 Shakir	O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.
033:032 Sherali	O wives of the Prophet ! you are not like any other women if you are righteous. So be not soft in speech, lest he, in whose heart is a disease, should feel tempted; and speak decent words.
033:032 Yusufali	O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.
033:033	
033:033 Khan	And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.
033:033 Maulana	And stay in your houses and display not your beauty like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to take away uncleanness from you, O people of the household, and to purify you a (thorough) purifying.
033:033 Pickthal	And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
033:033 Rashad	You shall settle down in your homes, and do not mingle with the people excessively, like you used to do in the old days of ignorance. You shall observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and obey GOD and His messenger. GOD wishes to remove all unholiness from you, O you who live around the Sacred Shrine, and to purify you completely.
033:033 Sarwar	Do not display yourselves after the manner of the (pre-Islamic) age of darkness. Be steadfast in the prayer, pay the religious tax, and obey God and His Messenger. People of the house, God wants to remove all kinds of uncleanliness from you and to purify you thoroughly.
033:033 Shakir	And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.
033:033 Sherali	And stay in your houses with dignity, and display not your beauty like the displaying of the former days of ignorance, and observe Prayer, and pay the Zakát, and obey ALLAH and HIS Messenger. Surely, ALLAH desires to remove from you all uncleanness, O Members of the Household, and purify you completely.
033:033 Yusufali	And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.
033:034	
033:034 Khan	And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.
033:034 Maulana	And remember that which is recited in your houses of the messages of Allah and the Wisdom. Surely Allah is ever Knower of subtilties, Aware.
033:034 Pickthal	And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.
033:034 Rashad	Remember what is being recited in your homes of GOD's revelations and the wisdom inherent therein. GOD is Sublime, Cognizant.
033:034 Sarwar	Wives of the Prophet, remember the revelations of God and Words of wisdom that are recited in your homes. God is Most Kind and All-aware.
033:034 Shakir	And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.
033:034 Sherali	And remember what is rehearsed in your houses of the Signs of ALLAH and wisdom. Verily, ALLAH is Subtle, All-Aware.
033:034 Yusufali	And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

033:035
033:035 Section 5: Prophets' Marriage with Zainab
033:035 Khan Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).
033:035 Maulana Surely the men who submit and the women who submit, and the believing men and the believing women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember -- Allah has prepared for them forgiveness and a mighty reward.
033:035 Pickthal Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.
033:035 Rashad The submitting men, the submitting women, the believing men, the believing women, the obedient men, the obedient women, the truthful men, the truthful women, the steadfast men, the steadfast women, the reverent men, the reverent women, the charitable men, the charitable women, the fasting men, the fasting women, the chaste men, the chaste women, and the men who commemorate GOD frequently, and the commemorating women; GOD has prepared for them forgiveness and a great recompense.
033:035 Sarwar God has promised forgiveness and great rewards to the Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the forbearing men and the forbearing women, the humble men and the humble women, the alms-giving men and the alms-giving women, the fasting men and the fasting women, the chaste men and the chaste women, and the men and women who remember God very often.
033:035 Shakir Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.
033:035 Sherali Surely, men who submit themselves to GOD and women who submit themselves to HIM, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember ALLAH much and women who remember HIM - ALLAH has prepared for all of them forgiveness and a great reward.
033:035 Yusufali For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.
033:036
033:036 Khan It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.
033:036 Maulana And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided an affair, to exercise a choice in their matter. And whoever disobeys Allah and His Messenger, he surely strays off to manifest error.
033:036 Pickthal And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
033:036 Rashad No believing man or believing woman, if GOD and His messenger issue any command, has any choice regarding that command. Anyone who disobeys GOD and His messenger has gone far astray.
033:036 Sarwar The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by God and His Messenger. One who disobeys God and His Messenger is in plain error.
033:036 Shakir And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.
033:036 Sherali And it behoves not a believing man or a believing woman, when ALLAH and HIS Messenger have decided a matter, that they should exercise their own choice in the matter concerning them. And whoso disobeys ALLAH and HIS Messenger, surely, strays away in manifest error.
033:036 Yusufali It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

033:037
033:037 Khan And (remember) when you said to him (Zaid bin Harithah radhiallahu'anhu the freed-slave of the Prophet SAW) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.
033:037 Maulana And when thou saidst to him to whom Allah had shown favour and to whom thou hadst shown a favour: Keep thy wife to thyself and keep thy duty to Allah; and thou concealedst in thy heart what Allah would bring to light, and thou fearedst men, and Allah has a greater right that thou shouldst fear Him. So when Zaid dissolved her marriage-tie, We gave her to thee as a wife, so that there should be no difficulty for the believers about the wives of their adopted sons, when they have dissolved their marriage-tie. And Allah’s command is ever performed.
033:037 Pickthal And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
033:037 Rashad Recall that you said to the one who was blessed by GOD, and blessed by you, "Keep your wife and reverence GOD," and you hid inside yourself what GOD wished to proclaim. Thus, you feared the people, when you were supposed to fear only GOD. When Zeid was completely through with his wife, we had you marry her, in order to establish the precedent that a man may marry the divorced wife of his adopted son. GOD's commands shall be done.
033:037 Sarwar Say to the person to whom you and God have granted favor, "Keep your wife and have fear of God. You hide within yourself what God wants to make public. You are afraid of people while it is God whom one should fear." When Zayd set her free, We gave her in marriage to you so that the believers would not face difficulties about the wives of their adopted sons when they are divorced. God's decree has already been issued.
033:037 Shakir And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.
033:037 Sherali And call to mind when thou didst say to him on whom ALLAH had bestowed favours and on whom thou also hadst bestowed favours: `Keep thy wife to thyself, and fear ALLAH,' and thou didst conceal in thy heart what ALLAH was going to bring to light, and thou didst fear the people, whereas ALLAH has better right that thou shouldst fear HIM. Then, when Zaid had accomplished his want concerning her, WE joined her in marriage to thee, so that there may be no difficulty for the believers with regard to marriage with the wives of their adopted sons, when they have accomplished their wants concerning them. And ALLAH's decree was bound to be fulfilled.
033:037 Yusufali Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.
033:038
033:038 Khan There is no blame on the Prophet (SAW) in that which Allah has made legal for him.That has been Allah's Way with those who have passed away of (the Prophets of) old. And the Command of Allah is a decree determined.
033:038 Maulana There is no harm for the Prophet in that which Allah has ordained for him. Such has been the way of Allah with those who have gone before. And the command of Allah is a decree that is made absolute --
033:038 Pickthal There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
033:038 Rashad The prophet is not committing an error by doing anything that is made lawful by GOD. Such is GOD's system since the early generations. GOD's command is a sacred duty.
033:038 Sarwar The Prophet cannot be blamed for carrying out the commands of God. It was the tradition of God with those who lived before. The command of God has already been decreed and ordained.
033:038 Shakir There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:
033:038 Sherali No blame can attach to the Prophet with respect to that which ALLAH has made incumbent upon him. Such, indeed, was the way of ALLAH with those who have passed before - and the command of ALLAH is a decree ordained -
033:038 Yusufali There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.
033:039
033:039 Khan Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner.
033:039 Maulana Those who deliver the messages of Allah and fear Him, and fear none but Allah. And Allah is Sufficient to take account.
033:039 Pickthal Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.
033:039 Rashad Those who deliver GOD's messages, and who reverence Him alone, shall never fear anyone but GOD. GOD is the most efficient reckoner.
033:039 Sarwar Those who preach the message of God and are humble before Him should not be afraid of anyone besides God. God is Sufficient in keeping the account.
033:039 Shakir Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.
033:039 Sherali Those who delivered the Messages of ALLAH and feared HIM, and feared none but ALLAH. And sufficient is ALLAH as a reckoner.
033:039 Yusufali (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

033:040
033:040 Khan Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.
033:040 Maulana Muhammad is not the father of any of you men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.
033:040 Pickthal Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.
033:040 Rashad Muhammad was not the father of any man among you. He was a messenger of GOD and the final prophet. GOD is fully aware of all things.
033:040 Sarwar Muhammad is not the father of any of your males. He is the Messenger of God and the last Prophet. God has the knowledge of all things.
033:040 Shakir Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.
033:040 Sherali Muhammad is not the father of any of your men, but he is the Messenger of ALLAH, and the seal of the Prophets and ALLAH has full knowledge of all things.
033:040 Yusufali Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.
033:041
033:041 Section 6: The Prophet’s Marriages
033:041 Khan O you who believe! Remember Allah with much remembrance.
033:041 Maulana O you who believe, remember Allah with much remembrance,
033:041 Pickthal O ye who believe! Remember Allah with much remembrance.
033:041 Rashad O you who believe, you shall remember GOD frequently.
033:041 Sarwar Believers, remember God very often
033:041 Shakir O you who believe! remember Allah, remembering frequently,
033:041 Sherali O ye who believe ! remember ALLAH much;
033:041 Yusufali O ye who believe! Celebrate the praises of Allah, and do this often;
033:042
033:042 Khan And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
033:042 Maulana And glorify Him morning and evening.
033:042 Pickthal And glorify Him early and late.
033:042 Rashad You shall glorify Him day and night.
033:042 Sarwar and glorify Him both in the mornings and in the evenings.
033:042 Shakir And glorify Him morning and evening.
033:042 Sherali And glorify HIM morning and evening.
033:042 Yusufali And glorify Him morning and evening.
033:043
033:043 Khan He it is Who sends Salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers.
033:043 Maulana He it is Who sends blessings on you, and (so do) His angels, that He may bring you forth out of darkness into light. And He is ever Merciful to the believers.
033:043 Pickthal He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.
033:043 Rashad He is the One who helps you, together with His angels, to lead you out of darkness into the light. He is Most Merciful towards the believers.
033:043 Sarwar It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. God is All-merciful to the believers.
033:043 Shakir He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.
033:043 Sherali HE it is Who sends down HIS blessing on you, and HIS angels pray for you, that HE may bring you forth from all kinds of darkness into light. And HE is Merciful to the believers.
033:043 Yusufali He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.
033:044
033:044 Khan Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e. the angels will say to them: Salamu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).
033:044 Maulana Their salutation on the day they meet Him will be, Peace! and He has prepared for them an honourable reward.
033:044 Pickthal Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.
033:044 Rashad Their greeting the day they meet Him is, "Peace," and He has prepared for them a generous recompense.
033:044 Sarwar On the day when they will be brought into the presence of their Lord, their greeting to each other will be, "Peace be with you." God has prepared an honorable reward for them.
033:044 Shakir Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.
033:044 Sherali Their greeting on the day, when they meet HIM, will be `Peace.' And HE has prepared for them an honourable reward.
033:044 Yusufali Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.
033:045
033:045 Khan O Prophet (MuhammadSAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
033:045 Maulana O Prophet, surely We have sent thee as a witness, and a bearer of good news and a warner,
033:045 Pickthal O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.
033:045 Rashad O prophet, we have sent you as a witness, a bearer of good news, as well as a warner.
033:045 Sarwar Prophet, We have sent you as a witness, a bearer of glad news, a warner,
033:045 Shakir O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,
033:045 Sherali O Prophet ! truly WE have sent thee as a Witness and a Bearer of glad tidings, and a Warner,
033:045 Yusufali O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-

033:046
033:046 Khan And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet SAW).
033:046 Maulana And as an inviter to Allah by His permission, and as a light-giving sun.
033:046 Pickthal And as a summoner unto Allah by His permission, and as a lamp that giveth light.
033:046 Rashad Inviting to GOD, in accordance with His will, and a guiding beacon.
033:046 Sarwar a preacher for God by His permission and as a shining torch.
033:046 Shakir And as one inviting to Allah by His permission, and as a light-giving torch.
033:046 Sherali And as a Summoner unto ALLAH by HIS command, and as a light-giving Lamp.
033:046 Yusufali And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.
033:047
033:047 Khan And announce to the believers (in the Oneness of Allah and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allah a Great Bounty.
033:047 Maulana And give the believers the good news that they will have great grace from Allah.
033:047 Pickthal And announce unto the believers the good tidings that they will have great bounty from Allah.
033:047 Rashad Deliver good news to the believers, that they have deserved from GOD a great blessing.
033:047 Sarwar Give glad news to the believers of their receiving great favor from God.
033:047 Shakir And give to the believers the good news that they shall have a great grace from Allah.
033:047 Sherali And announce to the believers the glad tidings that they will have great bounty from ALLAH.
033:047 Yusufali Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.
033:048
033:048 Khan And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).
033:048 Maulana And obey not the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is enough as having charge (of affairs).
033:048 Pickthal And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.
033:048 Rashad Do not obey the disbelievers and the hypocrites, disregard their insults, and put your trust in GOD; GOD suffices as an advocate.
033:048 Sarwar Do not yield to the disbelievers or the hypocrites. Ignore their annoying you. Trust in God. God is your all Sufficient Protector.
033:048 Shakir And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.
033:048 Sherali And follow not the disbelievers and the hypocrites, and overlook their annoying talk and put thy trust in ALLAH; for ALLAH is sufficient as a guardian.
033:048 Yusufali And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.
033:049
033:049 Khan O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.
033:049 Maulana O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon. But make provision for them and set them free in a goodly manner.
033:049 Pickthal O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.
033:049 Rashad O you who believe, if you married believing women, then divorced them before having intercourse with them, they do not owe you any waiting interim (before marrying another man). You shall compensate them equitably, and let them go amicably.
033:049 Sarwar Believers, if you marry believing women and then divorce them before the consummation of the marriage, they do not have to observe the waiting period. Give them their provisions and set them free in an honorable manner.
033:049 Shakir O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.
033:049 Sherali O ye who believe ! when you marry believing women and then divorce them before you have touched them, then you have no right to reckon the period of waiting with regard to them. So make some provision for them and send them away in a handsome manner.
033:049 Yusufali O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.

033:050
033:050 Khan O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.
033:050 Maulana O Prophet, We have made lawful to thee thy wives whom thou hast given their dowries, and those whom thy right hand possesses, out of those whom Allah has given thee as prisoners of war, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts who fled with thee; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to marry her. (It is) especially for thee, not for the believers -- We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to thee. And Allah is ever Forgiving, Merciful.
033:050 Pickthal O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.
033:050 Rashad O prophet, we made lawful for you your wives to whom you have paid their due dowry, or what you already have, as granted to you by GOD. Also lawful for you in marriage are the daughters of your father's brothers, the daughters of your father's sisters, the daughters of your mother's brothers, the daughters of your mother's sisters, who have emigrated with you. Also, if a believing woman gave herself to the prophet - by forfeiting the dowry - the prophet may marry her without a dowry, if he so wishes. However, her forfeiting of the dowry applies only to the prophet, and not to the other believers. We have already decreed their rights in regard to their spouses or what they already have. This is to spare you any embarrassment. GOD is Forgiver, Most Merciful.
033:050 Sarwar Prophet, We have made lawful for you your wives whom you have given their dowry, slave girls whom God has given to you as gifts, the daughters of your uncles and aunts, both paternal and maternal, who have migrated with you. The believing woman, who has offered herself to the Prophet and whom the Prophet may want to marry, will be specially for him, not for other believers. We knew what to make obligatory for them concerning their wives and slave girls so that you would face no hardship (because we have given distinction to you over the believers). God is All-forgiving and All-merciful.
033:050 Shakir O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.
033:050 Sherali O Prophet ! WE have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom ALLAH has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee and any other believing woman if she offers herself for marriage to the Prophet provided the Prophet desires to marry her; this provision is only for thee, and not for other believers - WE have already made known what WE have enjoined on them concerning their wives and those whom their right hands possess - in order that there may be no difficulty for thee in explaining the Law to them. And ALLAH is Most Forgiving, Merciful.
033:050 Yusufali O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.
033:051
033:051 Khan You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.
033:051 Maulana Thou mayest put off whom thou pleasest of them, and take to thee whom thou pleasest. And whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee. This is most proper so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them. And Allah knows what is in your hearts. And Allah is ever Knowing, Forbearing.
033:051 Pickthal Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
033:051 Rashad You may gently shun any one of them, and you may bring closer to you any one of them. If you reconcile with any one you had estranged, you commit no error. In this way, they will be pleased, will have no grief, and will be content with what you equitably offer to all of them. GOD knows what is in your hearts. GOD is Omniscient, Clement.
033:051 Sarwar You may refuse whichever (of the woman who offer themselves to you) as you want and accept whichever of them you wish. There is no blame on you if you marry (one whom you had refused previously). This would be more delightful for them. They should not be grieved but should be happy with whatever you have given to every one of them. God knows what is in your hearts. God is All-knowing and All-forbearing.
033:051 Shakir You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.
033:051 Sherali Thou mayest put aside any of them that thou pleasest, and keep with thyself whom thou pleasest; and if thou desirest to take back any of those whom thou hast put aside, there is no blame on thee. That is more likely that their eyes may be cooled, and that they may not grieve, and that they may all be pleased with that which thou hast given them. And ALLAH knows what is in your hearts; and ALLAH is All-Knowing, Forbearing.
033:051 Yusufali Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

033:052
033:052 Khan It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things.
033:052 Maulana It is not allowed to thee to take wives after this, nor to change them for other wives, though their beauty be pleasing to thee, except those whom thy right hand possesses. And Allah is ever Watchful over all things.
033:052 Pickthal It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.
033:052 Rashad Beyond the categories described to you, you are enjoined from marrying any other women, nor can you substitute a new wife (from the prohibited categories), no matter how much you admire their beauty. You must be content with those already made lawful to you. GOD is watchful over all things.
033:052 Sarwar Besides these, other women are not lawful for you to marry nor is it lawful for you to exchange your wives for the wives of others (except for the slave girls), even though they may seem attractive to you. God is watchful over all things.
033:052 Shakir It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.
033:052 Sherali It is not allowed to thee to marry women after that, nor to change them for other wives even, though their goodness please thee, except any that thy right hand possesses. And ALLAH is Watchful over all things.
033:052 Yusufali It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.
033:053
033:053 Section 7: Rules of Conduct in Domestic Relations
033:053 Khan O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity.
033:053 Maulana O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished -- but when you are invited, enter, and when you have taken food, disperse -- not seeking to listen to talk. Surely this gives the Prophet trouble, but he forbears from you, and Allah forbears not from the truth. And when you ask of them any goods, ask of them from behind a curtain. This is purer for your hearts and their hearts. And it behoves you not to give trouble to the Messenger of Allah, nor to marry his wives after him ever. Surely this is grievous in the sight of Allah.
033:053 Pickthal O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.
033:053 Rashad O you who believe, do not enter the prophet's homes unless you are given permission to eat, nor shall you force such an invitation in any manner. If you are invited, you may enter. When you finish eating, you shall leave; do not engage him in lengthy conversations. This used to hurt the prophet, and he was too shy to tell you. But GOD does not shy away from the truth. If you have to ask his wives for something, ask them from behind a barrier. This is purer for your hearts and their hearts. You are not to hurt the messenger of GOD. You shall not marry his wives after him, for this would be a gross offense in the sight of GOD.
033:053 Sarwar Believers, do not enter the houses of the Prophet for a meal without permission. if you are invited, you may enter, but be punctual (so that you will not be waiting while the meal is being prepared). When you have finished eating, leave his home. Do not sit around chatting among yourselves. This will annoy the Prophet but he will feel embarrassed to tell you. God does not feel embarrassed to tell you the truth. When you want to ask something from the wives of the Prophet, ask them from behind the curtain. This would be more proper for you and for them. You are not supposed to trouble the Prophet or to ever marry his wives after his death, for this would be a grave offense in the sight of God.
033:053 Shakir O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.
033:053 Sherali O ye who believe ! enter not the houses of the Prophet unless leave is granted to you for a meal, not waiting till it is cooked. But enter when you are invited, and when you have had your meal, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of asking you to leave, but ALLAH is not shy of saying what is true. And when you ask them - the wives of the Prophet - for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience to the Messenger of ALLAH, nor that you should ever marry his wives after him. That, indeed, is a monstrous thing in the sight of ALLAH.
033:053 Yusufali O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.
033:054
033:054 Khan Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.
033:054 Maulana If you do a thing openly or do it in secret, then surely Allah is ever Knower of all things.
033:054 Pickthal Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.
033:054 Rashad Whether you declare anything, or hide it, GOD is fully aware of all things.
033:054 Sarwar Whether you reveal something or hid it, God has the knowledge of all things.
033:054 Shakir If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.
033:054 Sherali Whether you disclose a thing or conceal it, ALLAH knows all things well.
033:054 Yusufali Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.

033:055	
033:055 Khan	It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is Ever All-Witness over everything.
033:055 Maulana	There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess -- and (ye women) keep your duty to Allah. Surely Allah is ever Witness over all things.
033:055 Pickthal	It is no sin for them (thy wives) to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.
033:055 Rashad	The women may relax (their dress code) around their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, the other women, and their (female) servants. They shall reverence GOD. GOD witnesses all things.
033:055 Sarwar	It will not be an offense for the wives of the Prophet (not to observe the modest dress) in the presence of their fathers, sons, brothers, sons of their brothers and sisters, their own women, and their slave-girls. They should have fear of God. God witness all things.
033:055 Shakir	There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.
033:055 Sherali	There is no blame on them in this respect with regard to their fathers or their sons or their brothers, or the sons of their brothers, or the sons of their sisters, or their womenfolk or those whom their right hands possess. And fear ALLAH, O wives of the Prophet. Verily, ALLAH is a Witness over all things.
033:055 Yusufali	There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.
033:056	
033:056 Khan	Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum).
033:056 Maulana	Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation.
033:056 Pickthal	Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
033:056 Rashad	GOD and His angels help and support the prophet. O you who believe, you shall help and support him, and regard him as he should be regarded.
033:056 Sarwar	God showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, "Peace be with you."
033:056 Shakir	Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.
033:056 Sherali	ALLAH sends down HIS blessings on the Prophet and HIS angels pray for him. O ye who believe, you too should invoke HIS blessings on him and salute him with the salutation of peace.
033:056 Yusufali	Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.
033:057	
033:057 Khan	Verily, those who annoy Allah and His Messenger (SAW) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
033:057 Maulana	Surely those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them an abasing chastisement.
033:057 Pickthal	Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.
033:057 Rashad	Surely, those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a shameful retribution.
033:057 Sarwar	Those who annoy God and His Messenger will be condemned by God in this life and in the life to come. He has prepared for them a humiliating torment.
033:057 Shakir	Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.
033:057 Sherali	Verily, those who malign ALLAH and HIS Messenger - ALLAH has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.
033:057 Yusufali	Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.
033:058	
033:058 Khan	And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.
033:058 Maulana	And those who annoy believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
033:058 Pickthal	And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
033:058 Rashad	Those who persecute the believing men and the believing women, who did not do anything wrong, have committed not only a falsehood, but also a gross sin.
033:058 Sarwar	Those who annoy the believing men and women without reason will bear the sin for a false accusation, a manifest offense.
033:058 Shakir	And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.
033:058 Sherali	And those, who malign believing men and believing women for what they have not earned, shall bear the guilt of a calumny and a manifest sin.
033:058 Yusufali	And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

033:059
033:059 Section 8: Those who spread Evil Reports
033:059 Khan O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.
033:059 Maulana O Prophet, tell thy wives and thy daughters and the women of believers to let down upon them their over-garments. This is more proper, so that they may be known, and not be given trouble. And Allah is ever Forgiving, Merciful.
033:059 Pickthal O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.
033:059 Rashad O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted. GOD is Forgiver, Most Merciful.
033:059 Sarwar Prophet, tell your wives, daughters, and the wives of the believers to cover their bosoms and breasts. This will make them distinguishable from others and protect them from being annoyed. God is All-forgiving and All-merciful.
033:059 Shakir O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.
033:059 Sherali O Prophet ! tell thy wives and thy daughters, and the women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces. That is more likely that they may thus be recognized and not molested. And ALLAH is Most Forgiving, Merciful.
033:059 Yusufali O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.
033:060
033:060 Khan If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.
033:060 Maulana If the hypocrites and those in whose hearts is a disease and the agitators in Madinah desist not, We shall certainly urge thee on against them, then they shall not be thy neighbours in it but for a little while --
033:060 Pickthal If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.
033:060 Rashad Unless the hypocrites, and those with disease in their hearts, and the vicious liars of the city refrain (from persecuting you), we will surely grant you the upper hand, then they will be forced to leave within a short while.
033:060 Sarwar If the hypocrites, those whose hearts are sick and those who encourage the spread of evil in the city, will not desist, We shall arouse you against them and they will only be allowed to be your neighbors for a short while.
033:060 Shakir If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;
033:060 Sherali If the Hypocrites and those in whose hearts is a disease and those who cause agitation in the City by spreading false rumours, desist not, WE shall, surely, urge thee on against them; then they will not dwell therein as thy neighbours save for a little while.
033:060 Yusufali Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:
033:061
033:061 Khan Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.
033:061 Maulana Accursed, wherever they are found they will be seized and slain.
033:061 Pickthal Accursed, they will be seized wherever found and slain with a (fierce) slaughter.
033:061 Rashad They have incurred condemnation wherever they go; (unless they stop attacking you,) they may be taken and killed.
033:061 Sarwar They will be condemned wherever they are and will be sized and done away with for good.
033:061 Shakir Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.
033:061 Sherali They are accursed. Wherever they are found they will be seized, and cut into pieces.
033:061 Yusufali They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).
033:062
033:062 Khan That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah.
033:062 Maulana That was the way of Allah concerning those who have gone before; and thou wilt find no change in the way of Allah.
033:062 Pickthal That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.
033:062 Rashad This is GOD's eternal system, and you will find that GOD's system is unchangeable.
033:062 Sarwar This was the tradition of God with those who lived before. There will never be any change in the tradition of God.
033:062 Shakir (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.
033:062 Sherali Such has been the way of ALLAH with those who passed away before, and never thou wilt find a change in the way of ALLAH.
033:062 Yusufali (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.
033:063
033:063 Khan People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!"
033:063 Maulana Men ask thee about the Hour. Say: The Knowledge of it is only with Allah. And what will make thee comprehend that the Hour may be nigh?
033:063 Pickthal Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.
033:063 Rashad The people ask you about the Hour (end of the world). Say, "The knowledge thereof is only with GOD. For all that you know, the Hour may be close."
033:063 Sarwar (Muhammad), people ask you about the Day of Judgment. Say, "Only God has knowledge about it. Perhaps the Hour of Doom will soon come to pass."
033:063 Shakir Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the: hour may be nigh.
033:063 Sherali People ask thee concerning the Hour. Say, `The knowledge of it is with ALLAH alone.' And what will make thee know that the Hour may be nigh?
033:063 Yusufali Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!

033:064
033:064 Khan Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
033:064 Maulana Surely Allah has cursed the disbelievers and prepared for them a burning Fire,
033:064 Pickthal Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,
033:064 Rashad GOD has condemned the disbelievers, and has prepared for them Hell.
033:064 Sarwar God has condemned the unbelievers and prepared for them a burning torment
033:064 Shakir Surely Allah has cursed the unbelievers and has prepared for them a burning fire,
033:064 Sherali ALLAH has, surely, cursed the disbelievers, and has prepared for them a blazing fire,
033:064 Yusufali Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-
033:065
033:065 Khan Wherein they will abide for ever, and they will find neither a Wali (a protector) nor a helper.
033:065 Maulana To abide therein for a long time; they will find no protector nor helper.
033:065 Pickthal Wherein they will abide for ever. They will find (then) no protecting friend nor helper.
033:065 Rashad Eternally they abide therein. They will find no lord, nor a supporter.
033:065 Sarwar wherein they will live forever without being able to find any guardian or helper.
033:065 Shakir To abide therein for a long time; they shall not find a protector or a helper.
033:065 Sherali Wherein they will abide forever. They will find therein no friend, nor helper.
033:065 Yusufali To dwell therein for ever: no protector will they find, nor helper.
033:066
033:066 Khan On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad SAW)."
033:066 Maulana On the day when their leaders are turned back into the Fire, they say: O would that we had obeyed Allah and obeyed the Messenger!
033:066 Pickthal On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
033:066 Rashad The day they are thrown into Hell, they will say, "Oh, we wish we obeyed GOD, and obeyed the messenger."
033:066 Sarwar On the day when their faces will be turned from side to side on the fire, they will say, "Would that we had obeyed God and the Messenger!"
033:066 Shakir On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!
033:066 Sherali On the day when their faces are turned over into the fire they will say, `O, would that we had obeyed ALLAH and obeyed the Messenger !'
033:066 Yusufali The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"
033:067
033:067 Khan And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.
033:067 Maulana And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path.
033:067 Pickthal And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.
033:067 Rashad They will also say, "Our Lord, we have obeyed our masters and leaders, but they led us astray.
033:067 Sarwar They will say, "Lord, we obeyed our chiefs and elders and they caused us to go astray.
033:067 Shakir And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;
033:067 Sherali And they will say, `Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way,
033:067 Yusufali And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.
033:068
033:068 Khan Our Lord! give them double torment and curse them with a mighty curse!"
033:068 Maulana Our Lord, give them a double chastisement and curse them with a great curse.
033:068 Pickthal Our Lord! Oh, give them double torment and curse them with a mighty curse.
033:068 Rashad "Our Lord, give them double the retribution, and curse them a tremendous curse."
033:068 Sarwar Lord, make them to suffer double torment and subject them to the greatest condemnation."
033:068 Shakir O our Lord! give them a double punishment and curse them with a great curse.
033:068 Sherali `Our Lord, give them double punishment and curse them with a mighty curse.'
033:068 Yusufali "Our Lord! Give them double Penalty and curse them with a very great Curse!"
033:069
033:069 Section 9: An Exhortation to the Faithful
033:069 Khan O you who believe! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.
033:069 Maulana O you who believe, be not like those who maligned Moses, but Allah cleared him what they said. And he was worthy of regard with Allah.
033:069 Pickthal O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.
033:069 Rashad O you who believe, do not be like those who hurt Moses, then GOD absolved him of what they said. He was, in the sight of GOD, honorable.
033:069 Sarwar Believers, do not be like those who annoyed Moses. God proved him to be innocent of what they had said about him. Moses was a honorable person in the sight of God.
033:069 Shakir O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.
033:069 Sherali O ye who believe ! be not like those who maligned Moses; but ALLAH cleared of what they said about him. And he had a great position in the sight of ALLAH.
033:069 Yusufali O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.
033:070
033:070 Khan O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.
033:070 Maulana O you who believe, keep your duty to Allah and speak straight worlds:
033:070 Pickthal O ye who believe! Guard your duty to Allah, and speak words straight to the point;
033:070 Rashad O you who believe, reverence GOD and utter only the correct utterances.
033:070 Sarwar Believers, have fear of God and speak righteous words.
033:070 Shakir O you who believe! be careful of(your duty to) Allah and speak the right word,
033:070 Sherali O ye who believe ! Fear ALLAH and say the straightforward word.
033:070 Yusufali O ye who believe! Fear Allah, and (always) say a word directed to the Right:

033:071
033:071 Khan He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).
033:071 Maulana He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allah and His Messenger, he indeed achieves a mighty success.
033:071 Pickthal He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.
033:071 Rashad He will then fix your works, and forgive your sins. Those who obey GOD and His messenger have triumphed a great triumph.
033:071 Sarwar God will reform your deeds and forgive your sins. One who obeys God and His Messenger will certainly achieve a great success.
033:071 Shakir He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.
033:071 Sherali HE will set right you actions for you and forgive you your sins. And whoso obeys ALLAH and HIS Messenger shall, surely, attain a supreme triumph.
033:071 Yusufali That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.
033:072
033:072 Khan Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).
033:072 Maulana Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it. Surely he is ever unjust, ignorant --
033:072 Pickthal Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.
033:072 Rashad We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. But the human being accepted it; he was transgressing, ignorant.
033:072 Sarwar We offered Our Trust (Our deputation) to the heavens, to the earth, and to the mountains, but they could not bear this burden and were afraid to accept it. Mankind was able to accept this offer but he was unjust to himself and ignorant of the significance of this Trust.
033:072 Shakir Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;
033:072 Sherali Verily, WE have offered the trust of the Divine Law to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.
033:072 Yusufali We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-
033:073
033:073 Khan So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad SAW). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.
033:073 Maulana That Allah may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women. And Allah is every Forgiving, Merciful.
033:073 Pickthal So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.
033:073 Rashad For GOD will inevitably punish the hypocrite men and the hypocrite women, and the idol worshipping men and the idol worshipping women. GOD redeems the believing men and the believing women. GOD is Forgiver, Most Merciful.
033:073 Sarwar (As a result of this) God will punish the hypocrites and the pagans, but He will accept the repentance of the believers. God is All-forgiving and All-merciful.
033:073 Shakir So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.
033:073 Sherali The consequence is that ALLAH will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and ALLAH turns in Mercy to believing men and believing women; and ALLAH is Most forgiving Merciful.
033:073 Yusufali (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.
034:000
034:000 Translations of the Qur'an, Chapter 34: SABA (SABA, SHEBA). Total Verses: 54. Revealed At: MAKKA
034:000 In the name of God, Most Gracious, Most Merciful
034:001
034:001 Section 1: Judgment is certain
034:001 Khan All the praises and thanks be to Allah, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.
034:001 Maulana Praise be to Allah! Whose is whatsoever is in the heavens and whatsoever is in the earth, and to Him be praise in the Hereafter! And He is the wise, the Aware.
034:001 Pickthal Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
034:001 Rashad Praise be to GOD - to whom belongs everything in the heavens and the earth; all praise is also due to Him in the Hereafter. He is the Most Wise, the Cognizant.
034:001 Sarwar It is only God who deserves all praise. To Him belongs all that is in the heavens and the earth and it is only He who deserves to be praised in the life to come. He is All-wise and All-aware.
034:001 Shakir (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
034:001 Sherali All praise is due to ALLAH, to Whom belongs whatever is in the heavens and whatever is in the earth. And HIS is All praise in the Hereafter; and HE is the Wise, the All-Aware.
034:001 Yusufali Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.

034:002
034:002 Khan He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
034:002 Maulana He knows that which goes down into the earth and that which comes out of it, and that which comes down from heaven and that which goes up to it. And He is the Merciful, the Forgiving.
034:002 Pickthal He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.
034:002 Rashad He knows everything that goes into the earth, and everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. He is the Most Merciful, the Forgiving.
034:002 Sarwar He knows all that enters the earth, all that comes out of it, all that descends from the sky and all that ascends to it. He is All-merciful and All-forgiving.
034:002 Shakir He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
034:002 Sherali He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from the heaven and whatever ascends into it; and HE is Merciful, Most Forgiving.
034:002 Yusufali He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.
034:003
034:003 Khan Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allah, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfuz).
034:003 Maulana And those who disbelieve say: The Hour will never come to us. Say: Yea, by my Lord, the Knower of the unseen! it will certainly come to you. Not an atom’s weight escapes Him in the heavens or in the earth, nor is there less than that nor greater, but (all) is in a clear book,
034:003 Pickthal Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,
034:003 Rashad Those who disbelieve have said, "The Hour will never come to pass!" Say, "Absolutely - by my Lord - it will most certainly come to you. He is the Knower of the future. Not even the equivalent of an atom's weight is hidden from Him, be it in the heavens or the earth. Not even smaller than that, or larger (is hidden). All are in a profound record."
034:003 Sarwar The disbelievers have said, "There will be no Hour of Doom." Say, "By my Lord, it certainly will come. My Lord knows the unseen. Not even an atom's weight in the heavens or the earth remains hidden from Him. Nothing exists greater or smaller than this without its record in the illustrious Book.
034:003 Shakir And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book
034:003 Sherali And those who disbelieve say, `The Hour will never come upon us.' Say, `Yea, by my Lord who knows the unseen, it will, surely, come upon you. Not an atom's weight in the heavens or in the earth or anything less than that or greater escapes HIM , but all is recorded in a perspicuous Book,
034:003 Yusufali The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:
034:004
034:004 Khan That He may recompense those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karim (generous provision, i.e. Paradise).
034:004 Maulana That He may reward those who believe and do good. For them is forgiveness and an honourable sustenance.
034:004 Pickthal That He may reward those who believe and do good works. For them is pardon and a rich provision.
034:004 Rashad Most certainly, He will reward those who believe and lead a righteous life. These have deserved forgiveness and a generous provision.
034:004 Sarwar God will certainly reward the righteously striving believers. These are the ones who will receive forgiveness and honorable sustenance.
034:004 Shakir That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.
034:004 Sherali That HE may reward those who believe and do righteous deeds. It is these who will have forgiveness and an honourable provision.'
034:004 Yusufali That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous.”
034:005
034:005 Khan But those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.
034:005 Maulana And those who strive hard in opposing Our Messages, for them is a painful chastisement of an evil kind.
034:005 Pickthal But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.
034:005 Rashad As for those who constantly challenge our revelations, they have incurred a retribution of painful humiliation.
034:005 Sarwar However, those who try to challenge Our revelations will face the most painful torment.
034:005 Shakir And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.
034:005 Sherali But as to those who strive against Our Signs, seeking to frustrate Our plans, it is they for whom there will be the torment of a painful punishment.
034:005 Yusufali But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

034:006
034:006 Khan And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.
034:006 Maulana And those who have been given knowledge see that what is revealed to thee from thy Lord, is the Truth, and it guides into the path of the Mighty, the Praised.
034:006 Pickthal Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.
034:006 Rashad It is evident to those who are blessed with knowledge that this revelation from your Lord to you is the truth, and that it guides to the path of the Almighty, the Most Praiseworthy.
034:006 Sarwar Those who have been given knowledge will see that whatever has been revealed to you from your Lord is the truth and that it guides to the straight path of the Majestic and Praiseworthy One.
034:006 Shakir And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.
034:006 Sherali And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and that it guides unto the path of the Mighty, the Praiseworthy.
034:006 Yusufali And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.
034:007
034:007 Khan Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"
034:007 Maulana And those who disbelieve say: Shall we show to you a man who informs you that, when you are scattered the utmost scattering, you will then be in a new creation?
034:007 Pickthal Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?
034:007 Rashad Those who disbelieve have said, "Let us show you a man who tells you that after you are torn apart you will be created anew.
034:007 Sarwar The unbelievers have said, "Should we tell you about a man who says that you will be brought back to life again after your having been completely disintegrated?.
034:007 Shakir And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?
034:007 Sherali And those who disbelieve say, `Shall we show you a man who will tell you that when you are broken up into pieces, you shall be raised as a new creation?'
034:007 Yusufali The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?
034:008
034:008 Khan Has he (Muhammad SAW) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
034:008 Maulana Has he forged a lie against Allah or is there madness in him? Nay, those who believe not in the Hereafter are in torment and in far error.
034:008 Pickthal Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.
034:008 Rashad "Either he fabricated lies about GOD, or he is crazy." Indeed, those who disbelieve in the Hereafter have incurred the worst retribution; they have gone far astray.
034:008 Sarwar Has he invented this falsehood against God or is he possessed by jinn?" However, those who do not have any faith in the life to come will suffer torment for their serious error.
034:008 Shakir He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.
034:008 Sherali `Has he forged a lie against ALLAH or is he afflicted with madness?' Nay, but those who believe not in the Hereafter are already suffering the punishment and are too far gone in error.
034:008 Yusufali "Has he invented a falsehood against Allah, or has a spirit (seized) him?"- Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.
034:009
034:009 Khan See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allah], and turns to Allah (in all affairs with humility and in repentance).
034:009 Maulana See they not what is before them and what is behind them of the heaven and the earth? If We please, We can make them low in the land or bring down upon them a portion of heaven. Surely there is a sign in this for every servant turning (to Allah).
034:009 Pickthal Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.
034:009 Rashad Have they not seen all the things in front of them and behind them, in the heaven and the earth? If we willed, we could have caused the earth to swallow them, or caused masses to fall on them from the sky. This should be a sufficient proof for every obedient servant.
034:009 Sarwar Have they not seen the heavens and the earth in front and behind them. Had We wanted, We could have caused the earth to swallow them up or made a part of the sky fall upon them. In this there is evidence (of the truth) for every repenting person.
034:009 Shakir Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).
034:009 Sherali Do they not see how they are encompassed by that which is before them and that which is behind them of the heaven and the earth? If WE please, WE could cause the earth to sink with them, or cause pieces of the sky to fall upon them. In that verily is a Sign for every repentant servant of ALLAH.
034:009 Yusufali See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah (in repentance).

034:010
034:010 Section 2: Favours followed by Retribution
034:010 Khan And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him."
034:010 Maulana And certainly We gave David abundance from Us: O mountains, repeat praises with him, and the birds, and We made the iron pliant to him,
034:010 Pickthal And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,
034:010 Rashad We endowed David with blessings from us: "O mountains, submit with him, and you too, O birds." We softened the iron for him.
034:010 Sarwar We granted David a favor by commanding the mountains and birds to sing Our praise along with him and softened iron for him
034:010 Shakir And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,
034:010 Sherali And certainly, We bestowed grace upon David from US and said, `O ye mountains, celebrate the praises of ALLAH with him, and O birds, ye also.' And WE made the iron soft for him,
034:010 Yusufali We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him;-
034:011
034:011 Khan Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."
034:011 Maulana Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do ye good. Surely I am Seer of what you do.
034:011 Pickthal Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.
034:011 Rashad "You may make shields that fit perfectly, and work righteousness. Whatever you do, I am Seer thereof."
034:011 Sarwar so that he could make coats of mail and properly measure their rings. We told him and his people to act righteously. We are Well-Aware of what you do.
034:011 Shakir Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.
034:011 Sherali And WE said, `Make thou full-length coats of mail, and make the rings of a proper measure. And act righteously, surely I see all that you do.'
034:011 Yusufali (Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."
034:012
034:012 Khan And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
034:012 Maulana And (We made) the wind (subservient) to Solomon; it made a month's journey in the morning and a month's journey in the evening; and We made a fountain of molten brass to flow for him. And of the jinn there were those who worked before him by the command of his Lord. And whoever turned aside from Our command from among them, We made him taste of the chastisement of burning.
034:012 Pickthal And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
034:012 Rashad To Solomon we committed the wind at his disposal, traveling one month coming and one month going. And we caused a spring of oil to gush out for him. Also, the jinns worked for him, by his Lord's leave. Any one of them who disregarded our commands, we subjected him to a severe retribution.
034:012 Sarwar (We made subservient to) Solomon the wind that travelled a month's journey in the morning and a month's journey in the evening. We made a stream of brass flow for him and some of the jinn worked for him by his Lord's command. We would make whichever of them (jinn) who turned away from Our command to suffer a burning torment.
034:012 Shakir And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey m the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.
034:012 Sherali And to Solomon WE subjected the wind; its morning course was a month's journey and its evening course was a month's journey too. And WE caused a fount of molten copper to flow for him. And of the jinn were some who worked under him by the command of his Lord. And WE said that whoever of them turned away from Our command, WE would make him taste the punishment of the burning fire.
034:012 Yusufali And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.
034:013
034:013 Khan They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawud (David), with thanks!" But few of My slaves are grateful.
034:013 Maulana They made for him what he pleased, of synagogues and images, and bowls (large) as watering-troughs and fixed cooking-pots. Give thanks, O people of David! And very few of My servants are grateful.
034:013 Pickthal They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.
034:013 Rashad They made for him anything he wanted - niches, statues, deep pools, and heavy cooking pots. O family of David, work (righteousness) to show your appreciation. Only a few of My servants are appreciative.
034:013 Sarwar They would make for him anything that he wanted like fortresses, statues, large basins like reservoirs, and huge immovable cooking pots. It was said, "Family of David, worship and act gratefully. Only few of my servants are grateful."
034:013 Shakir They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.
034:013 Sherali They made for him what he desired - places of worship and statues, and basins like reservoirs, and large cooking vessels fixed in their places. And WE said, act gratefully, O House of David, but few of MY servants are grateful.
034:013 Yusufali They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"

034:014	
034:014 Khan	Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.
034:014 Maulana	But when We decreed death for him, naught showed them his death but a creature of the earth that are away his staff. So when it fell down, the jinn saw clearly that, if they had known the unseen, they would not have tarried in humiliating torment.
034:014 Pickthal	And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.
034:014 Rashad	When the appointed time for his death came, they had no clue that he had died. Not until one of the animals tried to eat his staff, and he fell down, did the jinns realized that he was dead. They thus realized that if they really knew the unseen, they would have stopped working so hard as soon as he died.
034:014 Sarwar	When We decreed that Solomon should die, no one knew of his death except for a creeping creature of the earth who ate-up his staff. When he fell down, the jinn realized that if they had known about the unseen, they would not have remained in such a humiliating torment for so long.
034:014 Shakir	But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.
034:014 Sherali	And when WE decreed his (Solomon's) death, nothing indicated to them that he was dead save a worm of the earth that ate away his staff. So when it fell down, the jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.
034:014 Yusufali	Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).
034:015	
034:015 Khan	Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.
034:015 Maulana	Certainly there was a sign for Saba' in their abode -- two gardens on the right and the left. East of the sustenance of your Lord and give thanks to Him. A good land and a Forgiving Lord!
034:015 Pickthal	There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!
034:015 Rashad	Sheba's homeland used to be a marvel, with two gardens on the right and the left. Eat from your Lord's provisions, and be appreciative of Him - good land, and a forgiving Lord.
034:015 Sarwar	There was evidence (of the truth) for the people of Sheba in their homeland. (We gave them) two gardens, one on the left and one on the right and (told them), "Consume the sustenance which your Lord has given to you and give Him thanks. You have a blessed land and an All-forgiving Lord".
034:015 Shakir	Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!
034:015 Sherali	There was, indeed, a Sign for Saba in their homeland -two gardens, one on the right hand and one on the left; and WE said to them, `Eat of the provision of your Lord and give thanks to HIM. Your town is a beautiful town and your Lord Most Forgiving'
034:015 Yusufali	There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!
034:016	
034:016 Khan	But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.
034:016 Maulana	But they turned aside, so We sent upon them a violent torrent, and in place of their two gardens We gave them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.
034:016 Pickthal	But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.
034:016 Rashad	They turned away and, consequently, we poured upon them a disastrous flood, and we substituted their two gardens into two gardens of bad tasting fruits, thorny plants, and a skimpy harvest.
034:016 Sarwar	They ignored (the evidence) and We sent to them a flood, arising from a broken dam. Nothing was left in their gardens but bitter fruits, some tamarisk and a few lotus trees.
034:016 Shakir	But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.
034:016 Sherali	But they turned away; so WE sent against them a devastating flood. And WE gave them, in place of their two excellent gardens, two gardens bearing bitter fruit and containing tamarisk and a few lote-trees.
034:016 Yusufali	But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees.
034:017	
034:017 Khan	Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).
034:017 Maulana	With this We requited them because they were ungrateful; and We punish none but the ingrate.
034:017 Pickthal	This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
034:017 Rashad	We thus requited them for their disbelief. Do we not requite only the disbelievers?
034:017 Sarwar	This was how We recompensed them for their ungratefulness and thus do We recompense the ungrateful ones.
034:017 Shakir	This We requited them with because they disbelieved; and We do not punish any but the ungrateful.
034:017 Sherali	Thus WE requited them because of their ingratitude; and it is only the ungrateful that WE requite in this manner.
034:017 Yusufali	That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.

034:018
034:018 Khan And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
034:018 Maulana And We made between them and the towns which We had blessed, (other) towns easy to be seen, and We apportioned the journey therein: Travel through them nights and days, secure.
034:018 Pickthal And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.
034:018 Rashad We placed between them and the communities that we blessed other oases, and we secured the journey between them: "Travel therein days and nights in complete security."
034:018 Sarwar We established between them and the town that We had blessed, other towns nearby, and thus made it easier to travel. We told them, "Travel there safely day and night".
034:018 Shakir And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.
034:018 Sherali And WE placed, between them and the towns which WE had blessed, other towns that were prominently visible, and WE fixed easy stages between them and said: `Travel in them by night and day in security.'
034:018 Yusufali Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."
034:019
034:019 Khan But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).
034:019 Maulana But they said: Our Lord, make longer stages between our journeys. And they wronged themselves; so We made them stories and scattered them a total scattering. Surely there are signs in this for every patient, grateful one.
034:019 Pickthal But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).
034:019 Rashad But they (turned unappreciative and) challenged: "Our Lord, we do not care if You increase the distance of our journeys (without any stations)." They thus wronged their own souls. Consequently, we made them history, and scattered them into small communities throughout the land. This should provide lessons for those who are steadfast, appreciative.
034:019 Sarwar They said, "Lord, make the distances of our journeys longer." They did injustice to themselves and We turned their existence into ancient tales by making them disintegrate totally. In this there is evidence (of the truth) for every forbearing and grateful person.
034:019 Shakir And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one
034:019 Sherali But instead of giving thanks to God, they said, `Our Lord, place longer distances between the stages of our journeys.' And they wronged themselves; so WE made them bywords and WE broke them into pieces, an utter breaking up. In that, verily, are Signs for every steadfast and grateful person.
034:019 Yusufali But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.
034:020
034:020 Khan And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allah).
034:020 Maulana And the devil indeed found true his conjecture concerning them, so they follow him, except a party of the believers.
034:020 Pickthal And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.
034:020 Rashad Satan found them readily fulfilling his expectations. They followed him, except a few believers.
034:020 Sarwar Iblis (satan) made his judgment about them to come true. They all followed them except a believing group among them.
034:020 Shakir And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.
034:020 Sherali And Iblis, indeed, found true his judgment concerning them, so they followed him, all except a party of true believers.
034:020 Yusufali And on them did Satan prove true his idea, and they followed him, all but a party that believed.
034:021
034:021 Khan And he (Iblis - Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz over everything. (All-Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).
034:021 Maulana And he has no authority over them, but that We may know him who believes in the Hereafter from him who is in doubt concerning it. And thy Lord is the Preserver of all things.
034:021 Pickthal And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.
034:021 Rashad He never had any power over them. But we thus distinguish those who believe in the Hereafter from those who are doubtful about it. Your Lord is in full control of all things.
034:021 Sarwar He did not have any authority over them except to the extent that would allow Us to know who had faith in the life to come and who had doubts about it. Your Lord is a Guard over all things.
034:021 Shakir And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things
034:021 Sherali And he had no power over them, but it was so that WE might distinguish those who believed in the Hereafter from those who were in doubt about it. And thy Lord is watchful over all things.
034:021 Yusufali But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.

034:022
034:022 Section 3: A Victory for the Muslims
034:022 Khan Say: (O Muhammad SAW to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
034:022 Maulana Say: Call upon those whom you assert besides Allah; they control not the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He a helper among them.
034:022 Pickthal Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in the earth, nor have they any share in either, nor hath He an auxiliary among them.
034:022 Rashad Say, "Implore the idols you have set up beside GOD. They do not possess as much as a single atom in the heavens, or the earth. They possess no partnership therein, nor does He permit them to be His assistants."
034:022 Sarwar Say, (Muhammad), "Ask help from those whom you worship besides God. They do not possess an atom's weight in the heavens and the earth, have no share therein, nor will any of their idols be able to support them."
034:022 Shakir Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.
034:022 Sherali Say, `Call upon those whom you assert to be gods beside ALLAH. They control not even the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has HE any helper among them.'
034:022 Yusufali Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah.
034:023
034:023 Khan Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
034:023 Maulana And intercession avails naught with Him, save of him whom He permits. Until when fear is removed from their hearts, they say: What is it that your Lord said? They say: The Truth. And He is the Most High, the Great.
034:023 Pickthal No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.
034:023 Rashad Intercession with Him will be in vain, unless it coincides with His will. When their minds are finally settled down, and they ask, "What did your Lord say," they will say, "The truth." He is the Most High, the Most Great.
034:023 Sarwar No intercession with Him will be of any benefit except that of those whom He has granted permission. The angels cannot intercede. They are always submissive to their Lord. Fear vanishes from their heart when (they receive a message from their Lord). They ask each other, "What did your Lord say?" Others answer, "He spoke the Truth. He is the Most High and the Most Great."
034:023 Shakir And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.
034:023 Sherali No intercession avails with HIM, except of him whom HE permits it, until when the hearts of those who are granted permission to intercede are relieved of awe, others would say, `What is that your Lord said?' They will answer, `The truth.' And HE is the High, the Great.
034:023 Yusufali "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."
034:024
034:024 Khan Say (O Muhammad SAW to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allah, And verily, (either) we or you are rightly guided or in a plain error."
034:024 Maulana Say: Who gives you sustenance from the heavens and the earth? Say: Allah. And surely we or you are on a right way or in manifest error.
034:024 Pickthal Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.
034:024 Rashad Say, "Who provides for you, from the heavens and the earth?" Say, "GOD," and "Either we or you are guided, or have gone far astray."
034:024 Sarwar Say, "Who provides you with sustenance from the heavens and the earth?" Say, "It is God. Only one group among us has the true guidance. The others must certainly be in plain error".
034:024 Shakir Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error
034:024 Sherali Say, `Who gives you sustenance from the heavens and the earth?' Say, `ALLAH. Either WE or you are on right guidance or in manifest error.
034:024 Yusufali Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"
034:025
034:025 Khan Say (O Muhammad SAW to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."
034:025 Maulana Say: You will not be asked of what we are guilty, nor shall we be asked of what you do.
034:025 Pickthal Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.
034:025 Rashad Say, "You are not responsible for our crimes, nor are we responsible for what you do."
034:025 Sarwar Say, "You will not be questioned about our sins nor shall we about your deeds".
034:025 Shakir Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.
034:025 Sherali Say, `You will not be questioned as to our sins, nor shall we be questioned as to what you do.'
034:025 Yusufali Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."
034:026
034:026 Khan Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge."
034:026 Maulana Say: Our Lord will gather us together, then He will judge between us with truth. And He is the Best Judge, the Knower.
034:026 Pickthal Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
034:026 Rashad Say, "Our Lord will gather us all together before Him, then He will judge between us equitably. He is the Judge, the Omniscient."
034:026 Sarwar Say, "Our Lord will gather us all together and issue the true Judgment about our differences. He is the Best Judge and All-knowing."
034:026 Shakir Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.
034:026 Sherali Say, `Our Lord will bring us all together, then HE will judge between us with truth, and HE is the Best Judge, the All-Knowing.'
034:026 Yusufali Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."

034:027	
034:027 Khan	Say (O Muhammad SAW to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allah (Alone), the All-Mighty, the All-Wise."
034:027 Maulana	Say: Show me those whom you join with Him as associates. By no means (can you)! Nay, He is Allah, the Mighty, the Wise.
034:027 Pickthal	Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.
034:027 Rashad	Say, "Show me the idols you have set up as partners with Him!" Say, "No; He is the one GOD, the Almighty, Most Wise."
034:027 Sarwar	Say, "Show me those whom you have related to God as His partner. He is too Exalted to have any partners. He is the Majestic and All-wise God."
034:027 Shakir	Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.
034:027 Sherali	Say, `Show me those whom you have joined with HIM as associates.' Nay ! that cannot be, for HE is ALLAH, the Mighty, the Wise.
034:027 Yusufali	Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is Allah, the Exalted in Power, the Wise."
034:028	
034:028 Khan	And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not.
034:028 Maulana	And We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not.
034:028 Pickthal	And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.
034:028 Rashad	We have sent you to all the people, a bearer of good news, as well as a warner, but most people do not know.
034:028 Sarwar	We have sent you as a bearer of glad news and a warner to the whole of mankind, but most people do not know.
034:028 Shakir	And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.
034:028 Sherali	And WE have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.
034:028 Yusufali	We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.
034:029	
034:029 Khan	And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"
034:029 Maulana	And they say: When will this promise be (fulfilled), if you are truthful?
034:029 Pickthal	And they say: When is this promise (to be fulfilled) if ye are truthful?
034:029 Rashad	They challenge, "When will this promise come to pass, if you are truthful?"
034:029 Sarwar	They say, "When will the Day of Judgment be if what you say is true?".
034:029 Shakir	And they say: When will this promise be (fulfilled) if you are truthful?
034:029 Sherali	And they say, `When will this promise be fulfilled, if you are truthful?'
034:029 Yusufali	They say: "When will this promise (come to pass) if ye are telling the truth?"
034:030	
034:030 Khan	Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."
034:030 Maulana	Say: You have the appointment of a day which you cannot postpone by an hour, nor hasten on.
034:030 Pickthal	Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.
034:030 Rashad	Say, "You have a specific time, on a specific day, that you cannot delay by one hour, nor advance."
034:030 Sarwar	Say, "That day has already been decreed for you and you cannot change the time of its coming even by a single hour."
034:030 Shakir	Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.
034:030 Sherali	Say, `For you is the promise of a day from which you cannot remain behind a single moment, nor can you get ahead of it.'
034:030 Yusufali	Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."
034:031	
034:031	Section 4: The Leaders of Evil
034:031 Khan	And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it," but if you could see when the Zalimun (polytheists and wrong-doers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"
034:031 Maulana	And those who disbelieve say: We believe not in this Qur'an, nor in that which is before it. And if thou couldst see when the wrongdoers are made to stand before their Lord, throwing back the blame one to another! Those who were reckoned weak say to those who were proud: Had it not been for you, we would have been believers.
034:031 Pickthal	And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.
034:031 Rashad	Those who disbelieve have said, "We will not believe in this Quran, nor in the previous scriptures." If you could only envision these transgressors when they stand before their Lord! They will argue with one another back and forth. The followers will tell their leaders, "If it were not for you, we would have been believers."
034:031 Sarwar	The unbelievers have said, "We shall never believe in this Quran nor in the Bible." Would that you could see the unjust having been halted in the presence of their Lord, exchanging words among themselves. The oppressed among them will say to their oppressors, "Had it not been for you, we would certainly have been believers."
034:031 Shakir	And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.
034:031 Sherali	And those who disbelieve say, `We will never believe in this Qur'an nor in what is before it.' Couldst thou but see when the wrongdoers will be made to stand before their Lord, casting the blame on one another? Those who were deemed weak will say to those who were arrogant, `Had it not been for you, we should, surely, have been believers.
034:031 Yusufali	The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"

034:032
034:032 Khan And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.).
034:032 Maulana Those who were proud say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty.
034:032 Pickthal Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.
034:032 Rashad The leaders will say to those who followed them, "Are we the ones who diverted you from the guidance after it came to you? No; it is you who were wicked."
034:032 Sarwar The suppressing ones will say to the oppressed ones, "Did we prevent you from having guidance after it had come to you? In fact, you yourselves were criminals."
034:032 Shakir Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty
034:032 Sherali Those who were big with pride will say to those who were considered weak, `Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty.'
034:032 Yusufali The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.
034:033
034:033 Khan Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
034:033 Maulana And those who were deemed weak say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieve. They will not be requited but for what they did.
034:033 Pickthal Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they used to do?
034:033 Rashad The followers will say to their leaders, "It was you who schemed night and day, then commanded us to be unappreciative of GOD, and to set up idols to rank with Him." They will be ridden with remorse, when they see the retribution, for we will place shackles around the necks of those who disbelieved. Are they not justly requited for what they did?
034:033 Sarwar The oppressed ones will say to them, "It was you who planned night and day, ordering us to disbelieve God, and consider other things equal to Him." They will hide their regret on seeing their torment. We shall chain the necks of the disbelievers. Can they be recompensed with other than what they deserved for their deeds?
034:033 Shakir And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.
034:033 Sherali And those who were deemed weak will say to those who were proud, `Nay, but it was your scheming night and day, when you bade us disbelieve in ALLAH and set up equals with HIM.' And they will conceal their remorse when they see the punishment; and WE shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.
034:033 Yusufali Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds.
034:034
034:034 Khan And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
034:034 Maulana And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.
034:034 Pickthal And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.
034:034 Rashad Every time we sent a warner to a community, the leaders of that community said, "We reject the message you are sent with."
034:034 Sarwar Every time We sent a warner to a town, the rich ones therein said (to Our Messenger), "We have no faith in what you have brought (to us).
034:034 Shakir And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.
034:034 Sherali And WE never sent a Warner to any city but the wealthy ones thereof said, `Surely, we disbelieve in what you have been sent with.'
034:034 Yusufali Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."
034:035
034:035 Khan And they say: "We are more in wealth and in children, and we are not going to be punished."
034:035 Maulana And they say: We have more wealth and children, and we cannot be punished.
034:035 Pickthal And they say: We are more (than you) in wealth and children. We are not the punished!
034:035 Rashad They also said, "We are more powerful, with more money and children, and we will not be punished."
034:035 Sarwar We are the ones who have more wealth and children and we shall suffer no punishment".
034:035 Shakir And they say: We have more wealth and children, and we shall not be punished.
034:035 Sherali And they say, `We have more wealth and children; and we shall not be punished.'
034:035 Yusufali They said: "We have more in wealth and in sons, and we cannot be punished."
034:036
034:036 Khan Say (O Muhammad SAW): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."
034:036 Maulana Say: Surely my Lord amplifies and straitens provision for whom He pleases, but most men know not.
034:036 Pickthal Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.
034:036 Rashad Say, "My Lord is the One who controls all provisions; He grants the provisions to whomever He wills, or reduces them, but most people do not know."
034:036 Sarwar Say, "My Lord increases and determines the sustenance of whomever He wants, but most people do not know."
034:036 Shakir Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.
034:036 Sherali Say, `Verily, my Lord enlarges the provision for whomsoever HE pleases, and straitens it for whomsoever HE pleases; but most men do not know.'
034:036 Yusufali Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."

034:037
034:037 Section 5: Wealth does not stand for Greatness
034:037 Khan And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah), but only he (will please Us) who believes (in the Islamic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.
034:037 Maulana And it is not your wealth, nor your children, that bring you near to Us in rank; but whoever believes and does good, for such is a double reward for what they do, and they are secure in the highest places.
034:037 Pickthal And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.
034:037 Rashad It is not your money or your children that bring you closer to us. Only those who believe and lead a righteous life will receive the reward for their works, multiplied manifold. In the abode of Paradise they will live in perfect peace.
034:037 Sarwar Your property and children cannot bring you closer to Us. Only those who believe and act righteously will have double reward for their deeds and will live in secure mansions.
034:037 Shakir And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.
034:037 Sherali And it is not your wealth, nor your children that will bring you near US in rank but those, who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure.
034:037 Yusufali It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!
034:038
034:038 Khan And those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.
034:038 Maulana And those who strive in opposing Our messages, they will be brought to the chastisement.
034:038 Pickthal And as for those who strive against Our revelations, challenging, they will be brought to the doom.
034:038 Rashad As for those who consistently challenge our revelations, they will abide in retribution.
034:038 Sarwar Those who try to challenge Our revelations will be driven into torment.
034:038 Shakir And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.
034:038 Sherali And as to those who strive to frustrate the purpose of Our Signs, it is they who will be brought to face punishment.
034:038 Yusufali Those who strive against Our Signs, to frustrate them, will be given over into Punishment.
034:039
034:039 Khan Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers."
034:039 Maulana Say: Surely my Lord amplifies provision for whom He pleases of His servants and straitens (it) for him. And whatsoever you spend, He increases it in reward, and He is the Best of Providers.
034:039 Pickthal Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.
034:039 Rashad Say, "My Lord is the One who controls all provisions; He increases the provisions for whomever He chooses from among His servants, or reduces them. Anything you spend (in the cause of God), He will reward you for it; He is the Best Provider."
034:039 Sarwar Say, "It is my Lord who determines and increases the sustenance of whomever He wants. He will replace whatever you spend for His cause and He is the best Sustainer."
034:039 Shakir Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.
034:039 Sherali Say, `Surely, my Lord enlarges the provision for such of HIS servants as HE pleases and straitens it for such of them as HE pleases. And whatever you spend, HE will replace it; and HE is the Best of providers.
034:039 Yusufali Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance.
034:040
034:040 Khan And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"
034:040 Maulana And on the day when He will gather them all together, then will he say to the angels: Did these worship you?
034:040 Pickthal And on the day when He will gather them all together, He will say unto the angels: Did these worship you?
034:040 Rashad On the day when He summons them all, He will say to the angels, "Did these people worship you?"
034:040 Sarwar On the day when God will rise them all together and ask the angels, "Had these people been worshipping you?".
034:040 Shakir And on the day when He will gather them all together, then will He say to the angels: Did these worship you?
034:040 Sherali And remember the day, when HE will gather them all together; then HE will say to the angels, `Was it you that they worshiped?'
034:040 Yusufali One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"
034:041
034:041 Khan They (angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."
034:041 Maulana They will say: Glory be to Thee! Thou art our Protecting Friend, not they; nay, they worshipped the jinn; most of them were believers in them.
034:041 Pickthal They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.
034:041 Rashad They will answer, "Be You glorified. You are our Lord and Master, not them. Instead, they were worshipping the jinns; most of them were believers therein."
034:041 Sarwar They will reply, "All glory belongs to you. You are our guardian, not they. They had been worshipping the jinn and most of them had strong faith".
034:041 Shakir They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.
034:041 Sherali They will say, `Holy art Thou. Thou art our Protector against them. Nay, but they worshiped the jinn; it was in them that most of them believed.'
034:041 Yusufali They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

034:042
034:042 Khan So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allah]: "Taste the torment of the Fire which you used to belie.
034:042 Maulana So on that day you will not control profit nor harm for one another. And We will say to those who were iniquitous: Taste the chastisement of the Fire, which you called a lie.
034:042 Pickthal That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.
034:042 Rashad On that day, you possess no power to help or harm one another, and we will say to the transgressors, "Taste the retribution of the Hell that you used to deny."
034:042 Sarwar None of them can help or harm each other on this day. We shall tell the unjust ones, "Suffer the torment of the fire which you had called a lie."
034:042 Shakir So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.
034:042 Sherali It will be said to disbelievers, `So, this day, you will have no power either to profit or harm one another. And WE shall say to those who did wrong: `Taste ye the punishment of the Fire that you denied.'
034:042 Yusufali So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!”
034:043
034:043 Khan And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allah sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"
034:043 Maulana And when Our clear messages are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a forged lie! And those who disbelieve say of the Truth when it comes to them: This is only clear enchantment!
034:043 Pickthal And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.
034:043 Rashad When our proofs were recited to them, perfectly clear, they said, "This is simply a man who wants to divert you from the way your parents are worshipping." They also said, "These are fabricated lies." Those who disbelieved also said about the truth that came to them, "This is obviously magic."
034:043 Sarwar When Our illustrious revelations are recited to them, they say, "This man only wants to prevent you from worshipping what your father's had worshipped." They say "This, (the Quran), is a mere invented lie." The unbelievers have said about the truth when it came to them, "This only is plain magic."
034:043 Shakir And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.
034:043 Sherali And when Our manifest Signs are recited to them, they say, `This is but a man who seeks to turn you away from that which your fathers worshiped.' And they say, `This Qur'an is but a forged lie.' And those who disbelieve say about the truth when it comes to them, `This is nothing but manifest sorcery.'
034:043 Yusufali When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!” and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!”
034:044
034:044 Khan And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger).
034:044 Maulana And We have not given them any Books which they read, nor did We send to them before thee a warner.
034:044 Pickthal And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.
034:044 Rashad We did not give them any other books to study, nor did we send to them before you another warner.
034:044 Sarwar We did not send to them, (the pagans), any books to study nor a Messenger to warn them, and those who lived before them had rejected the Truth.
034:044 Shakir And We have not given them any books which they read, nor did We send to them before you a warner.
034:044 Sherali And WE gave them no Books which they studied, nor did WE send to them any Warner before thee.
034:044 Yusufali But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.
034:045
034:045 Khan And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!
034:045 Maulana And those before them rejected (the truth), and these have not yet attained a tenth of that which We gave them, but they gave the lie to My messengers. How (terrible) was then My disapproval!
034:045 Pickthal Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!
034:045 Rashad Those before them disbelieved, and even though they did not see one-tenth of (the miracle) we have given to this generation, when they disbelieved My messengers, how severe was My retribution!
034:045 Sarwar These people have not one tenth of power or wealth that we had given to those who lived before them. They called Our Messengers liars. Thus, how terrible was My vengeance.
034:045 Shakir And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?
034:045 Sherali And those who were before them also rejected the truth and these have not attained even to a tenth of the power which WE gave them, but they rejected MY Messengers. So they shall see how terrible are the consequences of denying ME.
034:045 Yusufali And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how (terrible) was My rejection (of them)!

034:046
034:046 Section 6: Truth will prosper
034:046 Khan Say (to them O Muhammad SAW): "I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet SAW): there is no madness in your companion (Muhammad SAW), he is only a warner to you in face of a severe torment."
034:046 Maulana Say: I exhort you only to one thing, that you rise up for Allah’s sake by twos and singly, then ponder! There is no madness in your companion. He is only a warner to you before a severe chastisement.
034:046 Pickthal Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.
034:046 Rashad Say, "I ask you to do one thing: Devote yourselves to GOD, in pairs or as individuals, then reflect. Your friend is not crazy. He is a manifest warner to you, just before the advent of a terrible retribution."
034:046 Sarwar Say, "I advise you to believe only in One God and worship Him individually or two people together." Think carefully; your companion is not possessed by jinn. He is only warning you of the coming severe torment.
034:046 Shakir Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.
034:046 Sherali Say, `I only exhort you to do only one thing: that you stand up before ALLAH in twos and singly and reflect. You will then realize that there is no insanity in your companion; he is only a Warner to you of an impending severe punishment.'
034:046 Yusufali Say: "I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty.”
034:047
034:047 Khan Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allah only. and He is Witness over all things."
034:047 Maulana Say: Whatever reward I ask of you, that is only for yourselves. My reward is only with Allah, and He is a Witness over all things.
034:047 Pickthal Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
034:047 Rashad Say, "I do not ask you for any wage; you can keep it. My wage comes only from GOD. He witnesses all things."
034:047 Sarwar Say, "Whatever reward I ask you (for my preaching) will be for your own good. No one can reward me except God. He is the Witness over all things."
034:047 Shakir Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.
034:047 Sherali Say, `Whatever reward I might have asked of you - let it be yours. My reward is only with ALLAH; and HE is Witness over all thing.'
034:047 Yusufali Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is witness to all things.”
034:048
034:048 Khan Say (O Muhammad SAW): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (unseen).
034:048 Maulana Say: Surely my Lord casts the Truth, the great Knower of the unseen.
034:048 Pickthal Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.
034:048 Rashad Say, "My Lord causes the truth to prevail. He is the Knower of all secrets."
034:048 Sarwar Say, "My Lord speaks the Truth. He has the knowledge of the unseen".
034:048 Shakir Say: Surely my Lord utters the truth, the great Knower of the unseen.
034:048 Sherali Say, `Truly, My Lord hurls the Truth at falsehood and breaks it into pieces. HE is the Great knower of the unseen.'
034:048 Yusufali Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants),- He that has full knowledge of (all) that is hidden.”
034:049
034:049 Khan Say (O Muhammad SAW): "The truth (the Qur'an and Allah's Inspiration) has come, and Al-Batil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything)."
034:049 Maulana Say: The Truth has come, and falsehood neither originates, nor reproduces.
034:049 Pickthal Say: The Truth hath come, and falsehood showeth not its face and will not return.
034:049 Rashad Say, "The truth has come; while falsehood can neither initiate anything, nor repeat it."
034:049 Sarwar Say, "The truth has come. Falsehood has vanished and it will not come back again".
034:049 Shakir Say: The truth has come, and the falsehood shall vanish and shall not come back.
034:049 Sherali Say, `The truth has come and falsehood could neither originate anything, nor reproduce it'
034:049 Yusufali Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything.”
034:050
034:050 Khan Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
034:050 Maulana Say: If I err, I err only to my own loss; and if I go aright, it is because of what my Lord reveals to me. Surely He is Hearing, Nigh.
034:050 Pickthal Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.
034:050 Rashad Say, "If I go astray, I go astray because of my own shortcomings. And if I am guided, it is because of my Lord's inspiration. He is Hearer, Near."
034:050 Sarwar Say, "If I go astray it will only be against my own soul, but if I receive guidance, it will be through my Lord's revelations." He is All-hearing and Omnipresent.
034:050 Shakir Say: If I err, I err only against my own soul, and if I follow a right direction, it?s because of what my Lord reveals to me; surely He is Hearing, Nigh.
034:050 Sherali Say, If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord revealed to me. Verily, HE is All-Hearing, Nigh.'
034:050 Yusufali Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near.”
034:051
034:051 Khan And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
034:051 Maulana And couldst thou see when they become terrified, but (then) there will be no escape and they will be seized from a near place;
034:051 Pickthal Couldst thou but see when they are terrified with no escape, and are seized from near at hand,
034:051 Rashad If you could only see them when the great terror strikes them; they cannot escape then, and they will be taken away forcibly.
034:051 Sarwar Would that you could see how the unbelievers will be terrified by death from which they cannot escape. They will be seized from a nearby place
034:051 Shakir And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place
034:051 Sherali Couldst thou but see when they will be smitten with fear? Then there will be no escape, and they will be seized from a place nearby.
034:051 Yusufali If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near.

034:052
034:052 Khan And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allah) from a place so far off (i.e. to return to the worldly life again).
034:052 Maulana And they will say: We believe in it. And how can they attain (to faith) from a distant place.
034:052 Pickthal And say: We (now) believe therein. But how can they reach (faith) from afar off,
034:052 Rashad They will then say, "We now believe in it," but it will be far too late.
034:052 Sarwar and then they will say, "We have faith in the Quran." How can they have any faith when they are far away from this world.
034:052 Shakir And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?
034:052 Sherali And they will say, `We now believe therein.' But how can they attain faith from a position so far off?
034:052 Yusufali And they will say, "We do believe (now) in the (Truth)"; but how could they receive (Faith) from a position (so far off,-
034:053
034:053 Khan Indeed they did disbelieve (in the Oneness of Allah, Islam, the Qur'an and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allah, etc. (by saying) all that is untrue], from a far place.
034:053 Maulana And they indeed disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.
034:053 Pickthal When they disbelieved in it of yore. They aim at the unseen from afar off.
034:053 Rashad They have rejected it in the past; they have decided instead to uphold conjecture and guesswork.
034:053 Sarwar They had rejected it in their worldly life and expressed disbelief at the unseen (Day of Judgment), considering it less than a remote possibility.
034:053 Shakir And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.
034:053 Sherali They had disbelieved in it before, while they indulged in conjectures with regard to the unseen from a far off-place.
034:053 Yusufali Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?
034:054
034:054 Khan And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allah in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.
034:054 Maulana And a barrier is placed between them and that which they desire, as was done with their partisans before. Surely they are in a disquieting doubt.
034:054 Pickthal And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.
034:054 Rashad Consequently, they were deprived of everything they longed for. This is the same fate as their counterparts in the previous generations. They harbored too many doubts.
034:054 Sarwar A gulf will exist between them and their desires on the Day of Judgment like the similar people who lived before. They, too, had lived in doubt and uncertainty (about the life hereafter).
034:054 Shakir And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.
034:054 Sherali And a barrier will be placed between them and that which they long for, as was done with the like of them before. They too were in disquieting doubt.
034:054 Yusufali And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.
035:000
035:000 Translations of the Qur'an, Chapter 35: FATIR (THE ANGELS, ORIGNATOR). Total Verses: 45. Revealed At: MAKKA
035:000 In the name of God, Most Gracious, Most Merciful
035:001
035:001 Section 1: Divine Favours
035:001 Khan All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.
035:001 Maulana Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. He increase in creation what He pleases. Surely Allah is Possessor of power over all things.
035:001 Pickthal Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.
035:001 Rashad Praise be to GOD, Initiator of the heavens and the earth, and appointer of the angels to be messengers with wings - two, three, and four (wings). He increases the creation as He wills. GOD is Omnipotent.
035:001 Sarwar All praise belongs to God, the creator of the heavens and the earth who has made the angels Messengers of two or three or four wings. He increases the creation as He wills. God has power over all things.
035:001 Shakir All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.
035:001 Sherali All praise belongs to ALLAH, the originator of the heavens and the earth, Who employs the angels as Messengers, having wings, two, three, and four. HE adds to HIS creation whatever HE pleases; for ALLAH has power over all things.
035:001 Yusufali Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.
035:002
035:002 Khan Whatever of mercy (i.e.of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
035:002 Maulana Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, none can grant thereafter. And He is the Mighty, the Wise.
035:002 Pickthal That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.
035:002 Rashad When GOD showers the people with mercy, no force can stop it. And if He withholds it, no force, other than He, can send it. He is the Almighty, Most Wise.
035:002 Sarwar No one can withhold whatever mercy God grants to the human being, nor can one release whatever He withholds. He is Majestic and All-wise.
035:002 Shakir Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise
035:002 Sherali Whatever sources of mercy ALLAH lays open for mankind -there is none to withhold them; and whatever of such sources HE withholds, there is none who can release them after that; and HE is the Mighty, the Wise.
035:002 Yusufali What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.

035:003
035:003 Khan O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?
035:003 Maulana O Men, call to mind the favour of Allah to you. Is there any Creator besides Allah who provides for you from the heaven and the earth? There is no God but He. How are you then turned away?
035:003 Pickthal O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no Allah save Him. Whither then are ye turned?
035:003 Rashad O people, remember GOD's blessings upon you. Is there any creator other than GOD who provides for you from the heaven and the earth? There is no other god beside Him. How could you deviate?
035:003 Sarwar People, remember the bounty of God that He has granted to you. Is their any creator besides God who could provide you with sustenance from the heavens and the earth? He is the only God. Where then can you turn away?
035:003 Shakir O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?
035:003 Sherali O ye men, remember the favour of ALLAH that HE has bestowed upon you. Is there any creator other than ALLAH who provides for you from the heaven and the earth? There is none worthy of worship but HE. Wither then are you turned away?
035:003 Yusufali O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?
035:004
035:004 Khan And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allah return all matters (for decision).
035:004 Maulana And if they reject thee -- truly messengers before thee were rejected. And to Allah are all affairs returned.
035:004 Pickthal And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.
035:004 Rashad If they disbelieve you, messengers before you have been disbelieved. GOD is in control of all things.
035:004 Sarwar If they reject you, other Messengers had certainly been rejected before you. All decisions are in the hands of God.
035:004 Shakir And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.
035:004 Sherali And if they reject thee, verily, God's Messengers have been rejected before thee; and unto ALLAH all matters are brought back for decision.
035:004 Yusufali And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.
035:005
035:005 Khan O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.
035:005 Maulana O men, surely the promise of Allah is true, so let not the life of this world deceive you. And let not the arch-deceiver deceive you about Allah.
035:005 Pickthal O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.
035:005 Rashad O people, GOD's promise is the truth; therefore, do not be distracted by this lowly life. Do not be diverted from GOD by mere illusions.
035:005 Sarwar People, the promise of God is true. Let not the worldly life deceive you. Let not the devil deceive you about God
035:005 Shakir O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the archdeceiver deceive you respecting Allah.
035:005 Sherali O ye men, assuredly the promise of ALLAH is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to ALLAH.
035:005 Yusufali O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.
035:006
035:006 Khan Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.
035:006 Maulana Surely the devil is your enemy, so take him for an enemy. He only invites his party to be companions of the burning Fire.
035:006 Pickthal Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.
035:006 Rashad The devil is your enemy, so treat him as an enemy. He only invites his party to be the dwellers of Hell.
035:006 Sarwar Satan is your enemy. Thus, consider him as your enemy. His party only calls you to make you the dwellers of the burning fire.
035:006 Shakir Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning
035:006 Sherali Surely, Satan is an enemy to you; so treat him as an enemy. He calls his followers only that they may become the inmates of the burning Fire.
035:006 Yusufali Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.
035:007
035:007 Khan Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
035:007 Maulana Those who disbelieve, for them is a severe chastisement. And those who believe and do good, for them is forgiveness and a great reward.
035:007 Pickthal Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.
035:007 Rashad Those who disbelieve have incurred a severe retribution, and those who believe and lead a righteous life have deserved forgiveness and a great recompense.
035:007 Sarwar The unbelievers will suffer a severe torment, but the righteously striving believers will receive forgiveness and a great reward.
035:007 Shakir (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.
035:007 Sherali For those who disbelieve there is a severe punishment. And for those who believe and do righteous deeds there is forgiveness and a great reward.
035:007 Yusufali For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.

035:008	
035:008	Section 2: Truth will prevail
035:008 Khan	Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allah is the All-Knower of what they do!
035:008 Maulana	Is he whose evil deed is made fair-seeming to him so that he considers it good? -- Now surely Allah leaves in error whom He pleases and guides aright whom He pleases, so let not thy soul waste away in grief for them. Surely Allah is Knower of what they do.
035:008 Pickthal	Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!
035:008 Rashad	Note the one whose evil work is adorned in his eyes, until he thinks that it is righteous. GOD thus sends astray whoever wills (to go astray), and He guides whoever wills (to be guided). Therefore, do not grieve over them. GOD is fully aware of everything they do.
035:008 Sarwar	Can one whose evil deeds seem attractive and virtuous to him (be compared to a truly righteous person)? God guides or causes to go astray whomever He wants. (Muhammad), do not be grieved because of their disbelief. God knows well whatever they do.
035:008 Shakir	What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do
035:008 Sherali	Can he, then, to whom the evil of his conduct is made to appear pleasing, so that he looks upon it as good, be like him who believes and does good deeds? Surely, ALLAH lets go astray whom HE wills and guides whom HE wills. So let not thy soul waste away in sorrow for them. Surely, ALLAH know what they do.
035:008 Yusufali	Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!
035:009	
035:009 Khan	And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
035:009 Maulana	And Allah is He Who sends the winds, so they raise a cloud, then We drive it on to a dead land, and therewith give life to the earth after its death. Even so is the quickening.
035:009 Pickthal	And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.
035:009 Rashad	GOD is the One who sends the winds to stir up clouds, then we drive them towards barren lands, and revive such lands after they were dead. Thus is the resurrection.
035:009 Sarwar	It is God who sends the winds to raise the clouds. We then drive them unto barren areas and revive the dead earth. (The Resurrection) will also be executed in the same way.
035:009 Shakir	And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.
035:009 Sherali	And ALLAH is HE who sends the winds which raise the clouds; then do WE drive them to a lifeless tract of land, and quicken therewith the earth after its death. Likewise shall the Resurrection be.
035:009 Yusufali	It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!
035:010	
035:010 Khan	Whosoever desires honour, power and glory then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.
035:010 Maulana	Whoever desires might, then to Allah belongs the might wholly. To Him do ascend the goodly words, and the goodly deed -- He exalts it. And those who plan evil -- for them is a severe chastisement. And their plan will perish.
035:010 Pickthal	Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.
035:010 Rashad	Anyone seeking dignity should know that to GOD belongs all dignity. To Him ascends the good words, and He exalts the righteous works. As for those who scheme evil works, they incur severe retribution; the scheming of such people is destined to fail.
035:010 Sarwar	Whoever seeks honor should know that all honor belongs to God. Good words (worship) will be presented before Him and He will accept good deeds. Those who make evil plans will suffer intense torment. Their evil plans are doomed to destruction.
035:010 Shakir	Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.
035:010 Sherali	Whoso desires honour, let him know that all honour belongs to ALLAH. Unto HIM ascend pure words, and righteous deeds does HE exalt, and those who plan evils - for them is a severe punishment; and the planning of such will perish.
035:010 Yusufali	If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void (of result).

035:011
035:011 Khan And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz) Surely, that is easy for Allah.
035:011 Maulana And Allah created you from dust, then from the life-germ, then He made you pairs. And no females bears, nor brings forth, except with His knowledge. And no one living long is granted a long life, nor is aught diminished of one's life, but it is all in a book. Surely this is easy to Allah.
035:011 Pickthal Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.
035:011 Rashad GOD created you from dust, then from a tiny drop, then He causes you to reproduce through your spouses. No female becomes pregnant, nor gives birth, without His knowledge. No one survives for a long life, and no one's life is snapped short, except in accordance with a pre-existing record. This is easy for GOD.
035:011 Sarwar God created you from clay which He then turned into a living germ and made you into pairs. No female conceives or delivers without His knowledge. No one grows older nor can anything be reduced from one's life without having its record in the Book. This is not at all difficult for God.
035:011 Shakir And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.
035:011 Sherali And ALLAH created you from dust, then from a sperm drop, then HE made you pairs. And no female conceives, nor does she bring forth a child save with HIS knowledge. And no one is granted long life who is granted long life, nor is anything diminished of his life, but it is all recorded in a Book. That surely is easy for ALLAH.
035:011 Yusufali And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.
035:012
035:012 Khan And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
035:012 Maulana And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.
035:012 Pickthal And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks.
035:012 Rashad The two seas are not the same; one is fresh and delicious, while the other is salty and undrinkable. From each of them you eat tender meat, and extract jewelry to wear. And you see the ships sailing through them, seeking His provisions, that you may be appreciative.
035:012 Sarwar The two oceans, one sweet and the other salty, are not alike. From each you can eat fresh meat and obtain ornaments to use. You see ships ploughing their way through them so that you may seek His favor and give Him thanks.
035:012 Shakir And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.
035:012 Sherali And the two seas are not alike: this one palatable, sweet and pleasant to drink and this other saltish, bitter. And yet from each you eat fresh meat, and take forth ornaments which you wear. And thou seest the ships therein ploughing the waves that you may seek of HIS bounty, and that you may be grateful.
035:012 Yusufali Nor are the two bodies of flowing water alike,- the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful.
035:013
035:013 Khan He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone).
035:013 Maulana He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He has made subservient the sun and the moon, each one moves to an appointed time. This is Allah, your Lord; His is the kingdom. And those whom you call upon besides Him own not a straw.
035:013 Pickthal He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.
035:013 Rashad He merges the night into the day, and merges the day into the night. He has committed the sun and the moon to run for a predetermined period of time. Such is GOD your Lord; to Him belongs all kingship. Any idols you set up beside Him do not possess as much as a seed's shell.
035:013 Sarwar He causes the night to enter into the day and the day to enter into the night. He has made subservient to Himself the sun and moon, each moving in an orbit for an appointed time. Such is God, your Lord, to whom belongs the kingdom. Those whom you worship besides Him do not posses even a single straw.
035:013 Shakir He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.
035:013 Sherali HE merges the night into the day, and HE merges the day into the night. And HE has pressed into service the sun and the moon, each runs its course to an appointed term. Such is ALLAH, your Lord; His is the Kingdom, and those whom you call upon beside ALLAH own not even a whit.
035:013 Yusufali He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.

035:014
035:014 Khan If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the All-Knower (of each and everything).
035:014 Maulana If you call on them, they hear not your call; and if they heard, they could not answer you. And on the day of Resurrection they will deny your associating them (with Allah). And none can inform thee like the All-Aware one.
035:014 Pickthal If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.
035:014 Rashad If you call on them, they cannot hear you. Even if they hear you, they cannot respond to you. On the Day of Resurrection, they will disown you. None can inform you like the Most Cognizant.
035:014 Sarwar They will not listen to your prayers if you pray to them. Even if they would listen, they would not be able to answer you. On the Day of Judgment they will reject your worship of them. Not even an expert reporter can tell you the truth in the way that God can do.
035:014 Shakir If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.
035:014 Sherali If you call on them, they will not hear your call; and even if they heard it, they could not answer you. And on the Day of Resurrection they will deny your having associated them with ALLAH. And none can inform thee like the One Who is All-Aware.
035:014 Yusufali If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.
035:015
035:015 Section 3: A New Generation will be raised
035:015 Khan O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.
035:015 Maulana O men, it is you that have need of Allah, and Allah is the Self-Sufficient, the Praised One.
035:015 Pickthal O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.
035:015 Rashad O people, you are the ones who need GOD, while GOD is in no need for anyone, the Most Praiseworthy.
035:015 Sarwar People, you are always in need of God and God is Self-sufficient and Praiseworthy.
035:015 Shakir O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.
035:015 Sherali O men, it is you who are dependent upon ALLAH, but ALLAH is HE Who is Self-Sufficient, the Praiseworthy.
035:015 Yusufali O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.
035:016
035:016 Khan If He will, He could destroy you and bring about a new creation.
035:016 Maulana If He please, He will remove you and bring a new creation.
035:016 Pickthal If He will, He can be rid of you and bring (instead of you) some new creation.
035:016 Rashad If He wills, He can get rid of you and substitute a new creation.
035:016 Sarwar He could replace you by a new creation if He decided to.
035:016 Shakir If He please, He will take you off and bring a new generation.
035:016 Sherali If HE please, HE could destroy you, and bring a new creation instead.
035:016 Yusufali If He so pleased, He could blot you out and bring in a New Creation.
035:017
035:017 Khan And that is not hard for Allah.
035:017 Maulana And this is not hard to Allah.
035:017 Pickthal That is not a hard thing for Allah.
035:017 Rashad This is not too difficult for GOD.
035:017 Sarwar This would not cost God dear at all.
035:017 Shakir And this is not hard to Allah.
035:017 Sherali And that is not at all difficult for ALLAH.
035:017 Yusufali Nor is that (at all) difficult for Allah.
035:018
035:018 Khan And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salat (Iqamat-as-Salat). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all).
035:018 Maulana And no burdened soul can bear another’s burden. And if one weighed down by a burden calls another to carry his load, naught of it will be carried, even though he be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer. And whoever purifies himself, purifies himself only for his own good. And to Allah is the eventual coming.
035:018 Pickthal And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.
035:018 Rashad No soul can carry the sins of another soul. If a soul that is loaded with sins implores another to bear part of its load, no other soul can carry any part of it, even if they were related. The only people to heed your warnings are those who reverence their Lord, even when alone in their privacy, and observe the Contact Prayers (Salat). Whoever purifies his soul, does so for his own good. To GOD is the final destiny.
035:018 Sarwar No one will bear the burden of another. Even if an overburdened soul should ask another to bear a part of his burden, no one, not even a relative, will do so. (Muhammad), you can only warn those who have fear of their Lord without seeing Him and who are steadfast in prayer. Whoever purifies himself, does so for his own good. To God do all things return.
035:018 Shakir And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.
035:018 Sherali And no burdened soul can bear the burden of another; and if a heavily laden soul call another to bear its load, naught of it shall be carried by the other, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer, And whoso purifies himself, purifies himself only to his own good; and to ALLAH shall be the return.
035:018 Yusufali Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

035:019
035:019 Khan Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism).
035:019 Maulana And the blind and the seeing are not alike,
035:019 Pickthal The blind man is not equal with the seer;
035:019 Rashad The blind and the seer are not equal.
035:019 Sarwar The blind and the seeing are not alike
035:019 Shakir And the blind and the seeing are not alike
035:019 Sherali The blind and the seeing are not alike.
035:019 Yusufali The blind and the seeing are not alike;
035:020
035:020 Khan Nor are (alike) the darkness (disbelief) and the light (Belief in Islamic Monotheism).
035:020 Maulana Nor the darkness and the light,
035:020 Pickthal Nor is darkness (tantamount to) light;
035:020 Rashad Nor are the darkness and the light.
035:020 Sarwar nor are darkness and light
035:020 Shakir Nor the darkness and the light,
035:020 Sherali Nor the darkness and the light,
035:020 Yusufali Nor are the depths of Darkness and the Light;
035:021
035:021 Khan Nor are (alike) the shade and the sun's heat.
035:021 Maulana Nor the shade and the heat.
035:021 Pickthal Nor is the shadow equal with the sun's full heat;
035:021 Rashad Nor are the coolness of the shade and the heat of the sun.
035:021 Sarwar nor shade and heat
035:021 Shakir Nor the shade and the heat,
035:021 Sherali Nor the shade and the heat,
035:021 Yusufali Nor are the (chilly) shade and the (genial) heat of the sun:
035:022
035:022 Khan Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allah makes whom He will hear, but you cannot make hear those who are in graves.
035:022 Maulana Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and thou canst not make those hear who are in the graves.
035:022 Pickthal Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.
035:022 Rashad Nor are the living and the dead; GOD causes whomever He wills to hear. You cannot make hearers out of those in the graves.
035:022 Shakir Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are m the graves.
035:022 Sherali Nor alike are the living and the dead. Surely, ALLAH causes him to hear whom HE pleases; and thou canst not make those hear who are in the graves.
035:022 Yusufali Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.
035:023
035:023 Khan You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allah's Message to mankind but the guidance is in Allah's Hand).
035:023 Maulana Thou art naught but a warner.
035:023 Pickthal Thou art but a warner.
035:023 Rashad You are no more than a warner.
035:023 Sarwar nor are the living and the dead. God makes to listen whomever He wants. (Muhammad), you cannot make people in the graves to listen.
035:023 Shakir You are naught but a warner.
035:023 Sherali Thou art only a warner.
035:023 Yusufali Thou art no other than a warner.
035:024
035:024 Khan Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.
035:024 Maulana Surely We have sent thee with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them.
035:024 Pickthal Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.
035:024 Rashad We have sent you with the truth, a bearer of good news, as well as a warner. Every community must receive a warner.
035:024 Sarwar You are simply a warner.
035:024 Shakir Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.
035:024 Sherali Verily, WE have sent thee with the Truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent.
035:024 Yusufali Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).

035:025
035:025 Khan And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
035:025 Maulana And if they reject thee, those before them also rejected -- their messengers came to them with clear arguments, and with scriptures, and with the illuminating Book.
035:025 Pickthal And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.
035:025 Rashad If they disbelieve you, those before them have also disbelieved. Their messengers went to them with clear proofs, and the Psalms, and the enlightening scriptures.
035:025 Sarwar We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was left without a warner. If they reject you, (know that) others who lived before them had also rejected their Messengers, Messengers who had brought them miracles, scriptures, and the enlightening Book
035:025 Shakir And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.
035:025 Sherali And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.
035:025 Yusufali And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
035:026
035:026 Khan Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!
035:026 Maulana Then I seized those who disbelieved, so how (terrible) was My disapproval!
035:026 Pickthal Then seized I those who disbelieved, and how intense was My abhorrence!
035:026 Rashad Subsequently, I punished those who disbelieved; how terrible was My retribution!
035:026 Sarwar so I seized the unbelievers and how terrible was their torment.
035:026 Shakir Then did I punish those who disbelieved, so how was the manifestation of My disapproval?
035:026 Sherali Then I seized those who disbelieved, and how terrible were the consequences of denying ME !
035:026 Yusufali In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)!
035:027
035:027 Section 4: The Elect
035:027 Khan See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
035:027 Maulana Seest thou not that Allah sends down water from the clouds, then We bring forth therewith fruits of various hues? And in the mountains are streaks, white and red, of various hues and (others) intensely black.
035:027 Pickthal Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;
035:027 Rashad Do you not realize that GOD sends down from the sky water, whereby we produce fruits of various colors? Even the mountains have different colors; the peaks are white, or red, or some other color. And the ravens are black.
035:027 Sarwar Have you not seen that God has sent water down from the sky, has produced fruits of various colors, and has made streaks of various colors in the mountains, white, red, and intense black.
035:027 Shakir Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?
035:027 Sherali Dost thou not see that ALLAH sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are streaks white and red, of diverse hues, and others raven black?
035:027 Yusufali Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.
035:028
035:028 Khan And of men and Ad-Dawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.
035:028 Maulana And of men and beasts and cattle there are various colours likewise. Those of his servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving.
035:028 Pickthal And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.
035:028 Rashad Also, the people, the animals, and the livestock come in various colors. This is why the people who truly reverence GOD are those who are knowledgeable. GOD is Almighty, Forgiving.
035:028 Sarwar He has also created people, beasts, and cattle of various colors. Only God's knowledgeable servants fear Him. God is Majestic and All-pardoning.
035:028 Shakir And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.
035:028 Sherali And in the like manner, there are men and beasts and cattle, of various colours. Only those of HIS servants who are endowed with knowledge fear ALLAH. Verily, ALLAH is Mighty, Most forgiving.
035:028 Yusufali And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.

035:029
035:029 Khan Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish.
035:029 Maulana Surely those who recite the Book of Allah and keep up prayer and spend out of what We have given them, secretly and openly, hope for a gain which perishes not --
035:029 Pickthal Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,
035:029 Rashad Surely, those who recite the book of GOD, observe the Contact Prayers (Salat), and from our provisions to them they spend - secretly and publicly - are engaged in an investment that never loses.
035:029 Sarwar Those who recite the Book of God, who are steadfast in prayer and, who spend out of what We have given them for the cause of God, both in public and in private, have hope in an indestructible bargain
035:029 Shakir Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.
035:029 Sherali Surely, only those who follow the Book of ALLAH and observe Prayer and spend out of what WE have provided for them, secretly and in public, look for a bargain which will never fail;
035:029 Yusufali Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:
035:030
035:030 Khan That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
035:030 Maulana That He may pay them back fully their rewards and give them more out of His grace. Surely He is Forgiving, Multiplier of reward.
035:030 Pickthal That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.
035:030 Rashad He will recompense them generously, and will multiply His blessings upon them. He is Forgiving, Appreciative.
035:030 Sarwar and in receiving their reward from God and in further favors. He is All-forgiving and All-appreciating.
035:030 Shakir That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.
035:030 Sherali In order that HE may give them their full rewards, and even increase them out of HIS bounty. HE is, surely, Most Forgiving, Most Appreciating.
035:030 Yusufali For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).
035:031
035:031 Khan And what We have inspired in you (O Muhammad SAW), of the Book (the Qur'an), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed All-Aware, and All-Seer of His slaves.
035:031 Maulana And that which We have revealed to thee of the Book, that is the truth, verifying that which is before it. Surely Allah is Aware, Seer of His servants.
035:031 Pickthal As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.
035:031 Rashad What we revealed to you in this scripture is the truth, consummating all previous scriptures. GOD is fully Cognizant of His servants, Seer.
035:031 Sarwar Whatever We have revealed to you from the Book is all truth. It confirms what was revealed before. God sees His servants and is All-aware of them.
035:031 Shakir And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.
035:031 Sherali And the Book which WE have revealed to thee is the truth itself, fulfilling that which is before it. Surely, ALLAH is All-Aware of HIS servants, All-Seeing concerning HIS servants.
035:031 Yusufali That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.
035:032
035:032 Khan Then We gave the Book the Qur'an) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an), that is indeed a great grace.
035:032 Maulana Then We have given the Book as inheritance to those whom We have chosen from among Our servants: so of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah’s permission. That is the great grace.
035:032 Pickthal Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour!
035:032 Rashad We passed the scripture from generation to generation, and we allowed whomever we chose from among our servants to receive it. Subsequently, some of them wronged their souls, others upheld it only part of the time, while others were eager to work righteousness in accordance with GOD's will; this is the greatest triumph.
035:032 Sarwar We gave the Book as an inheritance to Our chosen servants, among whom some are unjust against their souls, some are moderate, and some are exceedingly virtuous by the permission of God. This is indeed a great favor.
035:032 Shakir Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.
035:032 Sherali Then WE have always made inheritors of the Book those of Our servants whom WE choose. Some of them are hard upon themselves and of them are some who take the middle course, and of them are some who excel others in deeds of goodness by ALLAH's leave. And that indeed is the great grace from ALLAH.
035:032 Yusufali Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

035:033
035:033 Khan 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).
035:033 Maulana Gardens of perpetuity, which they enter -- they are made to wear therein bracelets of gold and pearls, and their dress therein is silk.
035:033 Pickthal Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.
035:033 Rashad They will enter the gardens of Eden, where they will be adorned with bracelets of gold and pearls, and their garments in it will be made of silk.
035:033 Sarwar They will enter the gardens of Eden wherein they will be decked with bracelets of gold, pearls, and silk garments.
035:033 Shakir Gardens of perpetuity, they shall enter therein; they shad be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.
035:033 Sherali Their reward will be Gardens of Eternity. They will enter them and will be adorned therein with bracelets of gold and pearl; and their garments therein will be of silk.
035:033 Yusufali Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.
035:034
035:034 Khan And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
035:034 Maulana And they say: Praise be to Allah, Who has removed grief from us! Surely our Lord is Forgiving, Multiplier of reward,
035:034 Pickthal And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,
035:034 Rashad They will say, "Praise GOD for removing all our worries. Our Lord is Forgiving, Appreciative.
035:034 Sarwar They will say, "It is only God who deserves all praise. He has removed all of our suffering. Our Lord is certainly All-forgiving and All-appreciating.
035:034 Shakir And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,
035:034 Sherali And they will say, `All praise belongs to ALLAH Who has removed all grief from us. Surely, our Lord is Most Forgiving, Most Appreciating;
035:034 Yusufali And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):
035:035
035:035 Khan Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."
035:035 Maulana Who out of His grace has made us alight in a house abiding for ever; therein toil touches us not nor does fatigue afflict us therein.
035:035 Pickthal Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.
035:035 Rashad "He has admitted us into the abode of eternal bliss, out of His grace. Never do we get bored herein, never do we get tired."
035:035 Sarwar It is He who has granted us, through His favor, an everlasting dwelling wherein we shall experience no hardship nor any fatigue."
035:035 Shakir Who has made us alight in a house abiding for ever out of . His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.
035:035 Sherali `Who has, out of HIS bounty, settled us in the Abode of Eternity, where no toil will touch us, nor any sense of weariness affect us therein.'
035:035 Yusufali "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."
035:036
035:036 Khan But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
035:036 Maulana And those who disbelieve, for them is Fire of hell; it is not finished with them so that they should die, nor is chastisement thereof lightened to them. Thus We deal retribution on every ungrateful one.
035:036 Pickthal But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.
035:036 Rashad As for those who disbelieve, they have incurred the fire of Hell, where they are never finished by death, nor is the retribution ever commuted for them. We thus requite the unappreciative.
035:036 Sarwar The unbelievers will dwell in hell. It will not be decreed for them to die nor will their torment be relieved. Thus do We recompense the ungrateful ones.
035:036 Shakir And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.
035:036 Sherali But as for those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus do WE requite every ungrateful person.
035:036 Yusufali But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!
035:037
035:037 Khan Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers, etc.) there is no helper."
035:037 Maulana And therein they cry for succour: Our Lord, take us out! we will do good deeds other than those which we used to do! Did We not give you a life long enough, for him to be mindful who would mind? And there came to you the warner. So taste; because for the iniquitous there is no helper.
035:037 Pickthal And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.
035:037 Rashad They will scream therein, "Our Lord, if you get us out of here, we will work righteousness, instead of the works we used to do." Did we not give you a life-long chance, with continuous reminders for those who would take heed? Did you not receive the warner? Therefore, taste (the consequences). The transgressors will have no one to help them.
035:037 Sarwar Therein they will cry-out, "Lord, take us out of here. We shall act righteously and behave different to what we did before." They will be told, "Did We not allow you to live long enough for you to seek guidance? Did We not send a warner to you? Suffer (the torment). There is no one to help the unjust."
035:037 Shakir And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.
035:037 Sherali And they will cry for help therein: `Our Lord, take us out, we will do righteous deeds other than those we used to do.' ALLAH will say to them, `Did WE not give you a life long enough so that he, who would take heed, could take heed therein? And there came unto you a Warner too. So taste ye the punishment; for the wrongdoers have no helper.'
035:037 Yusufali Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."

035:038
035:038 Section 5: Punishment due to Evil Deeds
035:038 Khan Verily, Allah is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.
035:038 Maulana Surely Allah is the Knower of the unseen in the heavens and the earth. Surely He is Knower of what is in the hearts.
035:038 Pickthal Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.
035:038 Rashad GOD is the Knower of the future of the heavens and the earth. He is the Knower of all innermost thoughts.
035:038 Sarwar God has knowledge of whatever is unseen in the heavens and the earth. He knows best what the hearts contain.
035:038 Shakir Surely Allah is the Knower of what is unseen m the heavens and the earth; surely He is Cognizant of what IS m the hearts.
035:038 Sherali Verily, ALLAH knows all that is hidden in the heavens and the earth and HE knows well what passes in the minds of people.
035:038 Yusufali Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.
035:039
035:039 Khan He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.
035:039 Maulana He it is Who made you successors in the earth. So whoever disbelieves, his disbelief is against himself. And their disbelief increases the disbelievers with their Lord in naught but hatred; and their disbelief increases the disbelievers in naught but loss.
035:039 Pickthal He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.
035:039 Rashad He is the One who made you inheritors of the earth. Subsequently, whoever chooses to disbelieve does so to his own detriment. The disbelief of the disbelievers only augments their Lord's abhorrence towards them. The disbelief of the disbelievers plunges them deeper into loss.
035:039 Sarwar It is He who has made you each other's successors on earth. Whoever disbelieves, does so against his own self. The disbelief of the unbelievers will only increase the anger of their Lord and will only cause them greater loss.
035:039 Shakir He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers m anything except loss.
035:039 Sherali He it is Who made you successors in the earth of those who have passed away. So he, who disbelieves, will himself suffer the consequences of his disbelief. Their disbelief will bring the disbelievers no increase in the sight of their Lord except HIS displeasure, and their disbelief will increase for the disbelievers nothing but loss.
035:039 Yusufali He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.
035:040
035:040 Khan Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zalimun (polytheists and wrong-doers, etc.) promise one another nothing but delusions."
035:040 Maulana Say: Have you seen your associates which you call upon besides Allah? Show me what they have created of the earth! Or have they any share in the heavens? Or, have We given them a Book so that they follow a clear argument thereof? Nay, the wrongdoers hold out promises one to another only to deceive.
035:040 Pickthal Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.
035:040 Rashad Say, "Consider the idols you have set up beside GOD; show me what on earth have they created." Do they own any partnership in the heavens? Have we given them a book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.
035:040 Sarwar (Muhammad), ask them, "Think about the idols which you worship besides God. Show me what part of the earth they have created. Do they have any share in the heavens? Has God sent them a Book to confirm their authority? In fact, whatever the unjust promise each other is nothing but deceit."
035:040 Shakir Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.
035:040 Sherali Say, `Have you seen your associate-gods whom you call on beside ALLAH? Show me, then, what they have created of the earth. Or they have a share in the creation of the heavens? Or, have WE given them a Book so that they have an evidence therefrom?' Nay, the wrongdoers promise one another nothing but delusion.
035:040 Yusufali Say: "Have ye seen (these) 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?- Nay, the wrong-doers promise each other nothing but delusions.
035:041
035:041 Khan Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.
035:041 Maulana Surely Allah upholds the heavens and the earth lest they come to naught. And if they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving.
035:041 Pickthal Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.
035:041 Rashad GOD is the One who holds the heavens and the earth, lest they vanish. If anyone else is to hold them, they will most certainly vanish. He is Clement, Forgiving.
035:041 Sarwar God prevents the heavens and the earth from falling apart. If they do fall apart, then, no one besides Him can restore them. He is All-forbearing and All-forgiving.
035:041 Shakir Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.
035:041 Sherali Surely, ALLAH holds the heavens and the earth lest they deviate from their positions. And if they did deviate, none can hold them back but HE. Verily, HE is Forbearing, Most Forgiving.
035:041 Yusufali It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.

035:042
035:042 Khan And they swore by Allah their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),
035:042 Maulana And they swore by Allah, their strongest oaths, that, if a warner came to them, they would be better guided than any of the nations. But when a warner came to them, it increased them in naught but aversion,
035:042 Pickthal And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance,
035:042 Rashad They swore by GOD solemnly that if a warner went to them, they would be better guided than a certain congregation! However, now that the warner did come to them, this only plunged them deeper into aversion.
035:042 Sarwar They solemnly swear that if a warner were to come to them, they would certainly have been better guided than any other nation. But when a warner came to them, it only increased their hatred
035:042 Shakir And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.
035:042 Sherali And they swore by ALLAH their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion,
035:042 Yusufali They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),-
035:043
035:043 Khan (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allah's Sunnah (way of dealing), and no turning off will you find in Allah's Sunnah (way of dealing).
035:043 Maulana Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no alteration in the course of Allah; and thou wilt find no change in the course of Allah.
035:043 Pickthal (Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.
035:043 Rashad They resorted to arrogance on earth, and evil scheming, and the evil schemes only backfire on those who scheme them. Should they then expect anything but the fate of those who did the same things in the past? You will find that GOD's system is never changeable; you will find that GOD's system is immutable.
035:043 Sarwar because of their pride in the land and their evil plots. Evil plots only affect the plotters. Do they expect anything other than (God's) tradition (torment) with those who lived before. You will never find any change in the tradition of God nor will you find any alteration in it.
035:043 Shakir (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.
035:043 Sherali For, they sought exaltation in the earth and devised evil schemes. But the evil schemes encompass none but the authors thereof. Do they, then, look for anything other than ALLAH's way of dealing with the people of old? But thou wilt never find any change in the way of ALLAH; nor wilt thou ever find any alteration in the way of ALLAH.
035:043 Yusufali On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).
035:044
035:044 Khan Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
035:044 Maulana Have they not travelled in the land and seen what was the end of those before them -- and they were stronger than those in power? And Allah is not such that anything in the heavens or the earth can escape Him. Surely He is ever Knowing, Powerful.
035:044 Pickthal Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.
035:044 Rashad Have they not roamed the earth and noted the consequences for those who preceded them? They were even stronger than they. Nothing can be hidden from GOD in the heavens, nor on earth. He is Omniscient, Omnipotent.
035:044 Sarwar Have they not travelled (sufficiently) through the land to see how terrible was the end of the mightier people who lived before them. Nothing in the heavens or the earth can challenge God. God is All-knowing and All-powerful.
035:044 Shakir Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.
035:044 Sherali Have they not traveled in the earth and seen how evil was the end of those who were before them? And they were stronger than these in power. And ALLAH is not such that anything in the heavens or the earth can frustrate HIS plans; verily, HE is All-Knowing, All-Powerful.
035:044 Yusufali Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.
035:045
035:045 Khan And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His slaves.
035:045 Maulana And were Allah to punish men for what they earn, he would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom comes, then surely Allah is ever Seer of His servants.
035:045 Pickthal If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves.
035:045 Rashad If GOD punished the people for their sins, He would not leave a single creature on earth. But He respites them for a predetermined interim. Once their interim is fulfilled, then GOD is Seer of His servants.
035:045 Sarwar Were God to punish people for their deeds immediately, not one creature would have survived on earth. However, He has given them a respite for an appointed time and when their term comes to an end, let it be known that God watches over His servants.
035:045 Shakir And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.
035:045 Sherali And if ALLAH were to punish people for what they do, HE would not leave a living creature on the surface of the earth; but HE gives them respite until an appointed term; and when their appointed time comes they find that ALLAH has all HIS servants well under HIS eyes.
035:045 Yusufali If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.

036:000
036:000 Translations of the Qur'an, Chapter 36: YA-SEEN (YA-SEEN). Total Verses: 83. Revealed At: MAKKA
036:000 In the name of God, Most Gracious, Most Merciful
036:001
036:001 Section 1: Truth of Qur'an
036:001 Khan Ya-Sin. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
036:001 Maulana O man,
036:001 Pickthal Ya Sin.
036:001 Rashad Y. S. (Yaa Seen)
036:001 Sarwar I swear by Ya Sin
036:001 Shakir Ya Seen.
036:001 Sherali Yá Sín.
036:001 Yusufali Ya Sin.
036:002
036:002 Khan By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),
036:002 Maulana By the Qur'an, full of wisdom!
036:002 Pickthal By the wise Qur'an,
036:002 Rashad And the Quran that is full of wisdom.
036:002 Sarwar and the Quran, the Book of wisdom,
036:002 Shakir I swear by the Quran full of wisdom
036:002 Sherali By the Qur'an, full of wisdom,
036:002 Yusufali By the Qur'an, full of Wisdom,-
036:003
036:003 Khan Truly, you (O Muhammad SAW) are one of the Messengers,
036:003 Maulana Surely thou art one of the messengers,
036:003 Pickthal Lo! thou art of those sent
036:003 Rashad Most assuredly, you are one of the messengers.
036:003 Sarwar that you (Muhammad) are a Messenger
036:003 Shakir Most surely you are one of the messengers
036:003 Sherali Thou art, indeed, one of the Messengers,
036:003 Yusufali Thou art indeed one of the messengers,
036:004
036:004 Khan On a Straight Path (i.e. on Allah's religion of Islamic Monotheism).
036:004 Maulana On a right way.
036:004 Pickthal On a straight path,
036:004 Rashad On a straight path.
036:004 Sarwar and that you follow the right path.
036:004 Shakir On a right way.
036:004 Sherali On the right path.
036:004 Yusufali On a Straight Way.
036:005
036:005 Khan (This is) a Revelation sent down by the All-Mighty, the Most Merciful,
036:005 Maulana A revelation of the Mighty,
036:005 Pickthal A revelation of the Mighty, the Merciful,
036:005 Rashad This revelation is from the Almighty, Most Merciful.
036:005 Sarwar This is a revelation sent down from the Majestic and All-merciful
036:005 Shakir A revelation of the Mighty, the Merciful.
036:005 Sherali This is a revelation from the Mighty, the Merciful.
036:005 Yusufali It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful.
036:006
036:006 Khan In order that you may warn a people whose forefathers were not warned, so they are heedless.
036:006 Maulana That thou mayest warn a people whose fathers were not warned, so they are heedless.
036:006 Pickthal That thou mayst warn a folk whose fathers were not warned, so they are heedless.
036:006 Rashad To warn people whose parents were never warned, and therefore, they are unaware.
036:006 Sarwar so that you may warn a people who are unaware because their fathers were not warned.
036:006 Shakir That you may warn a people whose fathers were not warned, so they are heedless.
036:006 Sherali That thou mayest warn a people whose fathers were not warned, and so they are heedless.
036:006 Yusufali In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).
036:007
036:007 Khan Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
036:007 Maulana The word has indeed proved true of most of them, so they believe not.
036:007 Pickthal Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.
036:007 Rashad It has been predetermined that most of them do not believe.
036:007 Sarwar (I swear) that most of them are doomed to be punished. They have no faith.
036:007 Shakir Certainly the word has proved true of most of them, so they do not believe.
036:007 Sherali Surely, the word has proved true against most of them, for they believe not.
036:007 Yusufali The Word is proved true against the greater part of them: for they do not believe.

036:008
036:008 Khan Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up.
036:008 Maulana Surely We have placed on their necks chains reaching up to the chins, so they have their heads raised aloft.
036:008 Pickthal Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.
036:008 Rashad For we place around their necks shackles, up to their chins. Consequently, they become locked in their disbelief.
036:008 Sarwar We have enchained their necks up to their chins. Thus, they cannot bend their heads (to find their way).
036:008 Shakir Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.
036:008 Sherali WE have put round their necks collars reaching unto their chins, so that their heads are raised up.
036:008 Yusufali We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).
036:009
036:009 Khan And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
036:009 Maulana And We have set a barrier before them and a barrier behind them, thus We have covered them, so that they see not.
036:009 Pickthal And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.
036:009 Rashad And we place a barrier in front of them, and a barrier behind them, and thus, we veil them; they cannot see.
036:009 Shakir And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.
036:009 Sherali And WE have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.
036:009 Yusufali And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.
036:010
036:010 Khan It is the same to them whether you warn them or you warn them not, they will not believe.
036:010 Maulana And it is alike to them whether thou warn them or warn them not -- they believe not.
036:010 Pickthal Whether thou warn them or thou warn them not, it is alike for them, for they believe not.
036:010 Rashad It is the same whether you warn them or not, they cannot believe.
036:010 Sarwar We have set-up a barrier in front of and behind them and have made them blind. Thus, they cannot see. Whether you warn them or not, they will not believe.
036:010 Shakir And it is alike to them whether you warn them or warn them not: they do not believe.
036:010 Sherali Alike it is to them whether thou warn them or warn them not; they will not believe.
036:010 Yusufali The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.
036:011
036:011 Khan You can only warn him who follows the Reminder (the Qur'an), and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).
036:011 Maulana Thou canst warn him only who follows the Reminder and fears the Beneficent in secret; so give him good news of forgiveness and a generous reward.
036:011 Pickthal Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.
036:011 Rashad You will be heeded only by those who uphold this message, and reverence the Most Gracious - even when alone in their privacy. Give them good news of forgiveness and a generous recompense.
036:011 Sarwar You should only warn those who follow the Quran and have fear of the Beneficent God without seeing Him. Give them the glad news of their receiving forgiveness and an honorable reward (from God).
036:011 Shakir You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.
036:011 Sherali Thou canst warn only him who would follow the Reminder and fear the Gracious God in secret. So give him the glad tidings of forgiveness and a noble reward.
036:011 Yusufali Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.
036:012
036:012 Khan Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihad (holy fighting in Allah's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.
036:012 Maulana Surely We give life to the dead, and We write down that which they send before and their footprints, and We record everything in a clear writing.
036:012 Pickthal Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.
036:012 Rashad We will certainly revive the dead, and we have recorded everything they have done in this life, as well as the consequences that continue after their death. Everything we have counted in a profound record.
036:012 Sarwar It is We who bring the dead to life and records the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Book.
036:012 Shakir Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.
036:012 Sherali Surely, WE alone give life to the dead, and WE write down that which they send forward and that which they leave behind; and all things WE have recorded in a clear Book.
036:012 Yusufali Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).
036:013
036:013 Section 2: Confirmation of the Truth
036:013 Khan And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.
036:013 Maulana And set out to them a parable of the people of the town, when apostles came to it.
036:013 Pickthal Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;
036:013 Rashad Cite for them the example of people in a community that received the messengers.
036:013 Sarwar Tell them the story of the people of the town to whom Messengers came.
036:013 Shakir And set out to them an example of the people of the town, when the messengers came to it.
036:013 Sherali And set forth to them the parable of a people of the town, when the Messengers came to it.
036:013 Yusufali Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it.

036:014	
036:014 Khan	When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."
036:014 Maulana	When We sent to them two, they rejected them both; then We strengthened (them) with a third, so they said: Surely we are sent to you.
036:014 Pickthal	When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.
036:014 Rashad	When we sent to them two (messengers), they disbelieved them. We then supported them by a third. They said, "We are (God's) messengers to you."
036:014 Sarwar	We sent them two Messengers whom they rejected. We supported them by sending a third one who told the people, "We are the Messengers (of God) who have been sent to you".
036:014 Shakir	When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.
036:014 Sherali	When WE sent to them two Messengers they rejected them both; so WE strengthened them by a third; and they said, `Verily, we have been sent to you as Messengers.'
036:014 Yusufali	When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you.”
036:015	
036:015 Khan	They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies."
036:015 Maulana	They said: You are only mortals like ourselves, nor has the Beneficent revealed anything -- you only lie.
036:015 Pickthal	They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!
036:015 Rashad	They said, "You are no more than human beings like us. The Most Gracious did not send down anything. You are liars."
036:015 Sarwar	The people said, "You are mere mortals like us and the Beneficent God has sent nothing. You are only liars."
036:015 Shakir	They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.
036:015 Sherali	They replied, `You are only human beings like us and the Gracious God has not revealed anything. You are only lying.'
036:015 Yusufali	The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: ye do nothing but lie.”
036:016	
036:016 Khan	The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
036:016 Maulana	They said: Our Lord knows that we are surely sent to you.
036:016 Pickthal	They answered: Our Lord knoweth that we are indeed sent unto you,
036:016 Rashad	They said, "Our Lord knows that we have been sent to you.
036:016 Sarwar	They said, "Our Lord knows that We are Messengers
036:016 Shakir	They said: Our Lord knows that we are most surely messengers to you.
036:016 Sherali	They said, `Our Lord knows that we are, indeed HIS Messengers to you;
036:016 Yusufali	They said: "Our Lord doth know that we have been sent on a mission to you:
036:017	
036:017 Khan	"And our duty is only to convey plainly (the Message)."
036:017 Maulana	And our duty is only a clear deliverance (of the message).
036:017 Pickthal	And our duty is but plain conveyance (of the message).
036:017 Rashad	"Our sole mission is to deliver the message."
036:017 Sarwar	who have been sent to you. Our only duty is to preach clearly to you".
036:017 Shakir	And nothing devolves on us but a clear deliverance (of the message).
036:017 Sherali	`And our duty is only plain delivery of the Message.'
036:017 Yusufali	"And our duty is only to proclaim the clear Message."
036:018	
036:018 Khan	They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."
036:018 Maulana	They said: Surely we augur evil from you. If you desist not, we will surely stone you, and a painful chastisement from us will certainly afflict you.
036:018 Pickthal	(The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.
036:018 Rashad	They said, "We consider you bad omens. Unless you refrain, we will surely stone you, or afflict you with painful retribution."
036:018 Sarwar	The people said, "We have ill omens about you. If you will not desist, we shall stone you and make you suffer a painful torment".
036:018 Shakir	They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict vou a painful chastisement from us.
036:018 Sherali	The disbelievers said, `Surely, we augur evil fortune from you; if you desist not, we will, certainly, stone you, and a painful punishment will, surely, befall you at our hands.'
036:018 Yusufali	The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us.”
036:019	
036:019 Khan	They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifun (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).
036:019 Maulana	They said: Your evil fortune is with you. What! If you are reminded! Nay, you are an extravagant people.
036:019 Pickthal	They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!
036:019 Rashad	They said, "Your omen depends on your response, now that you have been reminded. Indeed, you are transgressing people."
036:019 Sarwar	The Messengers said, "This ill omen lies within yourselves. Will you then take heed? In fact, you are a transgressing people."
036:019 Shakir	They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.
036:019 Sherali	The Messengers replied, `Your evil fortune is with your ownselves. Do you say this because you have been admonished? Nay, you are a people transgressing all bounds.'
036:019 Yusufali	They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!”

036:020
036:020 Khan And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;
036:020 Maulana And from the remote part of the city there came a man running. He said: O my people, follow the apostles.
036:020 Pickthal And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!
036:020 Rashad A man came from the other end of the city, saying, "O my people, follow the messengers.
036:020 Sarwar A man came running from the farthest part of the city saying, "My people, follow the Messengers.
036:020 Shakir And from the remote part of the city there came a man running, he said: O my people! follow the messengers;
036:020 Sherali And from the farthest part of the town there came a man running. He said, `O my People, follow the Messengers,
036:020 Yusufali Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the messengers:
036:021
036:021 Khan "Obey those who ask no wages of you (for themselves), and who are rightly guided.
036:021 Maulana Follow him who asks of you no reward, and they are on the right course.
036:021 Pickthal Follow those who ask of you no fee, and who are rightly guided.
036:021 Rashad "Follow those who do not ask you for any wage, and are guided.
036:021 Sarwar Follow those who do not ask you for any reward and who are rightly guided.
036:021 Shakir Follow him who does not ask you for reward, and they are the followers of the right course;
036:021 Sherali `Follow those who ask of you no reward, and who are rightly guided.
036:021 Yusufali "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.
036:022
036:022 Part 23.
036:022 Khan "And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned.
036:022 Maulana And what reason have I that I should not serve Him Who created me and to Whom you will be brought back.
036:022 Pickthal For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?
036:022 Rashad "Why should I not worship the One who initiated me, and to Him is your ultimate return?
036:022 Sarwar "Why should I not worship God who has created me? To him you will all return.
036:022 Shakir And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;
036:022 Sherali `And why should I not worship HIM Who has created me, and unto Whom you will be brought back?
036:022 Yusufali "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.
036:023
036:023 Khan "Shall I take besides Him aliha (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
036:023 Maulana Shall I take besides Him gods whose intercession, if the Beneficent should desire to afflict me with harm, will avail me naught, nor can they deliver me?
036:023 Pickthal Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?
036:023 Rashad "Shall I set up beside Him gods? If the Most Gracious willed any harm for me, their intercession cannot help me one bit, nor can they rescue me.
036:023 Sarwar Should I worship other gods besides Him? If the Beneficent God was to afflict me with hardship, the intercession of the idols can be of no benefit to me nor could it rescue me from hardship.
036:023 Shakir What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?
036:023 Sherali `Shall I take others beside HIM as gods? If the Gracious God should intend me any harm, their intercession will avail me naught, nor can they rescue me.
036:023 Yusufali "Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.
036:024
036:024 Khan "Then verily, I should be in plain error.
036:024 Maulana Then I shall surely be in clear error.
036:024 Pickthal Then truly I should be in error manifest.
036:024 Rashad "In that case, I would be totally astray.
036:024 Sarwar (Had I worshipped things besides God, I would have been in manifest error).
036:024 Shakir In that case I shall most surely be in clear error:
036:024 Sherali `In that case I should, indeed, be in manifest error.
036:024 Yusufali "I would indeed, if I were to do so, be in manifest Error.
036:025
036:025 Khan Verily! I have believed in your Lord, so listen to me!"
036:025 Maulana Surely I believe in your Lord, so hear me.
036:025 Pickthal Lo! I have believed in your Lord, so hear me!
036:025 Rashad "I have believed in your Lord; please listen to me."
036:025 Sarwar Messengers, listen to me. I believe in your Lord."
036:025 Shakir Surely I believe in your Lord, therefore hear me.
036:025 Sherali `I believe in your Lord; so listen to me.'
036:025 Yusufali "For me, I have faith in the Lord of you (all): listen, then, to me!”
036:026
036:026 Khan It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!
036:026 Maulana It was said: Enter the Garden. He said: Would that my people knew,
036:026 Pickthal It was said (unto him): Enter paradise. He said: Would that my people knew
036:026 Rashad (At the time of his death) he was told, "Enter Paradise." He said, "Oh, I wish my people knew.
036:026 Sarwar (Having been murdered by the disbelievers) he was told to enter paradise
036:026 Shakir It was said: Enter the garden. He said: O would that my people had known
036:026 Sherali It was said to him, Do thou enter Paradise.' He said, `O, would that my people knew,
036:026 Yusufali It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-

036:027
036:027 Khan "That my Lord (Allah) has forgiven me, and made me of the honoured ones!"
036:027 Maulana How my Lord has forgiven me and made me of the honoured ones!
036:027 Pickthal With what (munificence) my Lord hath pardoned me and made me of the honoured ones!
036:027 Rashad "That my Lord has forgiven me, and made me honorable."
036:027 Sarwar (wherein he said), "Would that people knew how my Lord has granted me forgiveness and honor".
036:027 Shakir Of that on account of which my Lord has forgiven me and made me of the honored ones!
036:027 Sherali `How graciously my Lord has granted me forgiveness and has made me of the honoured ones !'
036:027 Yusufali "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"
036:028
036:028 Khan And We sent not against his people after him a host from heaven, nor do We send (such a thing).
036:028 Maulana And We sent not down upon his people after him any host from heaven, nor do We ever send.
036:028 Pickthal We sent not down against his people after him a host from heaven, nor do We ever send.
036:028 Rashad We did not send down upon his people, after him, soldiers from the sky; we did not need to send them down.
036:028 Sarwar We did not send an army against his people from the heaven after his death nor did We need to send one.
036:028 Shakir And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.
036:028 Sherali And WE sent not down against his people, after him, any host from heaven, nor do WE send down any such.
036:028 Yusufali And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
036:029
036:029 Khan It was but one Saihah (shout, etc.) and lo! They (all) were silent (dead-destroyed).
036:029 Maulana It was naught but a single cry, and lo! they were still.
036:029 Pickthal It was but one Shout, and lo! they were extinct.
036:029 Rashad All it took was one blow, whereupon they were stilled.
036:029 Sarwar It was only a single blast which made them extinct.
036:029 Shakir It was naught but a single cry, and lo! they were still.
036:029 Sherali It was but a single blast and lo ! they were extinct.
036:029 Yusufali It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.
036:030
036:030 Khan Alas for mankind! There never came a Messenger to them but they used to mock at him.
036:030 Maulana Alas for the servants! Never does a messenger come to them but they mock him.
036:030 Pickthal Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!
036:030 Rashad How sorry is the people's condition! Every time a messenger went to them, they always ridiculed him.
036:030 Sarwar Woe to human beings! Whenever a Messenger came to them, they mocked him.
036:030 Shakir Alas for the servants! there comes not to them an messenger but they mock at him.
036:030 Sherali Alas for my servants ! there comes not a Messenger to them but they mock at him.
036:030 Yusufali Ah! Alas for (My) Servants! There comes not a messenger to them but they mock him!
036:031
036:031 Khan Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
036:031 Maulana See they not how many generations We destroyed before them, that they return not to them?
036:031 Pickthal Have they not seen how many generations We destroyed before them, which indeed returned not unto them;
036:031 Rashad Did they not see how many generations we annihilated before them, and how they never return to them?
036:031 Sarwar Have they not seen how many generations, living before them, had We destroyed and they cannot ever come back to them?.
036:031 Shakir Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?
036:031 Sherali Do they not see how many generations WE have destroyed before them, and that they never come back to them?
036:031 Yusufali See they not how many generations before them we destroyed? Not to them will they return:
036:032
036:032 Khan And surely, all, everyone of them will be brought before Us.
036:032 Maulana And all -- surely all -- will be brought before Us.
036:032 Pickthal But all, without exception, will be brought before Us.
036:032 Rashad Every one of them will be summoned before us.
036:032 Sarwar They will all be brought into Our presence together.
036:032 Shakir And all of them shall surely be brought before Us.
036:032 Sherali And all of them, gathered together, will certainly be brought before US.
036:032 Yusufali But each one of them all - will be brought before Us (for judgment).
036:033
036:033 Section 3: Signs of the Truth
036:033 Khan And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.
036:033 Maulana And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.
036:033 Pickthal A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
036:033 Rashad One sign for them is the dead land: we revive it and produce from it grains for their food.
036:033 Sarwar Evidence (of the truth) for them is how We revived the dead earth
036:033 Shakir And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.
036:033 Sherali And the dead earth is a Sign for them; WE quicken it and bring forth therefrom grain, of which they eat.
036:033 Yusufali A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.
036:034
036:034 Khan And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
036:034 Maulana And We make therein gardens of date-palms and grapes and We make springs to flow forth therein,
036:034 Pickthal And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,
036:034 Rashad We grow in it gardens of date palms, and grapes, and we cause springs to gush out therein.
036:034 Sarwar and produced therein grains from which they eat and established therein gardens of palms trees and vineyards and have made streams flow therein
036:034 Shakir And We make therein gardens of palms and grapevines and We make springs to flow forth in it,
036:034 Sherali And WE have placed in it Gardens of date-palms and grapes, and WE have caused springs to gush forth therein,
036:034 Yusufali And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:

036:035
036:035 Khan So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
036:035 Maulana That they may eat of the fruit thereof, and their hands made it not. Will they not then give thanks?
036:035 Pickthal That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
036:035 Rashad This is to provide them with fruits, and to let them manufacture with their own hands whatever they need. Would they be thankful?
036:035 Sarwar so that they may consume the fruits and whatever their hands prepare. Will they not then be grateful?.
036:035 Shakir That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?
036:035 Sherali That they may eat of the fruit thereof, and it was not there hands that made them grow up. Will they not then be grateful?
036:035 Yusufali That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?
036:036
036:036 Khan Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
036:036 Maulana Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they know not!
036:036 Pickthal Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!
036:036 Rashad Glory be to the One who created all kinds of plants from the earth, as well as themselves, and other creations that they do not even know.
036:036 Sarwar All glory belongs to the One Who has created pairs out of what grow from the earth, out of their soul and out of that which they do not know.
036:036 Shakir Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.
036:036 Sherali Holy is HE Who created all things in pairs, of what the earth grows and of themselves, and of what they know not.
036:036 Yusufali Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.
036:037
036:037 Khan And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness.
036:037 Maulana And a sign to them is the night: We draw forth from it the day, then lo! they are in darkness;
036:037 Pickthal A token unto them is night. We strip it of the day, and lo! they are in darkness.
036:037 Rashad Another sign for them is the night: we remove the daylight therefrom, whereupon they are in darkness.
036:037 Sarwar Of the signs for them is how We separated the day from the night and thus they remained in darkness;
036:037 Shakir And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;
036:037 Sherali And a Sign for them is the night from which WE strip off the day, and lo ! they are left in darkness.
036:037 Yusufali And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;
036:038
036:038 Khan And the sun runs on its fixed course for a term (appointed). That is the Decree of the All- Mighty, the All-Knowing.
036:038 Maulana And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.
036:038 Pickthal And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
036:038 Rashad The sun sets into a specific location, according to the design of the Almighty, the Omniscient.
036:038 Sarwar how the sun moves in its orbit and this is the decree of the Majestic and All-knowing God;
036:038 Shakir And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.
036:038 Sherali And the sun is moving on to its determined goal. That is the decree of the Almighty, the All-Knowing God.
036:038 Yusufali And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.
036:039
036:039 Khan And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.
036:039 Maulana And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.
036:039 Pickthal And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.
036:039 Rashad The moon we designed to appear in stages, until it becomes like an old curved sheath.
036:039 Sarwar how We ordained the moon to pass through certain phases until it seems eventually to be like a bent twig;
036:039 Shakir And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.
036:039 Sherali And for the moon WE have appointed stages, till it becomes again like an old dry twig of a palm-tree.
036:039 Yusufali And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.
036:040
036:040 Khan It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.
036:040 Maulana Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.
036:040 Pickthal It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.
036:040 Rashad The sun is never to catch up with the moon - the night and the day never deviate - each of them is floating in its own orbit.
036:040 Sarwar how the sun is not supposed to catch-up with the moon, nor is the night to precede the day. All of them are to float in a certain orbit;
036:040 Shakir Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.
036:040 Sherali It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float smoothly in an orbit.
036:040 Yusufali It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).
036:041
036:041 Khan And an Ayah (sign) for them is that We bore their offspring in the laden ship [of Nuh (Noah)].
036:041 Maulana And a sign to them is that We bear their offspring in the laden ship.
036:041 Pickthal And a token unto them is that We bear their offspring in the laden ship,
036:041 Rashad Another sign for them is that we carried their ancestors on the loaded ark.
036:041 Sarwar how We carried them and their offspring inside the laden Ark
036:041 Shakir And a sign to them is that We bear their offspring in the laden ship.
036:041 Sherali And a Sign for them is that WE carry their offspring in the laden ships.
036:041 Yusufali And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;
036:042
036:042 Khan And We have created for them of the like thereunto, so on them they ride.
036:042 Maulana And We have created for them the like thereof, whereon they ride.
036:042 Pickthal And have created for them of the like thereof whereon they ride.
036:042 Rashad Then we created the same for them to ride in.
036:042 Sarwar and created for them similar things to ride.
036:042 Shakir And We have created for them the like of it, what they will ride on.
036:042 Sherali And WE will create for them the like thereof whereon they will ride.
036:042 Yusufali And We have created for them similar (vessels) on which they ride.

036:043
036:043 Khan And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved.
036:043 Maulana And if We please, We may drown them, then there is no succour for them, nor can they be rescued --
036:043 Pickthal And if We will, We drown them, and there is no help for them, neither can they be saved;
036:043 Rashad If we willed, we could have drowned them, so that their screaming would not be heard, nor could they be saved.
036:043 Sarwar Had We wanted, We could have drowned them and nothing would have been able to help or rescue them
036:043 Shakir And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued
036:043 Sherali And if WE so willed, WE could drown them; then they would have no one to succour them, nor would they be rescued,
036:043 Yusufali If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered,
036:044
036:044 Khan Unless it be a mercy from Us, and as an enjoyment for a while.
036:044 Maulana But by mercy from Us and for enjoyment till a time.
036:044 Pickthal Unless by mercy from Us and as comfort for a while.
036:044 Rashad Instead, we shower them with mercy, and let them enjoy for awhile.
036:044 Sarwar except Our mercy which could enable them to enjoy themselves for an appointed time.
036:044 Shakir But (by) mercy from Us and for enjoyment till a time.
036:044 Sherali Except through mercy from US and a provision for a time.
036:044 Yusufali Except by way of Mercy from Us, and by way of (world) convenience (to serve them) for a time.
036:045
036:045 Khan And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allah's Religion - Islamic Monotheism, and avoid polytheism, and obey Allah with righteous deeds).
036:045 Maulana And when it is said to them: Guard against that which is before you and that which is behind you, that mercy may be shown to you.
036:045 Pickthal When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
036:045 Rashad Yet, when they are told, "Learn from your past, to work righteousness for your future, that you may attain mercy,"
036:045 Sarwar Whenever they are told to guard themselves against sin and the forth coming torment so that perhaps they could receive mercy
036:045 Shakir And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.
036:045 Sherali And when it is said to them, `Guard yourselves against that which is before you through Prayer and that which is behind you through repentance, that you may receive mercy,' they turn away.
036:045 Yusufali When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back).
036:046
036:046 Khan And never came an Ayah from among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
036:046 Maulana And there comes to them no message of the messages of their Lord but they turn away from it.
036:046 Pickthal Never came a token of the tokens of their Lord to them, but they did turn away from it!
036:046 Rashad No matter what kind of proof is given to them from their Lord, they consistently disregard it.
036:046 Sarwar and whenever a revelation out of their Lord's revelations comes to them, they ignore it.
036:046 Shakir And there comes not to them a communication of the communications of their Lord but they turn aside from it.
036:046 Sherali And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.
036:046 Yusufali Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.
036:047
036:047 Khan And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."
036:047 Maulana And when it is said to them: Spend out of that which Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.
036:047 Pickthal And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.
036:047 Rashad When they are told, "Give from GOD's provisions to you," those who disbelieve say to those who believe, "Why should we give to those whom GOD could feed, if He so willed? You are really far astray."
036:047 Sarwar When they are told to spend for the cause of God out of what He has provided for them for their sustenance, the disbelievers say to the believers, "Should we feed those whom God has decided to feed? You are in plain error."
036:047 Shakir And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.
036:047 Sherali And when it is said to them, `Spend out of that which ALLAH has given you,' those who disbelieve say to those who believe, `Shall we feed him whom ALLAH would have fed, if HE had so willed? You are but in manifest error.'
036:047 Yusufali And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."
036:048
036:048 Khan And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
036:048 Maulana And they say: When will this promise come to pass, if you are truthful?
036:048 Pickthal And they say: When will this promise be fulfilled, if ye are truthful?
036:048 Rashad They also challenge, "When will that promise come to pass, if you are truthful?"
036:048 Sarwar The unbelievers say, "When will the Day of Judgment come if what you say is at all true?".
036:048 Shakir And they say: When will this threat come to pass, if you are truthful?
036:048 Sherali And they say, `When will this promise of punishment be fulfilled, if you are truthful?'
036:048 Yusufali Further, they say, "When will this promise (come to pass), if what ye say is true?"

036:049
036:049 Khan They await only but a single Saihah (shout, etc.), which will seize them while they are disputing!
036:049 Maulana They await but a single cry, which will overtake them while they contend.
036:049 Pickthal They await but one Shout, which will surprise them while they are disputing.
036:049 Rashad All they see will be one blow that overwhelms them, while they dispute.
036:049 Sarwar They will not have to wait long. When the Day of Judgment comes, it will only take a single blast of sound to strike them while they are quarrelling with one another.
036:049 Shakir They wait not for aught but a single cry which will overtake them while they yet contend with one another.
036:049 Sherali They are waiting only for a single blast which will seize them while they are still disputing.
036:049 Yusufali They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
036:050
036:050 Khan Then they will not be able to make bequest, nor they will return to their family.
036:050 Maulana So they will not be able to make a bequest, nor will they return to their families.
036:050 Pickthal Then they cannot make bequest, nor can they return to their own folk.
036:050 Rashad They will not even have time to make a will, nor will they be able to return to their people.
036:050 Sarwar Then they will not be able to make a will or return to their families.
036:050 Shakir So they shall not be able to make a bequest, nor shall they return to their families.
036:050 Sherali And they will not be able to make a will nor will they return to their families.
036:050 Yusufali No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!
036:051
036:051 Section 4: Reward and Punishment
036:051 Khan And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.
036:051 Maulana And the trumpet is blown, when lo! from their graves they will hasten on to their Lord.
036:051 Pickthal And the trumpet is blown and lo! from the graves they hie unto their Lord,
036:051 Rashad The horn will be blown, whereupon they will rise from the grave and go to their Lord.
036:051 Sarwar When the trumpet is sounded, they will be driven out of their grave into the presence of their Lord.
036:051 Shakir And the trumpet shall be blown, when lo ! from their graves they shall hasten on to their Lord.
036:051 Sherali And the trumpet shall be blown, and lo ! from the graves they will hasten on to their Lord.
036:051 Yusufali The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!
036:052
036:052 Khan They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!"
036:052 Maulana They will say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent promised and the messengers told the truth.
036:052 Pickthal Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.
036:052 Rashad They will say, "Woe to us. Who resurrected us from our death? This is what the Most Gracious has promised. The messengers were right."
036:052 Sarwar They will say, "Woe to us! Who has raised us up from our graves? This is what the Beneficent God has promised. The Messengers have also spoke the truth".
036:052 Shakir They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.
036:052 Sherali They will say to one another, `O woe to us ! who has raised us from our place of sleep? This is what the Gracious God had promised, and the Messengers, indeed, spoke the truth.'
036:052 Yusufali They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the messengers!"
036:053
036:053 Khan It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us!
036:053 Maulana It is but a single cry, when lo! they are all brought before Us.
036:053 Pickthal It is but one Shout, and behold them brought together before Us!
036:053 Rashad All it will take is one blow, whereupon they are summoned before us.
036:053 Sarwar Only after a single blast of sound, they will all be brought into Our presence.
036:053 Shakir There would be naught but a single cry, when lo ! they shall all be brought before Us;
036:053 Sherali It will be one blast and lo ! they will all be brought before US.
036:053 Yusufali It will be no more than a single Blast, when lo! they will all be brought up before Us!
036:054
036:054 Khan This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
036:054 Maulana So this day no soul is wronged in aught; and you are not rewarded aught but for what you did.
036:054 Pickthal This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.
036:054 Rashad On that day, no soul will be wronged in the least. You will be paid precisely for whatever you did.
036:054 Sarwar No soul will be in the least bit wronged on that Day and no one will receive any recompense other than what he deserves for his deeds.
036:054 Shakir So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.
036:054 Sherali And on that day no soul will be wronged in aught; nor will you be requited but for what you used to do.
036:054 Yusufali Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.
036:055
036:055 Khan Verily, the dwellers of the Paradise, that Day, will be busy in joyful things.
036:055 Maulana Surely the owners of the Garden are on that day in a happy occupation.
036:055 Pickthal Lo! those who merit paradise this day are happily employed,
036:055 Rashad The dwellers of Paradise will be, on that day, happily busy.
036:055 Sarwar The dwellers of Paradise on that day will enjoy themselves.
036:055 Shakir Surely the dwellers of the garden shall on that day be in an occupation quite happy.
036:055 Sherali Verily, the inmates of heaven will, on that day, be happy in their occupation.
036:055 Yusufali Verily the Companions of the Garden shall that Day have joy in all that they do;

036:056
036:056 Khan They and their wives will be in pleasant shade, reclining on thrones.
036:056 Maulana They and their wives are in shades, reclining on raised couches.
036:056 Pickthal They and their wives, in pleasant shade, on thrones reclining;
036:056 Rashad They abide with their spouses in beautiful shade, enjoying comfortable furnishings.
036:056 Sarwar They and their spouses will recline on couches in the shade
036:056 Shakir They and their wives shall be in shades, reclining on raised couches.
036:056 Sherali They and their wives will be in pleasant shades, reclining on raised couches.
036:056 Yusufali They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);
036:057
036:057 Khan They will have therein fruits (of all kinds) and all that they ask for.
036:057 Maulana They have fruits therein, and they have whatever they desire.
036:057 Pickthal Theirs the fruit (of their good deeds) and theirs (all) that they ask;
036:057 Rashad They will have fruits therein; they will have anything they wish.
036:057 Sarwar therein. They will have fruits and whatever they desire.
036:057 Shakir They shall have fruits therein, and they shall have whatever they desire.
036:057 Sherali They will have fruits therein, and they will have whatever they call for.
036:057 Yusufali (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;
036:058
036:058 Khan (It will be said to them): Salamun (peace be on you), a Word from the Lord (Allah), Most Merciful.
036:058 Maulana Peace! A word from a Merciful Lord.
036:058 Pickthal The word from a Merciful Lord (for them) is: Peace!
036:058 Rashad Greetings of peace from a Most Merciful Lord.
036:058 Sarwar "Peace be with you," will be a greeting for them from the Merciful Lord.
036:058 Shakir Peace: a word from a Merciful Lord.
036:058 Sherali They will be greeted with Peace - a word of greeting from the Merciful Lord.
036:058 Yusufali "Peace!" - a word (of salutation) from a Lord Most Merciful!
036:059
036:059 Khan (It will be said): "And O you Al-Mujrimun (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the believers).
036:059 Maulana And withdraw to-day, O guilty ones!
036:059 Pickthal But avaunt ye, O ye guilty, this day!
036:059 Rashad As for you, O guilty ones, you will be set aside.
036:059 Sarwar (The Lord will command), "Criminals, stand away from the others on this day."
036:059 Shakir And get aside today, O guilty ones!
036:059 Sherali And God will say, `Separate yourselves from the righteous this day, O ye guilty ones !
036:059 Yusufali "And O ye in sin! Get ye apart this Day!
036:060
036:060 Khan Did I not ordain for you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you.
036:060 Maulana Did I not charge you, O children of Adam, that you serve not the devil? Surely he is your open enemy.
036:060 Pickthal Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -
036:060 Rashad Did I not covenant with you, O Children of Adam, that you shall not worship the devil? That he is your most ardent enemy?
036:060 Sarwar Children of Adam, did We not command you not to worship satan. He was your sworn enemy.
036:060 Shakir Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy,
036:060 Sherali `Did I not enjoin on you, O ye sons of Adam, that you worship not Satan - for he is to you an open enemy -
036:060 Yusufali "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-
036:061
036:061 Khan And that you should worship Me [Alone Islamic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.
036:061 Maulana And that you serve Me. This is the right way.
036:061 Pickthal But that ye worship Me? That was the right path.
036:061 Rashad And that you shall worship Me alone? This is the right path.
036:061 Sarwar Did We not command you to worship Me and tell you that this is the straight path?".
036:061 Shakir And that you should serve Me; this is the right way.
036:061 Sherali `And that you worship ME? This is the right path.
036:061 Yusufali "And that ye should worship Me, (for that) this was the Straight Way?
036:062
036:062 Khan And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
036:062 Maulana And certainly he led astray numerous people from among you. Could you not then understand?
036:062 Pickthal Yet he hath led astray of you a great multitude. Had ye then no sense?
036:062 Rashad He has misled multitudes of you. Did you not possess any understanding?
036:062 Sarwar Satan misled a great multitude of you. Did you not have any understanding?.
036:062 Shakir And certainly he led astray numerous people from among you. What! could you not then understand?
036:062 Sherali `And he did lead astray a great multitude of you. Why did you not then understand?
036:062 Yusufali "But he did lead astray a great multitude of you. Did ye not, then, understand?
036:063
036:063 Khan This is Hell which you were promised!
036:063 Maulana This is the hell which you were promised.
036:063 Pickthal This is hell which ye were promised (if ye followed him).
036:063 Rashad This is the Hell that was promised for you.
036:063 Sarwar This is hell with which you were threatened.
036:063 Shakir This is the hell with which you were threatened.
036:063 Sherali `This is Hell which you were promised,
036:063 Yusufali "This is the Hell of which ye were (repeatedly) warned!

036:064
036:064 Khan Burn therein this Day, for that you used to disbelieve.
036:064 Maulana Enter it this day because you disbelieved.
036:064 Pickthal Burn therein this day for that ye disbelieved.
036:064 Rashad Today you will burn in it, as a consequence of your disbelief.
036:064 Sarwar Suffer therein on this day for your disbelief.
036:064 Shakir Enter into it this day because you disbelieved.
036:064 Sherali `Enter it this day because you disbelieved.'
036:064 Yusufali "Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."
036:065
036:065 Khan This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).
036:065 Maulana That day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned.
036:065 Pickthal This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.
036:065 Rashad On that day we will seal their mouths; their hands and feet will bear witness to everything they had done.
036:065 Sarwar We shall seal your mouths on that Day, let your hands speak to us and your feet testify to what you had achieved.
036:065 Shakir On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.
036:065 Sherali This day we shall put a seal on their mouths, and their hands will speak to US, and their feet will bear witness to what they had earned.
036:065 Yusufali That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.
036:066
036:066 Khan And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
036:066 Maulana And if We pleased, We would put out their eyes, then they would strive to get first to the way, but how should they see?
036:066 Pickthal And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?
036:066 Rashad If we will, we can veil their eyes and, consequently, when they seek the path, they will not see.
036:066 Sarwar We could have blinded them had We wanted. Then they would have raced along to cross the Bridge but how could they have seen (their way)?.
036:066 Shakir And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?
036:066 Sherali And if WE had so willed, WE could have put out their eyes, then they would have rushed unseeing to find the way. But, how could they see?
036:066 Yusufali If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?
036:067
036:067 Khan And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. [As it happened with the Jews see Verse 7:166 The Qur'an].
036:067 Maulana And if We pleased, We would transform them in their place, then they would not be able to go on, or turn back.
036:067 Pickthal And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
036:067 Rashad If we will, we can freeze them in place; thus, they can neither move forward, nor go back.
036:067 Sarwar We could have turned them into other creatures on the spot had We wanted and they would not have been able to precede or turn back.
036:067 Shakir And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.
036:067 Sherali And if WE had so willed, WE could have transformed them in their places, then they would not be able to move forward or turn back.
036:067 Yusufali And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).
036:068
036:068 Section 5: The Resurrection
036:068 Khan And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?
036:068 Maulana And whomsoever We cause to live long, We reduce to an object state in creation. Do they not understand?
036:068 Pickthal He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?
036:068 Rashad Whomever we permit to live for a long time, we revert him to weakness. Do they not understand?
036:068 Sarwar The physical growth of those whom We grant a long life will be reversed. Will you then not understand?
036:068 Shakir And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?
036:068 Sherali And him whom WE grant long life - WE revert him to a weak state in creation. Will they not then understand?
036:068 Yusufali If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?
036:069
036:069 Khan And We have not taught him (Muhammad SAW) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'an.
036:069 Maulana And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an,
036:069 Pickthal And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,
036:069 Rashad What we taught him (the messenger) was not poetry, nor is he (a poet). This is but a formidable proof, and a profound Quran.
036:069 Sarwar We did not teach him (Muhammad) poetry, nor was he supposed to be a poet. It is only the word (of God) and the illustrious Quran
036:069 Shakir And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,
036:069 Sherali And WE have not taught him poetry, nor does it behove him to be a poet. It is but a reminder and a Qur'an that expounds and makes things plain,
036:069 Yusufali We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:
036:070
036:070 Khan That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).
036:070 Maulana To warn him who would have life, and (that) the word may prove true against the disbelievers.
036:070 Pickthal To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.
036:070 Rashad To preach to those who are alive, and to expose the disbelievers.
036:070 Sarwar by which he may warn those who are living and may let the words of God come true against the unbelievers.
036:070 Shakir That it may warn him who would have life, and (that) the word may prove true against the unbelievers.
036:070 Sherali That it may warn all who are alive, and that the decree of ALLAH may be fulfilled concerning the disbelievers.
036:070 Yusufali That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

036:071
036:071 Khan Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.
036:071 Maulana See they not that We have created cattle for them, out of what Our hands have wrought, so they are their masters?
036:071 Pickthal Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,
036:071 Rashad Have they not seen that we created for them, with our own hands, livestock that they own?
036:071 Sarwar Have they not seen what We have created from the labor of Our own hands? We have given them cattle.
036:071 Shakir Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?
036:071 Sherali Do they not see that, among the things which Our hands have wrought, WE have created for them cattle of which they are masters?
036:071 Yusufali See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-
036:072
036:072 Khan And We have subdued them unto them so that some of them they have for riding and some they eat.
036:072 Maulana And We have subjected them to them, so some of them they ride, and some they eat.
036:072 Pickthal And have subdued them unto them, so that some of them they have for riding, some for food?
036:072 Rashad And we subdued them for them; some they ride, and some they eat.
036:072 Sarwar We have made the cattle subservient to them so they ride and consume them.
036:072 Shakir And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.
036:072 Sherali And WE have subjected the same to them, so that some of them they use for riding, and of the flesh of some they eat.
036:072 Yusufali And that We have subjected them to their (use)? of them some do carry them and some they eat:
036:073
036:073 Khan And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful?
036:073 Maulana And therein they have advantages and drinks. Will they not then give thanks?
036:073 Pickthal Benefits and (divers) drinks have they from them. Will they not then give thanks?
036:073 Rashad They derive other benefits from them, as well as drinks. Would they not be appreciative?
036:073 Sarwar From cattle they get milk and other benefits. Will they not then give thanks?
036:073 Shakir And therein they have advantages and drinks; will they not then be grateful?
036:073 Sherali And in them they have other uses, and also drinks. Will they not, then, be grateful?
036:073 Yusufali And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?
036:074
036:074 Khan And they have taken besides Allah aliha (gods), hoping that they might be helped (by those so called gods).
036:074 Maulana And they take gods besides Allah and they may be helped.
036:074 Pickthal And they have taken (other) gods beside Allah, in order that they may be helped.
036:074 Rashad They set up beside GOD other gods, perhaps they can be of help to them!
036:074 Sarwar They chose idols besides God in the hope of receiving help from them, but they will not be able to help them.
036:074 Shakir And they have taken gods besides Allah that they may be helped.
036:074 Sherali And they have taken other gods beside ALLAH that they might be helped.
036:074 Yusufali Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!
036:075
036:075 Khan They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
036:075 Maulana They are not able to help them, and they are a host brought up before them.
036:075 Pickthal It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
036:075 Rashad On the contrary, they cannot help them; they end up serving them as devoted soldiers.
036:075 Sarwar Instead, the disbelievers will be brought into the presence of God as the soldiers of the idols.
036:075 Shakir (But) they shall not be able to assist them, and they shall be a host brought up before them.
036:075 Sherali But they are not able to help them. On the contrary, they will be brought before God in a body to bear witness against them.
036:075 Yusufali They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned).
036:076
036:076 Khan So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what they reveal.
036:076 Maulana So let not their speech grieve thee. Surely We know what they do in secret and what they do openly.
036:076 Pickthal So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.
036:076 Rashad Therefore, do not be saddened by their utterances. We are fully aware of everything they conceal and everything they declare.
036:076 Sarwar Muhammad, let not their words annoy you. We certainly know whatever they conceal or reveal.
036:076 Shakir Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.
036:076 Sherali So let not their speech grieve thee. Verily, WE know what they conceal and what they proclaim.
036:076 Yusufali Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.
036:077
036:077 Khan Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent.
036:077 Maulana Does not man see that We have created him from the small life-germ? Then lo! he is an open disputant.
036:077 Pickthal Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.
036:077 Rashad Does the human being not see that we created him from a tiny drop, then he turns into an ardent enemy?
036:077 Sarwar Has the human being not considered that We have created him from a drop of fluid. He is openly quarrelsome.
036:077 Shakir Does not man see that We have created him from the small seed? Then lo! he is an open disputant.
036:077 Sherali Does not man see that WE have created him from a mere sperm-drop? Then lo ! he is an open quarreler !
036:077 Yusufali Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary!

036:078
036:078 Khan And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?"
036:078 Maulana And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to bones, when they are rotten?
036:078 Pickthal And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?
036:078 Rashad He raises a question to us - while forgetting his initial creation - "Who can resurrect the bones after they had rotted?"
036:078 Sarwar He questions Our Resurrection of him, but has forgotten his own creation. He has said, "Who will give life to the bones which have become ashes?"
036:078 Shakir And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?
036:078 Sherali And he coins similitudes for US and forgets his own creation. He says, `Who can quicken the bones when they are decayed?'
036:078 Yusufali And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"
036:079
036:079 Khan Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"
036:079 Maulana Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation,
036:079 Pickthal Say: He will revive them Who produced them at the first, for He is Knower of every creation,
036:079 Rashad Say, "The One who initiated them in the first place will resurrect them. He is fully aware of every creation."
036:079 Sarwar (Muhammad), tell him, "He who gave them life in the first place will bring them back to life again. He has the best knowledge of all creatures.
036:079 Shakir Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation
036:079 Sherali Say, `HE, Who created them the first time, will quicken them; and HE knows well the condition of every created thing.
036:079 Yusufali Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-
036:080
036:080 Khan He, Who produces for you fire out of the green tree, when behold! You kindle therewith.
036:080 Maulana Who produced fire for you out of the green tree, so that with it you kindle.
036:080 Pickthal Who hath appointed for you fire from the green tree, and behold! ye kindle from it.
036:080 Rashad He is the One who creates for you, from the green trees, fuel which you burn for light.
036:080 Sarwar He has created fire for you out of the green tree from which you can kindle other fires.
036:080 Shakir He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).
036:080 Sherali HE Who produces for you fire out of the green tree, and behold, you kindle from it.
036:080 Yusufali "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!
036:081
036:081 Khan Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.
036:081 Maulana Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator (of all), the Knower.
036:081 Pickthal Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,
036:081 Rashad Is not the One who created the heavens and the earth able to recreate the same? Yes indeed; He is the Creator, the Omniscient.
036:081 Sarwar Is the One who has created the heavens and the earth not able to create another creature like the human being? He certainly has the power to do so. He is the Supreme Creator and is All-knowing.
036:081 Shakir Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.
036:081 Sherali Has not HE who created the heavens and the earth the power to create the like of them?' Yea, and HE is, indeed, the Supreme Creator, the All-Knowing.
036:081 Yusufali "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!
036:082
036:082 Khan Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!
036:082 Maulana His command, when He intends anything, is only to say to it, Be, and it is.
036:082 Pickthal But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.
036:082 Rashad All He needs to do to carry out any command is to say to it, "Be," and it is.
036:082 Sarwar Whenever He decides to create something He has only to say, "Exist," and it comes into existence.
036:082 Shakir His command, when He intends anything, is only to say to it: Be, so it is.
036:082 Sherali Verily, HIS command, when HE intends a thing, is only that HE says concerning it, `Be,' and it comes into being.
036:082 Yusufali Verily, when He intends a thing, His Command is, "be", and it is!
036:083
036:083 Khan So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.
036:083 Maulana So glory be to Him in Whose hand is the kingdom of all things! and to Him you will be returned.
036:083 Pickthal Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.
036:083 Rashad Therefore, glory be to the One in whose hand is the sovereignty over all things, and to Him you will be returned.
036:083 Sarwar All glory belongs to the One in whose hands is the control of all things. To Him you will all return.
036:083 Shakir Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.
036:083 Sherali So Holy is HE, in Whose hand is the dominion of all things. And to HIM will you be brought back.
036:083 Yusufali So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.
037:000
037:000 Translations of the Qur'an, Chapter 37: AS-SAAFFAT (THOSE WHO SET THE RANKS,DRAWN UP IN RANKS). Total Verses: 82. Revealed At: MAKKA
037:000 In the name of God, Most Gracious, Most Merciful
037:001
037:001 Section 1: Unity will prevail
037:001 Khan By those (angels) ranged in ranks (or rows).
037:001 Maulana By those ranging in ranks,
037:001 Pickthal By those who set the ranks in battle order
037:001 Rashad The arrangers in columns.
037:001 Sarwar I swear by (the angels) who stand in ranks,
037:001 Shakir I swear by those who draw themselves out in ranks
037:001 Sherali By those who range themselves in close ranks,
037:001 Yusufali By those who range themselves in ranks,

037:002
037:002 Khan By those (angels) who drive the clouds in a good way.
037:002 Maulana And those who restrain holding in restraint,
037:002 Pickthal And those who drive away (the wicked) with reproof
037:002 Rashad The blamers of those to be blamed.
037:002 Sarwar by those who drive away the devil (to protect Our revelation),
037:002 Shakir Then those who drive away with reproof,
037:002 Sherali And those who repel evil vigorously,
037:002 Yusufali And so are strong in repelling (evil),
037:003
037:003 Khan By those (angels) who bring the Book and the Qur'an from Allah to mankind
037:003 Maulana And those who recite the Reminder,
037:003 Pickthal And those who read (the Word) for a reminder,
037:003 Rashad The reciters of the messages.
037:003 Sarwar and those who recite Our revelations,
037:003 Shakir Then those who recite, being mindful,
037:003 Sherali And those who recite the Reminder - the Qur'an,
037:003 Yusufali And thus proclaim the Message (of Allah)!
037:004
037:004 Khan Verily your Ilah (God) is indeed One (i.e. Allah);
037:004 Maulana Surely your God is One.
037:004 Pickthal Lo! thy Lord is surely One;
037:004 Rashad Your god is only one.
037:004 Sarwar that your Lord is the only Lord.
037:004 Shakir Most surely your Allah is One:
037:004 Sherali Surely, your God is One,
037:004 Yusufali Verily, verily, your Allah is one!-
037:005
037:005 Khan Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but Allah).
037:005 Maulana The Lord of the heavens and the earth and what is between them, and the Lord of the eastern lands.
037:005 Pickthal Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.
037:005 Rashad The Lord of the heavens and the earth, and everything between them, and Lord of the easts.
037:005 Sarwar He is the Lord of the heavens and the earth and all that is between them, the Lord of the Eastern regions.
037:005 Shakir The Lord of the heavens and the earth and what is between them, and Lord of the easts.
037:005 Sherali Lord of the heavens and the earth and all that is between them and the Lord of the places from which light spreads forth.
037:005 Yusufali Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!
037:006
037:006 Khan Verily! We have adorned the near heaven with the stars (for beauty).
037:006 Maulana Surely We have adorned the lower heaven with an adornment, the stars,
037:006 Pickthal Lo! We have adorned the lowest heaven with an ornament, the planets;
037:006 Rashad We have adorned the lowest heaven with adorning planets.
037:006 Sarwar We have decked the lower heavens with stars
037:006 Shakir Surely We have adorned the nearest heaven with an adornment, the stars,
037:006 Sherali WE have adorned the lowest heaven with an adornment - the planets;
037:006 Yusufali We have indeed decked the lower heaven with beauty (in) the stars,-
037:007
037:007 Khan And to guard against every rebellious devil.
037:007 Maulana And (there is) a safeguard against every rebellious devil.
037:007 Pickthal With security from every froward devil.
037:007 Rashad We guarded it from every evil devil.
037:007 Sarwar to protect them from the rebellious satan.
037:007 Shakir And (there is) a safeguard against every rebellious Shaitan.
037:007 Sherali And have guarded it against all rebellious satans.
037:007 Yusufali (For beauty) and for guard against all obstinate rebellious evil spirits,
037:008
037:008 Khan They cannot listen to the higher group (angels) for they are pelted from every side.
037:008 Maulana They cannot listen to the exalted assembly and they are reproached from every side,
037:008 Pickthal They cannot listen to the Highest Chiefs for they are pelted from every side,
037:008 Rashad They cannot spy on the High Society; they get bombarded from every side.
037:008 Sarwar The devils cannot hear those high above. They would be struck from all sides
037:008 Shakir They cannot listen to the exalted assembly and they are thrown at from every side,
037:008 Sherali They cannot listen to anything from the Exalted Assembly of angels - and they are pelted from every side,
037:008 Yusufali (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,
037:009
037:009 Khan Outcast, and theirs is a constant (or painful) torment.
037:009 Maulana Driven off; and for them is a perpetual chastisement,
037:009 Pickthal Outcast, and theirs is a perpetual torment;
037:009 Rashad They have been condemned; they have incurred an eternal retribution.
037:009 Sarwar and driven away to suffer the necessary torment.
037:009 Shakir Being driven off, and for them is a perpetual chastisement,
037:009 Sherali Repulsed, and for them is a perpetual punishment -
037:009 Yusufali Repulsed, for they are under a perpetual penalty,

037:010
037:010 Khan Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.
037:010 Maulana Except him who snatches away but once, then there follows him a brightly shining flame.
037:010 Pickthal Save him who snatcheth a fragment, and there pursueth him a piercing flame.
037:010 Rashad If any of them ventures to charge the outer limits, he gets struck with a fierce projectile.
037:010 Sarwar Some of them who stealthily steal words from the heavens are pursued by a glistening flame.
037:010 Shakir Except him who snatches off but once, then there follows him a brightly shining flame.
037:010 Sherali But if any of them snatches away something by stealth, he is pursued by a piecing flame.
037:010 Yusufali Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.
037:011
037:011 Khan Then ask them (i.e. these polytheists, O Muhammad SAW): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.
037:011 Maulana So ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.
037:011 Pickthal Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom we have created? Lo! We created them of plastic clay.
037:011 Rashad Ask them, "Are they more difficult to create, or the other creations?" We created them from wet mud.
037:011 Sarwar (Muhammad), ask them, "Have they (people) been created stronger than what We have created?" We have created them from moist clay.
037:011 Shakir Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.
037:011 Sherali So ask them whether it is they who are harder to create, or those others whom WE have created? Them WE have created of cohesive clay.
037:011 Yusufali Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay!
037:012
037:012 Khan Nay, you (O Muhammad SAW) wondered (at their insolence) while they mock (at you and at the Qur'an).
037:012 Maulana Nay, thou wonderest, while they mock,
037:012 Pickthal Nay, but thou dost marvel when they mock
037:012 Rashad While you are awed, they mock.
037:012 Sarwar (Muhammad), you will be surprised that they still mock (God's revelations).
037:012 Shakir Nay! you wonder while they mock,
037:012 Sherali Nay, thou dost wonder at what they say, and they ridicule what thou sayest.
037:012 Yusufali Truly dost thou marvel, while they ridicule,
037:013
037:013 Khan And when they are reminded, they pay no attention.
037:013 Maulana And when they are reminded, they mind not,
037:013 Pickthal And heed not when they are reminded,
037:013 Rashad When reminded, they take no heed.
037:013 Sarwar They pay no attention when they are reminded
037:013 Shakir And when they are reminded, they mind not,
037:013 Sherali And when they are admonished, they pay no heed.
037:013 Yusufali And, when they are admonished, pay no heed,-
037:014
037:014 Khan And when they see an Ayah (a sign, a proof, or an evidence) from Allah, they mock at it.
037:014 Maulana And when they see a sign, they seek to scoff,
037:014 Pickthal And seek to scoff when they behold a portent.
037:014 Rashad When they see proof, they ridicule it.
037:014 Sarwar and when they see a miracle, they mock
037:014 Shakir And when they see a sign they incite one another to scoff,
037:014 Sherali And when they see a Sign, they mock at it.
037:014 Yusufali And, when they see a Sign, turn it to mockery,
037:015
037:015 Khan And they say: "This is nothing but evident magic!
037:015 Maulana And say: This is nothing but clear enchantment.
037:015 Pickthal And they say: Lo! this is mere magic;
037:015 Rashad They say, "This is obviously magic!
037:015 Sarwar it and say, "It is only plain magic".
037:015 Shakir And they say: This is nothing but clear magic:
037:015 Sherali And they say, this is nothing but plain sorcery,
037:015 Yusufali And say, "This is nothing but evident sorcery!
037:016
037:016 Khan "When we are dead and have become dust and bones, shall we (then) verily be resurrected?
037:016 Maulana When we are dead and have become dust and bones, shall we then be raised,
037:016 Pickthal When we are dead and have become dust and bones, shall we then, forsooth, be raised (again)?
037:016 Rashad "After we die and become dust and bones, do we get resurrected?
037:016 Sarwar They say, "Shall we be brought to life again after we die and turn into dust and bones?.
037:016 Shakir What! when we are dead and have become dust and bones, shall we then certainly be raised,
037:016 Sherali `What ! when we are dead and have become dust and broken bones, shall we then be raised up again?
037:016 Yusufali "What! when we die, and become dust and bones, shall we (then) be raised up (again)
037:017
037:017 Khan "And also our fathers of old?"
037:017 Maulana Or our fathers of yore?
037:017 Pickthal And our forefathers?
037:017 Rashad "Even our ancient ancestors?"
037:017 Sarwar Will our forefathers also be brought to life again?"
037:017 Shakir Or our fathers of yore?
037:017 Sherali `And our fathers of yore also?'
037:017 Yusufali "And also our fathers of old?"

037:018
037:018 Khan Say (O Muhammad SAW): "Yes, and you shall then be humiliated."
037:018 Maulana Say: Yea, and you will be humiliated.
037:018 Pickthal Say (O Muhammad): Ye, in truth; and ye will be brought low.
037:018 Rashad Say, "Yes, you will be forcibly summoned."
037:018 Sarwar Say, "You will certainly be brought back to life in disgrace".
037:018 Shakir Say: Aye! and you shall be abject.
037:018 Sherali Say, `Yea; and you will, then, be abased.'
037:018 Yusufali Say thou: "Yea, and ye shall then be humiliated (on account of your evil)."
037:019
037:019 Khan It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!
037:019 Maulana So it will be but one cry, when lo! they will see.
037:019 Pickthal There is but one Shout, and lo! they behold,
037:019 Rashad All it takes is one nudge, whereupon they (stand up) looking.
037:019 Sarwar The Day of Judgment will come within a single roar and they will remain gazing at it.
037:019 Shakir So it shall only be a single cry, when lo! they shall see.
037:019 Sherali It will be but one stern call, and lo ! they will be up and seeing;
037:019 Yusufali Then it will be a single (compelling) cry; and behold, they will begin to see!
037:020
037:020 Khan They will say: "Woe to us! This is the Day of Recompense!"
037:020 Maulana And they will say: O woe to us! This is the day of Requital.
037:020 Pickthal And say: Ah, woe for us! This is the Day of Judgment.
037:020 Rashad They will say, "Woe to us; this is the Day of Judgment."
037:020 Sarwar They will say, "Woe to us!" (They will be told), "This is the day of receiving recompense".
037:020 Shakir And they shall say: O woe to us! this is the day of requital.
037:020 Sherali And they will say, `Alas for us ! this is the Day of Requital.'
037:020 Yusufali They will say, "Ah! Woe to us! This is the Day of Judgment!"
037:021
037:021 Khan (It will be said): "This is the Day of Judgement which you used to deny."
037:021 Maulana This is the day of Judgment, which you called a lie.
037:021 Pickthal This is the Day of Separation, which ye used to deny.
037:021 Rashad This is the day of decision that you used to disbelieve in.
037:021 Sarwar This is the Day of Judgment in which you disbelieved.
037:021 Shakir This is the day of the judgment which you called a lie.
037:021 Sherali ALLAH will say, `This is the day of the final Decision which you used to deny.'
037:021 Yusufali (A voice will say,) "This is the Day of Sorting Out, whose truth ye (once) denied!"
037:022
037:022 Section 2: The Judgment
037:022 Khan (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.
037:022 Maulana Gather together those who did wrong and their associates, and what they worshipped
037:022 Pickthal (And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship
037:022 Rashad Summon the transgressors, and their spouses, and the idols they worshipped
037:022 Sarwar (God will command the angels), "Gather together the unjust, their spouses, and what they had worshipped
037:022 Shakir Gather together those who were unjust and their associates, and what they used to worship
037:022 Sherali The angels will be commanded: `Assemble those who acted wrongfully along with their companions and what they used to worship
037:022 Yusufali "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-
037:023
037:023 Khan "Instead of Allah, and lead them on to the way of flaming Fire (Hell);
037:023 Maulana Besides Allah, then lead them to the way to hell.
037:023 Pickthal Instead of Allah, and lead them to the path to hell;
037:023 Rashad beside GOD, and guide them to the path of Hell.
037:023 Sarwar besides God, and show them the way of hell.
037:023 Shakir Besides Allah, then lead them to the way to hell.
037:023 Sherali `Beside ALLAH; and lead them along the path of Hell.
037:023 Yusufali "Besides Allah, and lead them to the Way to the (Fierce) Fire!
037:024
037:024 Khan "But stop them, verily they are to be questioned.
037:024 Maulana And stop them, for they shall be questioned:
037:024 Pickthal And stop them, for they must be questioned.
037:024 Rashad Stop them, and ask them:
037:024 Sarwar Stop them. They must be questioned."
037:024 Shakir And stop them, for they shall be questioned:
037:024 Sherali `And stop them, for they shall be questioned.'
037:024 Yusufali "But stop them, for they must be asked:
037:025
037:025 Khan "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
037:025 Maulana What is the matter with you that you help not one another?
037:025 Pickthal What aileth you that ye help not one another?
037:025 Rashad "Why do you not help one another?"
037:025 Sarwar They will be asked, "Why do you not help each other?".
037:025 Shakir What is the matter with you that you do not help each other?
037:025 Sherali They will be asked, `What is the matter with you that you help not one another?'
037:025 Yusufali "'What is the matter with you that ye help not each other?'"

037:026
037:026 Khan Nay, but that Day they shall surrender,
037:026 Maulana Nay, on that day they will be submissive.
037:026 Pickthal Nay, but this day they make full submission.
037:026 Rashad They will be, on that day, totally submitting.
037:026 Sarwar In fact, on that day they will be submissive.
037:026 Shakir Nay! on that day they shall be submissive.
037:026 Sherali Nay, on that day they will surrender themselves completely.
037:026 Yusufali Nay, but that day they shall submit (to Judgment);
037:027
037:027 Khan And they will turn to one another and question one another.
037:027 Maulana And some of them will turn to others mutually questioning --
037:027 Pickthal And some of them draw near unto others, mutually questioning.
037:027 Rashad They will come to each other, questioning and blaming one another.
037:027 Sarwar They will turn to each other saying,
037:027 Shakir And some of them shall advance towards others, questioning each other.
037:027 Sherali And some of them will address others, questioning one another.
037:027 Yusufali And they will turn to one another, and question one another.
037:028
037:028 Khan They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed]."
037:028 Maulana Saying: Surely you used to come to us from the right side.
037:028 Pickthal They say: Lo! ye used to come unto us, imposing, (swearing that ye spoke the truth).
037:028 Rashad They will say (to their leaders), "You used to come to us from the right side."
037:028 Sarwar "It was you who tried to mislead us from righteousness".
037:028 Shakir They shall say: Surely you used to come to us from the right side.
037:028 Sherali They will say, `Verily you used to come to us from the right.'
037:028 Yusufali They will say: "It was ye who used to come to us from the right hand (of power and authority)!”
037:029
037:029 Khan They will reply: "Nay, you yourselves were not believers.
037:029 Maulana They will say: Nay, you (yourselves) were not believers.
037:029 Pickthal They answer: Nay, but ye (yourselves) were not believers.
037:029 Rashad They will respond, "It is you who were not believers.
037:029 Sarwar Others will respond, "It was you who did not want to have any faith.
037:029 Shakir They shall say: Nay, you (yourselves) were not believers;
037:029 Sherali The others will answer, `Nay, you yourselves were not believers,
037:029 Yusufali They will reply: "Nay, ye yourselves had no Faith!
037:030
037:030 Khan "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).
037:030 Maulana And we had no authority over you, but you were an inordinate people.
037:030 Pickthal We had no power over you, but ye were wayward folk.
037:030 Rashad "We never had any power over you; it is you who were wicked.
037:030 Sarwar We had no authority over you, in fact, you were a rebellious people.
037:030 Shakir And we had no authority over you, but you were an inordinate people;
037:030 Sherali `And we had no power over you; but you yourselves were a transgressing people;
037:030 Yusufali "Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!
037:031
037:031 Khan "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
037:031 Maulana So the word of our Lord has proved true against us: we shall surely taste.
037:031 Pickthal Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).
037:031 Rashad "We justly incurred our Lord's judgment; now we have to suffer.
037:031 Sarwar Thus, the words of Our Lord about us have come true and now we are suffering the torment.
037:031 Shakir So the sentence of our Lord has come to pass against us: (now) we shall surely taste;
037:031 Sherali `Now the word of our Lord has been fulfilled against us that we must taste the punishment;
037:031 Yusufali "So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins).
037:032
037:032 Khan "So we led you astray because we were ourselves astray."
037:032 Maulana We led you astray, for we ourselves were erring.
037:032 Pickthal Thus we misled you. Lo! we were (ourselves) astray.
037:032 Rashad "We misled you, only because we were astray."
037:032 Sarwar We mislead you and we ourselves had also gone astray."
037:032 Shakir So we led you astray, for we ourselves were erring.
037:032 Sherali `And we caused you to go astray for we ourselves had gone astray.'
037:032 Yusufali "We led you astray: for truly we were ourselves astray."
037:033
037:033 Khan Then verily, that Day, they will (all) share in the torment.
037:033 Maulana So, that day they will be sharers in the chastisement.
037:033 Pickthal Then lo! this day they (both) are sharers in the doom.
037:033 Rashad Thus, together they will all partake of the retribution on that day.
037:033 Sarwar On that day they will all share the torment.
037:033 Shakir So they shall on that day be sharers in the chastisement one with another.
037:033 Sherali Truly, on that day they will all be sharers in the punishment.
037:033 Yusufali Truly, that Day, they will (all) share in the Penalty.

037:034
037:034 Khan Certainly, that is how We deal with Al-Mujrimun (polytheists, sinners, criminals, the disobedient to Allah, etc.).
037:034 Maulana Thus do We deal with the guilty.
037:034 Pickthal Lo! thus deal We with the guilty.
037:034 Rashad This is how we requite the guilty.
037:034 Sarwar This is how We deal with the criminals.
037:034 Shakir Surely thus do We deal with the guilty.
037:034 Sherali Surely, thus do WE deal with the guilty.
037:034 Yusufali Verily that is how We shall deal with Sinners.
037:035
037:035 Khan Truly, when it was said to them: La ilaha ill- Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e. denied it).
037:035 Maulana They indeed were arrogant, when it was said to them: There is no god but Allah;
037:035 Pickthal For when it was said unto them, There is no Allah save Allah, they were scornful
037:035 Rashad When they were told, "Laa Elaaha Ella Allah [There is no other god beside GOD]," they turned arrogant.
037:035 Sarwar They were the ones, who on being told, "God is only One," become puffed-up with pride
037:035 Shakir Surely they used to behave proudly when it was said to them: There is no god but Allah;
037:035 Sherali For when it was said to them, `There is no god but ALLAH, they behaved arrogantly,
037:035 Yusufali For they, when they were told that there is no god except Allah, would puff themselves up with Pride,
037:036
037:036 Khan And (they) said: "Are we going to abandon our aliha (gods) for the sake of a mad poet?
037:036 Maulana And said: Shall we give up our gods for a mad poet?
037:036 Pickthal And said: Shall we forsake our gods for a mad poet?
037:036 Rashad They said, "Shall we leave our gods for the sake of a crazy poet?"
037:036 Sarwar and said, "Should we give up our idols for the sake of an insane poet".
037:036 Shakir And to say: What! shall we indeed give up our gods for the sake of a mad poet?
037:036 Sherali And said, `Shall we give up our gods for a mad poet?'
037:036 Yusufali And say: "What! shall we give up our gods for the sake of a Poet possessed?”
037:037
037:037 Khan Nay! he (Muhammad SAW) has come with the truth (i.e. Allah's Religion - Islamic Monotheism and this Qur'an) and he confirms the Messengers (before him who brought Allah's religion - Islamic Monotheism).
037:037 Maulana Nay, he has brought the Truth and verifies the messengers.
037:037 Pickthal Nay, but he brought the Truth, and he confirmed those sent (before him).
037:037 Rashad In fact, he has brought the truth, and has confirmed the messengers.
037:037 Sarwar In fact, he had brought them the truth and had acknowledged the Messengers (who were sent before him).
037:037 Shakir Nay: he has come with the truth and verified the messengers.
037:037 Sherali Nay, he has brought the truth and has testified to the truth of all the Messengers.
037:037 Yusufali Nay! he has come with the (very) Truth, and he confirms (the Message of) the messengers (before him).
037:038
037:038 Khan Verily, you (pagans of Makkah) are going to taste the painful torment;
037:038 Maulana Surely you will taste the painful chastisement.
037:038 Pickthal Lo! (now) verily ye taste the painful doom -
037:038 Rashad Most assuredly, you will taste the most painful retribution.
037:038 Sarwar (They will be told), "You will certainly suffer the painful torment
037:038 Shakir Most surely you will taste the painful punishment.
037:038 Sherali You shall, surely, taste the painful punishment;
037:038 Yusufali Ye shall indeed taste of the Grievous Penalty;-
037:039
037:039 Khan And you will be requited nothing except for what you used to do (evil deeds, sins, and Allah's disobedience which you used to do in this world);
037:039 Maulana And you are requited naught but for what you did --
037:039 Pickthal Ye are requited naught save what ye did -
037:039 Rashad You are requited only for what you have done.
037:039 Sarwar and will be recompensed only for what you deserve.
037:039 Shakir And you shall not be rewarded except (for) what you did.
037:039 Sherali And you will be requited only for what you have wrought -
037:039 Yusufali But it will be no more than the retribution of (the Evil) that ye have wrought;-
037:040
037:040 Khan Save the chosen slaves of Allah (faithful, obedient, true believers of Islamic Monotheism).
037:040 Maulana Save the servants of Allah, the purified ones.
037:040 Pickthal Save single-minded slaves of Allah;
037:040 Rashad Only GOD's servants who are absolutely devoted to Him alone (will be saved).
037:040 Sarwar But the sincere servants of God
037:040 Shakir Save the servants of Allah, the purified ones.
037:040 Sherali Save the chosen servants of ALLAH;
037:040 Yusufali But the sincere (and devoted) Servants of Allah,-
037:041
037:041 Khan For them there will be a known provision (in Paradise).
037:041 Maulana For them is a known sustenance:
037:041 Pickthal For them there is a known provision,
037:041 Rashad They have deserved provisions that are reserved specifically for them.
037:041 Sarwar will have their determined sustenance
037:041 Shakir For them is a known sustenance,
037:041 Sherali They will have a known provision:
037:041 Yusufali For them is a Sustenance determined,

037:042
037:042 Khan Fruits; and they shall be honoured,
037:042 Maulana Fruits. And they are honoured,
037:042 Pickthal Fruits. And they will be honoured
037:042 Rashad All kinds of fruits. They will be honored.
037:042 Sarwar and fruits while they are honored.
037:042 Shakir Fruits, and they shall be highly honored,
037:042 Sherali Fruits; and they shall be honoured,
037:042 Yusufali Fruits (Delights); and they (shall enjoy) honour and dignity,
037:043
037:043 Khan In the Gardens of delight (Paradise),
037:043 Maulana In Gardens of delight,
037:043 Pickthal In the Gardens of delight,
037:043 Rashad In the gardens of bliss.
037:043 Sarwar (They will live) in the bountiful gardens,
037:043 Shakir In gardens of pleasure,
037:043 Sherali In the Gardens of Bliss,
037:043 Yusufali In Gardens of Felicity,
037:044
037:044 Khan Facing one another on thrones,
037:044 Maulana On thrones, facing each other.
037:044 Pickthal On couches facing one another;
037:044 Rashad On furnishings close to one another.
037:044 Sarwar on couches facing each other.
037:044 Shakir On thrones, facing each other.
037:044 Sherali Seated on thrones, facing one another;
037:044 Yusufali Facing each other on Thrones (of Dignity):
037:045
037:045 Khan Round them will be passed a cup of pure wine;
037:045 Maulana A bowl of running water will be made to go round them,
037:045 Pickthal A cup from a gushing spring is brought round for them,
037:045 Rashad Cups of pure drinks will be offered to them.
037:045 Sarwar They will be served with a cup full of crystal clear wine,
037:045 Shakir A bowl shall be made to go round them from water running out of springs,
037:045 Sherali They will be served round with a cup from a flowing fountain,
037:045 Yusufali Round will be passed to them a Cup from a clear-flowing fountain,
037:046
037:046 Khan White, delicious to the drinkers,
037:046 Maulana White, delicious to those who drink.
037:046 Pickthal White, delicious to the drinkers,
037:046 Rashad Clear and delicious for the drinkers.
037:046 Sarwar delicious to those who drink it
037:046 Shakir White, delicious to those who drink.
037:046 Sherali Sparkling white, delicious to the drinkers;
037:046 Yusufali Crystal-white, of a taste delicious to those who drink (thereof),
037:047
037:047 Khan Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.
037:047 Maulana It deprives not of reason, nor are they exhausted therewith.
037:047 Pickthal Wherein there is no headache nor are they made mad thereby.
037:047 Rashad Never polluted, and never exhausted.
037:047 Sarwar but not harmful or intoxicating.
037:047 Shakir There shall be no trouble in it, nor shall they be exhausted therewith.
037:047 Sherali Wherein there will be no intoxication, nor will they be exhausted thereby.
037:047 Yusufali Free from headiness; nor will they suffer intoxication therefrom.
037:048
037:048 Khan And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.
037:048 Maulana And with them are those modest in gaze, having beautiful eyes,
037:048 Pickthal And with them are those of modest gaze, with lovely eyes,
037:048 Rashad With them will be wonderful companions.
037:048 Sarwar They will have with them loving wives with big black and white eyes
037:048 Shakir And with them shall be those who restrain the eyes, having beautiful eyes;
037:048 Sherali And with them will be chaste women, with restrained looks and large beautiful eyes;
037:048 Yusufali And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty).
037:049
037:049 Khan (Delicate and pure) as if they were (hidden) eggs (well) preserved.
037:049 Maulana As if they were eggs, carefully protected.
037:049 Pickthal (Pure) as they were hidden eggs (of the ostrich).
037:049 Rashad Protected like fragile eggs.
037:049 Sarwar who are as chaste as sheltered eggs.
037:049 Shakir As if they were eggs carefully protected.
037:049 Sherali As though they were sheltered eggs.
037:049 Yusufali As if they were (delicate) eggs closely guarded.

037:050
037:050 Khan Then they will turn to one another, mutually questioning.
037:050 Maulana Then some of them will turn to others, questioning mutually.
037:050 Pickthal And some of them draw near unto others, mutually questioning.
037:050 Rashad They will come to each other, and confer with one another.
037:050 Sarwar They will turn to each other and ask questions.
037:050 Shakir Then shall some of them advance to others, questioning each other.
037:050 Sherali Then some of them will address the others, questioning one another.
037:050 Yusufali Then they will turn to one another and question one another.
037:051
037:051 Khan A speaker of them will say: "Verily, I had a companion (in the world),
037:051 Maulana A speaker of them will say: Surely I had a comrade,
037:051 Pickthal A speaker of them saith: Lo! I had a comrade
037:051 Rashad One of them will say, "I used to have a friend.
037:051 Sarwar One of them will say, "I had a companion who asked me,
037:051 Shakir A speaker from among them shall say: Surely I had a comrade of mine,
037:051 Sherali A speaker from among them will say, `I had an intimate companion,
037:051 Yusufali One of them will start the talk and say: "I had an intimate companion (on the earth),
037:052
037:052 Khan Who used to say: "Are you among those who believe (in resurrection after death).
037:052 Maulana Who said: Art thou indeed of those who accept?
037:052 Pickthal Who used to say: Art thou in truth of those who put faith (in his words)?
037:052 Rashad "He used to mock: `Do you believe all this?
037:052 Sarwar 'Do you believe in the Day of Judgment?.
037:052 Shakir Who said: What! are you indeed of those who accept (the truth)?
037:052 Sherali `Who used to say, `Art thou, indeed, among those who believe the Resurrection to be true?
037:052 Yusufali "Who used to say, 'what! art thou amongst those who bear witness to the Truth (of the Message)?
037:053
037:053 Khan "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
037:053 Maulana When we are dead and have become dust and bones, shall we then be requited?
037:053 Pickthal Can we, when we are dead and have become mere dust and bones - can we (then) verily be brought to book?
037:053 Rashad " `After we die and turn into dust and bones, do we get called to account?' "
037:053 Sarwar Shall we be recompensed for our deeds after we die and become bones and dust?.
037:053 Shakir What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?
037:053 Sherali `When we are dead, and have become dust and broken bones, shall we indeed, be requited?'
037:053 Yusufali "'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"
037:054
037:054 Khan (The man) said: "Will you look down?"
037:054 Maulana He will say: Will you look?
037:054 Pickthal He saith: Will ye look?
037:054 Rashad He will say, "Just take a look!"
037:054 Sarwar Do you want to see him?' "
037:054 Shakir He shall say: Will you look on?
037:054 Sherali The speaker will then ask those around him, `Will you have a look and find out about him?'
037:054 Yusufali (A voice) said: "Would ye like to look down?"
037:055
037:055 Khan So he looked down and saw him in the midst of the Fire.
037:055 Maulana Then he looked down and saw him in the midst of hell.
037:055 Pickthal Then looketh he and seeth him in the depth of hell.
037:055 Rashad When he looks, he will see his friend in the heart of Hell.
037:055 Sarwar He will look down and see him in hell.
037:055 Shakir Then he looked down and saw him in the midst of hell.
037:055 Sherali Then he will look himself and see him in the midst of the Fire,
037:055 Yusufali He looked down and saw him in the midst of the Fire.
037:056
037:056 Khan He said: "By Allah! You have nearly ruined me.
037:056 Maulana He will say: By Allah! thou hadst almost caused me to perish;
037:056 Pickthal He saith: By Allah, thou verily didst all but cause my ruin,
037:056 Rashad He (will go to him and) say, "By GOD, you almost ruined me.
037:056 Sarwar He will say to his friend in hell, "By God, you almost destroyed me.
037:056 Shakir He shall say: By Allah! you had almost caused me to perish;
037:056 Sherali And will say to him, `By ALLAH, thou hadst almost caused my ruin,
037:056 Yusufali He said: "By Allah! thou wast little short of bringing me to perdition!
037:057
037:057 Khan "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
037:057 Maulana And had it not been for favour of my Lord, I should have been among those brought up.
037:057 Pickthal And had it not been for the favour of my Lord, I too had been of those haled forth (to doom).
037:057 Rashad "If it were not for my Lord's blessing, I would have been with you now.
037:057 Sarwar Had I not the guidance of my Lord, I would certainly have been brought into torment".
037:057 Shakir And had it not been for the favor of my Lord, I would certainly have been among those brought up.
037:057 Sherali But for the grace of my Lord, I should, surely, have been of those who are called up before Hell;
037:057 Yusufali "Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!

037:058
037:058 Khan (Allah informs about that true believer that he said): "Are we then not to die (any more)?
037:058 Maulana Are we not to die,
037:058 Pickthal Are we then not to die
037:058 Rashad "(Do you still believe) that we die,
037:058 Sarwar He will ask his companion, "Did you not say that there would only be one death
037:058 Shakir Is it then that we are not going to die,
037:058 Sherali `Tell me, is it not so that we are not going to suffer death again?
037:058 Yusufali "Is it (the case) that we shall not die,
037:059
037:059 Khan "Except our first death, and we shall not be punished? (after we have entered Paradise)."
037:059 Maulana Except our previous death? And are we not to be chastised?
037:059 Pickthal Saving our former death, and are we not to be punished?
037:059 Rashad "only the first death, and we never receive any requital?"
037:059 Sarwar and that we would not be punished?"
037:059 Shakir Except our previous death? And we shall not be chastised?
037:059 Sherali `Save our first death, and that we are not to be punished?
037:059 Yusufali "Except our first death, and that we shall not be punished?”
037:060
037:060 Khan Truly, this is the supreme success!
037:060 Maulana Surely this is the mighty achievement.
037:060 Pickthal Lo! this is the supreme triumph.
037:060 Rashad Such is the greatest triumph.
037:060 Sarwar This is certainly the greatest triumph
037:060 Shakir Most surely this is the mighty achievement.
037:060 Sherali Surely, this is the supreme triumph.'
037:060 Yusufali Verily this is the supreme achievement!
037:061
037:061 Khan For the like of this let the workers work.
037:061 Maulana For the like of this, then, let the workers work.
037:061 Pickthal For the like of this, then, let the workers work.
037:061 Rashad This is what every worker should work for.
037:061 Sarwar for which one must strive hard.
037:061 Shakir For the like of this then let the workers work.
037:061 Sherali For the like of this, then, let the workers work.
037:061 Yusufali For the like of this let all strive, who wish to strive.
037:062
037:062 Khan Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)?
037:062 Maulana Is this the better entertainment or the tree of Zaqqum?
037:062 Pickthal Is this better as a welcome, or the tree of Zaqqum?
037:062 Rashad Is this a better destiny, or the tree of bitterness?
037:062 Sarwar Is this not a better reward than the tree of Zaqqum
037:062 Shakir Is this better as an entertainment or the tree of Zaqqum?
037:062 Sherali Is that better as an entertainment, of the tree of Zaqqúm?'
037:062 Yusufali Is that the better entertainment or the Tree of Zaqqum?
037:063
037:063 Khan Truly We have made it (as) a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.).
037:063 Maulana Surely We have made it a trial for the wrongdoers.
037:063 Pickthal Lo! We have appointed it a torment for wrong-doers.
037:063 Rashad We have rendered it a punishment for the transgressors.
037:063 Sarwar which We have made as a torment for the unjust?.
037:063 Shakir Surely We have made it to be a trial to the unjust.
037:063 Sherali Verily, WE have made it a trial for the wrongdoers.
037:063 Yusufali For We have truly made it (as) a trial for the wrong-doers.
037:064
037:064 Khan Verily, it is a tree that springs out of the bottom of Hell-fire,
037:064 Maulana It is a tree that grows in the bottom of hell --
037:064 Pickthal Lo! it is a tree that springeth in the heart of hell.
037:064 Rashad It is a tree that grows in the heart of Hell.
037:064 Sarwar (Zaqqum) is a tree which grows from the deepest part of hell,
037:064 Shakir Surely it is a tree that-grows in the bottom of the hell;
037:064 Sherali It is a tree that springs forth in the bottom of Hell;
037:064 Yusufali For it is a tree that springs out of the bottom of Hell-Fire:
037:065
037:065 Khan The shoots of its fruit-stalks are like the heads of Shayatin (devils);
037:065 Pickthal Its crop is as it were the heads of devils
037:065 Rashad Its flowers look like the devils' heads.
037:065 Sarwar and its fruits are like the heads of devils.
037:065 Shakir Its produce is as it were the heads of the serpents.
037:065 Sherali The fruit thereof is as though it were the heads of serpents.
037:065 Yusufali The shoots of its fruit-stalks are like the heads of devils:

037:066
037:066 Khan Truly, they will eat thereof and fill their bellies therewith.
037:066 Maulana Then truly they will eat of it and fill (their) bellies with it.
037:066 Pickthal And lo! they verily must eat thereof, and fill (their) bellies therewith.
037:066 Rashad They will eat from it until their bellies are filled up.
037:066 Sarwar The dwellers of hell will eat that fruit and fill-up their bellies.
037:066 Shakir Then most surely they shall eat of it and fill (their) bellies with it.
037:066 Sherali And they shall eat of it and fill their bellies therewith.
037:066 Yusufali Truly they will eat thereof and fill their bellies therewith.
037:067
037:067 Khan Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies).
037:067 Maulana Then surely they shall have after it a drink of boiling water.
037:067 Pickthal And afterward, lo! thereupon they have a drink of boiling water
037:067 Rashad Then they will top it with a hellish drink.
037:067 Sarwar Then they will have on top of it a mixture of boiling water.
037:067 Shakir Then most surely they shall have after it to drink of a mixture prepared in boiling water.
037:067 Sherali Then will they have in addition to it a mixture of boiling water to drink.
037:067 Yusufali Then on top of that they will be given a mixture made of boiling water.
037:068
037:068 Khan Then thereafter, verily, their return is to the flaming fire of Hell.
037:068 Maulana Then their return is surely to the flaming Fire.
037:068 Pickthal And afterward, lo! their return is surely unto hell.
037:068 Rashad Then they will return to Hell.
037:068 Sarwar They can only return to hell.
037:068 Shakir Then most surely their return shall be to hell.
037:068 Sherali Then, surely, their return shall be Hell.
037:068 Yusufali Then shall their return be to the (Blazing) Fire.
037:069
037:069 Khan Verily, they found their fathers on the wrong path;
037:069 Maulana They indeed found their fathers astray,
037:069 Pickthal They indeed found their fathers astray,
037:069 Rashad They found their parents astray.
037:069 Sarwar They found their father going astray
037:069 Shakir Surely they found their fathers going astray,
037:069 Sherali They found their fathers erring.
037:069 Yusufali Truly they found their fathers on the wrong Path;
037:070
037:070 Khan So they (too) made haste to follow in their footsteps!
037:070 Maulana So in their footsteps they are hastening on.
037:070 Pickthal But they make haste (to follow) in their footsteps.
037:070 Rashad And they blindly followed in their footsteps.
037:070 Sarwar and rushed to follow them.
037:070 Shakir So in their footsteps they are being hastened on.
037:070 Sherali And they hurried on in their footsteps.
037:070 Yusufali So they (too) were rushed down on their footsteps!
037:071
037:071 Khan And indeed most of the men of old went astray before them;
037:071 Maulana And most of the ancients surely went astray before them,
037:071 Pickthal And verily most of the men of old went astray before them,
037:071 Rashad Most of the previous generations have strayed in the same manner.
037:071 Sarwar Most of the ancient people had also gone astray.
037:071 Shakir And certainly most of the ancients went astray before them,
037:071 Sherali And most of the ancient peoples had erred before them.
037:071 Yusufali And truly before them, many of the ancients went astray;-
037:072
037:072 Khan And indeed We sent among them warners (Messengers);
037:072 Maulana And indeed We sent among them warners.
037:072 Pickthal And verily We sent among them warners.
037:072 Rashad We have sent to them warners.
037:072 Sarwar We had certainly sent warners to them.
037:072 Shakir And certainly We sent among them warners.
037:072 Sherali And WE had sent Warners among them.
037:072 Yusufali But We sent aforetime, among them, (messengers) to admonish them;-
037:073
037:073 Khan Then see what was the end of those who were warned (but heeded not).
037:073 Maulana Then see what was the end of those warned --
037:073 Pickthal Then see the nature of the consequence for those warned,
037:073 Rashad Note the consequences for those who have been warned.
037:073 Sarwar See how terrible was the end of those who were warned.
037:073 Shakir Then see how was the end of those warned,
037:073 Sherali Behold, then, how evil was the end of those who were warned,
037:073 Yusufali Then see what was the end of those who were admonished (but heeded not),-

037:074
037:074 Khan Except the chosen slaves of Allah (faithful, obedient, and true believers of Islamic Monotheism).
037:074 Maulana Except the servants of Allah, the purified ones.
037:074 Pickthal Save single-minded slaves of Allah.
037:074 Rashad Only GOD's servants who are absolutely devoted to Him alone (are saved).
037:074 Sarwar Only Our sincere servants were saved.
037:074 Shakir Except the servants of Allah, the purified ones.
037:074 Sherali Save the chosen servants of ALLAH.
037:074 Yusufali Except the sincere (and devoted) Servants of Allah.
037:075
037:075 Section 3: Noah and Abraham
037:075 Khan And indeed Nuh (Noah) invoked Us, and We are the Best of those who answer (the request).
037:075 Maulana And Noah certainly called upon Us, and excellent Answerer of prayers are We!
037:075 Maulana Its produce is as it were the heads of serpents.
037:075 Pickthal And Noah verily prayed unto Us, and gracious was the Hearer of his prayer
037:075 Rashad Thus, Noah called upon us, and we were the best responders.
037:075 Sarwar Noah called for help. How blessed was the answer which he received.
037:075 Shakir And Nuh did certainly call upon Us, and most excellent answerer of prayer are We.
037:075 Sherali And Noah, indeed, did cry unto US, and how excellent Answerer of Prayers are WE !
037:075 Yusufali (In the days of old), Noah cried to Us, and We are the best to hear prayer.
037:076
037:076 Khan And We rescued him and his family from the great distress (i.e. drowning),
037:076 Maulana And We delivered him and his people from the great distress;
037:076 Pickthal And We saved him and his household from the great distress,
037:076 Rashad We saved him and his family from the great disaster.
037:076 Sarwar We rescued him and his people from the greatest affliction
037:076 Shakir And We delivered him and his followers from the mighty distress.
037:076 Sherali And WE saved him and his family from the great distress;
037:076 Yusufali And We delivered him and his people from the Great Calamity,
037:077
037:077 Khan And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
037:077 Maulana And made his offspring the survivors,
037:077 Pickthal And made his seed the survivors,
037:077 Rashad We made his companions the survivors.
037:077 Sarwar and We made his offspring the only survivors.
037:077 Shakir And We made his offspring the survivors.
037:077 Sherali And WE made his offspring the only survivors.
037:077 Yusufali And made his progeny to endure (on this earth);
037:078
037:078 Khan And left for him (a goodly remembrance) among generations to come in later times:
037:078 Maulana And left for him (praise) among the later generations,
037:078 Pickthal And left for him among the later folk (the salutation):
037:078 Rashad And we preserved his history for subsequent generations.
037:078 Sarwar We perpetuated his praise in later generations.
037:078 Shakir And We perpetuated to him (praise) among the later generations.
037:078 Sherali And WE left for him a good name among the later generations.
037:078 Yusufali And We left (this blessing) for him among generations to come in later times:
037:079
037:079 Khan Salamun (peace) be upon Nuh (Noah) (from Us) among the 'Alamin (mankind, jinns and all that exists)!"
037:079 Maulana Peace be to Noah among the nations!
037:079 Pickthal Peace be unto Noah among the peoples!
037:079 Rashad Peace be upon Noah among the peoples.
037:079 Sarwar Peace be with Noah among all men in the worlds.
037:079 Shakir Peace and salutation to Nuh among the nations.
037:079 Sherali Peace be upon Noah among the peoples !
037:079 Yusufali "Peace and salutation to Noah among the nations!"
037:080
037:080 Khan Verily, thus We reward the Muhsinun (good- doers - see V.2:112).
037:080 Maulana Thus indeed do We reward the doers of good.
037:080 Pickthal Lo! thus do We reward the good.
037:080 Rashad We thus reward the righteous.
037:080 Sarwar Thus do We reward the righteous ones.
037:080 Shakir Thus do We surely reward the doers of good.
037:080 Sherali Thus, indeed, do WE reward those who do good.
037:080 Yusufali Thus indeed do we reward those who do right.
037:081
037:081 Khan Verily, he [Nuh (Noah)] was one of Our believing slaves.
037:081 Maulana Surely he was of Our believing servants.
037:081 Pickthal Lo! he is one of Our believing slaves.
037:081 Rashad He is one of our believing servants.
037:081 Sarwar He was one of Our believing servants.
037:081 Shakir Surely he was of Our believing servants.
037:081 Sherali He was, surely, one of our believing servants.
037:081 Yusufali For he was one of our believing Servants.

037:082
037:082 Khan Then We drowned the other (disbelievers and polytheists, etc.).
037:082 Maulana Then We drowned the others.
037:082 Pickthal Then We did drown the others.
037:082 Rashad We drowned all the others.
037:082 Sarwar We drowned all the others (besides Noah and his people).
037:082 Shakir Then We drowned the others
037:082 Sherali Then WE drowned the others.
037:082 Yusufali Then the rest we overwhelmed in the Flood.
037:083
037:083 Khan And, verily, among those who followed his [Nuh's (Noah)] way (Islamic Monotheism) was Ibrahim (Abraham).
037:083 Maulana And surely of his party was Abraham.
037:083 Pickthal And lo! of his persuasion verily was Abraham
037:083 Rashad Among his followers was Abraham.
037:083 Sarwar Abraham was one of his followers.
037:083 Shakir And most surely Ibrahim followed his way.
037:083 Sherali And, verily, of his party was Abraham;
037:083 Yusufali Verily among those who followed his Way was Abraham.
037:084
037:084 Khan When he came to his Lord with a pure heart [attached to Allah Alone and none else, worshipping none but Allah Alone true Islamic Monotheism, pure from the filth of polytheism].
037:084 Maulana When he came to his Lord with a secure heart.
037:084 Pickthal When he came unto his Lord with a whole heart;
037:084 Rashad He came to his Lord wholeheartedly.
037:084 Sarwar He turned to his Lord with a sound heart
037:084 Shakir When he came to his Lord with a free heart,
037:084 Sherali When he came to his Lord with a pure heart;
037:084 Yusufali Behold! he approached his Lord with a sound heart.
037:085
037:085 Khan When he said to his father and to his people: "What is it that which you worship?
037:085 Maulana When he said to his sire and his people: What is it that you worship?
037:085 Pickthal When he said unto his father and his folk: What is it that ye worship?
037:085 Rashad He said to his father and his people, "What are you worshipping?
037:085 Sarwar and asked his father and his people, "What is that you worship?.
037:085 Shakir When he said to his father and his people: What is it that you worship?
037:085 Sherali When he said to his father and to his people, `What is it that you worship?
037:085 Yusufali Behold! he said to his father and to his people, "What is that which ye worship?
037:086
037:086 Khan "Is it a falsehood aliha (gods) other than Allah that you seek?
037:086 Maulana A lie -- gods besides Allah do you desire?
037:086 Pickthal Is it a falsehood - gods beside Allah - that ye desire?
037:086 Rashad "Is it these fabricated gods, instead of GOD, that you want?
037:086 Sarwar Do you want to worship false idols as your lords besides God?.
037:086 Shakir A lie-- gods besides Allah-- do you desire?
037:086 Sherali `A lie - false gods beside ALLAH do you desire?
037:086 Yusufali "Is it a falsehood- gods other than Allah- that ye desire?
037:087
037:087 Khan "Then what do you think about the Lord of the 'Alamin (mankind, jinns, and all that exists)?"
037:087 Maulana What is then your idea about the Lord of the worlds?
037:087 Pickthal What then is your opinion of the Lord of the Worlds?
037:087 Rashad "What do you think of the Lord of the universe?"
037:087 Sarwar What do you think about the Lord of the Universe?"
037:087 Shakir What is then your idea about the Lord of the worlds?
037:087 Sherali `What think ye of the Lord of the worlds?'
037:087 Yusufali "Then what is your idea about the Lord of the worlds?"
037:088
037:088 Khan Then he cast a glance at the stars (to deceive them),
037:088 Maulana Then he glanced a glance at the stars,
037:088 Pickthal And he glanced a glance at the stars
037:088 Rashad He looked carefully at the stars.
037:088 Sarwar The people invited him to attend their feast). Then he looked at the stars
037:088 Shakir Then he looked at the stars, looking up once,
037:088 Sherali Then he cast a glance at the stars,
037:088 Yusufali Then did he cast a glance at the Stars.
037:089
037:089 Khan And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."
037:089 Maulana And said: Surely I am sick (of your deities).
037:089 Pickthal Then said: Lo! I feel sick!
037:089 Rashad Then he gave up and said, "I am tired of this!"
037:089 Sarwar and said, "I am sick!".
037:089 Shakir Then he said: Surely I am sick (of your worshipping these).
037:089 Sherali And said, `I am feeling unwell.'
037:089 Yusufali And he said, "I am indeed sick (at heart)!"

037:090
037:090 Khan So they turned away from him, and departed (for fear of the disease).
037:090 Maulana So they turned their backs on him, going away.
037:090 Pickthal And they turned their backs and went away from him.
037:090 Rashad They turned away from him.
037:090 Sarwar All the people turned away from him
037:090 Shakir So they went away from him, turning back.
037:090 Sherali So they went away from him, turning their backs.
037:090 Yusufali So they turned away from him, and departed.
037:091
037:091 Khan Then he turned to their aliha (gods) and said: "Will you not eat (of the offering before you)?
037:091 Maulana Then he turned to their gods and said: Do you not eat?
037:091 Pickthal Then turned he to their gods and said: Will ye not eat?
037:091 Rashad He then turned on their idols, saying, "Would you like to eat?
037:091 Sarwar and he turned to their idols and asked them, "Do you eat?.
037:091 Shakir Then he turned aside to their gods secretly and said: What! do you not eat?
037:091 Sherali The he went quietly to their gods and addressing them said, `Will you not eat?
037:091 Yusufali Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?...
037:092
037:092 Khan "What is the matter with you that you speak not?"
037:092 Maulana What is the matter with you that you speak not?
037:092 Pickthal What aileth you that ye speak not?
037:092 Rashad "Why do you not speak?"
037:092 Sarwar Why do you not speak?".
037:092 Shakir What is the matter with you that you do not speak?
037:092 Sherali `What is the matter with you that you speak not?'
037:092 Yusufali "What is the matter with you that ye speak not (intelligently)?"
037:093
037:093 Khan Then he turned upon them, striking (them) with (his) right hand.
037:093 Maulana So he turned upon them, smiting with the right hand.
037:093 Pickthal Then he attacked them, striking with his right hand.
037:093 Rashad He then destroyed them.
037:093 Sarwar He struck them with his right hand.
037:093 Shakir Then he turned against them secretly, smiting them with the right hand.
037:093 Sherali The he turned upon them, striking them with the right hand.
037:093 Yusufali Then did he turn upon them, striking (them) with the right hand.
037:094
037:094 Khan Then they (the worshippers of idols) came, towards him, hastening.
037:094 Maulana Then they came to him, hastening.
037:094 Pickthal And (his people) came toward him, hastening.
037:094 Rashad They went to him in a great rage.
037:094 Sarwar Thereupon the people came running to him.
037:094 Shakir So they (people) advanced towards him, hastening.
037:094 Sherali Thereupon the people came towards him, hastening.
037:094 Yusufali Then came (the worshippers) with hurried steps, and faced (him).
037:095
037:095 Khan He said: "Worship you that which you (yourselves) carve?
037:095 Maulana He said: Do you worship that which you hew out?
037:095 Pickthal He said: Worship ye that which ye yourselves do carve
037:095 Rashad He said, "How can you worship what you carve?
037:095 Sarwar He said, "How can you worship what you yourselves have carved
037:095 Shakir Said he: What! do you worship what you hew out?
037:095 Sherali He said, `Do you worship that which you yourselves carve out,
037:095 Yusufali He said: "Worship ye that which ye have (yourselves) carved?
037:096
037:096 Khan "While Allah has created you and what you make!"
037:096 Maulana And Allah has created you and what you make.
037:096 Pickthal When Allah hath created you and what ye make?
037:096 Rashad "When GOD has created you, and everything you make!"
037:096 Sarwar even though God created both you and that which you have made?"
037:096 Shakir And Allah has created you and what you make.
037:096 Sherali `Whereas ALLAH has created you and also your handiwork?'
037:096 Yusufali "But Allah has created you and your handwork!"
037:097
037:097 Khan They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"
037:097 Maulana They said: Build for him a building, then cast him into the flaming fire.
037:097 Pickthal They said: Build for him a building and fling him in the red-hotfire.
037:097 Rashad They said, "Let us build a great fire, and throw him into it."
037:097 Sarwar They said, "Let us build a fire and throw him into the flames".
037:097 Shakir They said: Build for him a furnace, then cast him into the burning fire.
037:097 Sherali They said, `Build for him a structure and cast him into the fire.'
037:097 Yusufali They said, "Build him a furnace, and throw him into the blazing fire!"

037:098
037:098 Khan So they plotted a plot against him, but We made them the lowest.
037:098 Maulana And they designed a plan against him, but We brought them low.
037:098 Pickthal And they designed a snare for him, but We made them the undermost.
037:098 Rashad They schemed against him, but we made them the losers.
037:098 Sarwar They plotted against him, but We brought humiliation upon them.
037:098 Shakir And they desired a war against him, but We brought them low.
037:098 Sherali Thus they designed an evil design against him, but WE made them most humiliated.
037:098 Yusufali (This failing), they then sought a stratagem against him, but We made them the ones most humiliated!
037:099
037:099 Khan And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"
037:099 Maulana And he said: Surely I flee to my Lord -- He will guide me.
037:099 Pickthal And he said: Lo! I am going unto my Lord Who will guide me.
037:099 Rashad He said, "I am going to my Lord; He will guide me."
037:099 Sarwar (Abraham) said, "I will go to my Lord who will guide me".
037:099 Shakir And he said: Surely I fly to my lord; He will guide me.
037:099 Sherali And he said, `I am going to my Lord. HE will, surely, guide me.'
037:099 Yusufali He said: "I will go to my Lord! He will surely guide me!
037:100
037:100 Khan "My Lord! Grant me (offspring) from the righteous."
037:100 Maulana My Lord, grant me a doer of good deeds.
037:100 Pickthal My Lord! Vouchsafe me of the righteous.
037:100 Rashad "My Lord, grant me righteous children."
037:100 Sarwar Abraham prayed, "Lord, grant me a righteous son".
037:100 Shakir My Lord! grant me of the doers of good deeds.
037:100 Sherali And he prayed, `My Lord, grant me a righteous son.
037:100 Yusufali "O my Lord! Grant me a righteous (son)!"
037:101
037:101 Khan So We gave him the glad tidings of a forbearing boy.
037:101 Maulana So We gave him the good news of a forbearing son.
037:101 Pickthal So We gave him tidings of a gentle son.
037:101 Rashad We gave him good news of a good child.
037:101 Sarwar We gave him the glad news of the birth of a forbearing son.
037:101 Shakir So We gave him the good news of a boy, possessing forbearance.
037:101 Sherali So WE gave him the glad tidings of a forbearing son.
037:101 Yusufali So We gave him the good news of a boy ready to suffer and forbear.
037:102
037:102 Khan And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)."
037:102 Maulana But when he became of (age to) work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said: O my father, do as thou art commanded; if Allah please, thou wilt find me patient.
037:102 Pickthal And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.
037:102 Rashad When he grew enough to work with him, he said, "My son, I see in a dream that I am sacrificing you. What do you think?" He said, "O my father, do what you are commanded to do. You will find me, GOD willing, patient."
037:102 Sarwar When his son was old enough to work with him, he said, "My son, I have had a dream that I must sacrifice you. What do you think of this?" He replied, "Father, fulfill whatever you are commanded to do and you will find me patient, by the will of God".
037:102 Shakir And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.
037:102 Sherali And when he was old enough to run along with him, he said, `O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it !' He replied, `O my father, do as thou art commanded; thou wilt find me, if ALLAH please, steadfast in my faith.'
037:102 Yusufali Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"
037:103
037:103 Khan Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
037:103 Maulana So when they both submitted and he had thrown him down upon his forehead,
037:103 Pickthal Then, when they had both surrendered (to Allah), and he had flung him down upon his face,
037:103 Rashad They both submitted, and he put his forehead down (to sacrifice him).
037:103 Sarwar When they both agreed and Abraham had lain down his son on the side of his face (for slaughtering),
037:103 Shakir So when they both submitted and he threw him down upon his forehead,
037:103 Sherali And when they both submitted to the will of God, and Abraham had thrown him down on his forehead,
037:103 Yusufali So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),
037:104
037:104 Khan And We called out to him: "O Abraham!
037:104 Maulana And We called out to him saying, O Abraham,
037:104 Pickthal We called unto him: O Abraham!
037:104 Rashad We called him: "O Abraham.
037:104 Sarwar We called to him, "Abraham,
037:104 Shakir And We called out to him saying: O Ibrahim!
037:104 Sherali WE called to him, `O Abraham,
037:104 Yusufali We called out to him "O Abraham!

037:105
037:105 Khan You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinun (good- doers - see V.2:112).
037:105 Maulana Thou has indeed fulfilled the vision. Thus do We reward the doers of good.
037:105 Pickthal Thou hast already fulfilled the vision. Lo! thus do We reward the good.
037:105 Rashad "You have believed the dream." We thus reward the righteous.
037:105 Sarwar you have fulfilled what you were commanded to do in your dream." Thus do We reward the righteous ones.
037:105 Shakir You have indeed shown the truth of the vision; surely thus do We reward the doers of good:
037:105 Sherali `Thou hast, indeed, fulfilled the dream.' Thus, indeed, do WE reward those who do good.
037:105 Yusufali "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.
037:106
037:106 Khan Verily, that indeed was a manifest trial
037:106 Maulana Surely this is a manifest trial.
037:106 Pickthal Lo! that verily was a clear test.
037:106 Rashad That was an exacting test indeed.
037:106 Sarwar It was certainly an open trial.
037:106 Shakir Most surely this is a manifest trial.
037:106 Sherali That, surely, was a manifest trial.
037:106 Yusufali For this was obviously a trial-
037:107
037:107 Khan And We ransomed him with a great sacrifice (i.e. BEO - a ram);
037:107 Maulana And We ransomed him with a great sacrifice.
037:107 Pickthal Then We ransomed him with a tremendous victim.
037:107 Rashad We ransomed (Ismail) by substituting an animal sacrifice.
037:107 Sarwar We ransomed his son with a great sacrifice
037:107 Shakir And We ransomed him with a Feat sacrifice.
037:107 Sherali And WE ransomed him with a mighty sacrifice.
037:107 Yusufali And We ransomed him with a momentous sacrifice:
037:108
037:108 Khan And We left for him (a goodly remembrance) among generations (to come) in later times.
037:108 Maulana And We granted him among the later generations (the salutation),
037:108 Pickthal And We left for him among the later folk (the salutation):
037:108 Rashad And we preserved his history for subsequent generations.
037:108 Sarwar and perpetuated his praise in later generations.
037:108 Shakir And We perpetuated (praise) to him among the later generations.
037:108 Sherali And WE left for him a good name among the succeeding generations.
037:108 Yusufali And We left (this blessing) for him among generations (to come) in later times:
037:109
037:109 Khan Salamun (peace) be upon Ibrahim (Abraham)!"
037:109 Maulana Peace to be Abraham!
037:109 Pickthal Peace be unto Abraham!
037:109 Rashad Peace be upon Abraham.
037:109 Sarwar Peace be with Abraham.
037:109 Shakir Peace be on Ibrahim.
037:109 Sherali Peace be upon Abraham !
037:109 Yusufali "Peace and salutation to Abraham!"
037:110
037:110 Khan Thus indeed do We reward the Muhsinun (good- doers - see V.2:112).
037:110 Maulana Thus do We reward the doers of good.
037:110 Pickthal Thus do We reward the good.
037:110 Rashad We thus reward the righteous.
037:110 Sarwar Thus, do We reward the righteous ones.
037:110 Shakir Thus do We reward the doers of good.
037:110 Sherali Thus do WE reward those who do good.
037:110 Yusufali Thus indeed do We reward those who do right.
037:111
037:111 Khan Verily, he was one of Our believing slaves.
037:111 Maulana Surely he was one of Our believing servants.
037:111 Pickthal Lo! he is one of Our believing slaves.
037:111 Rashad He is one of our believing servants.
037:111 Sarwar He was one of Our believing servants.
037:111 Shakir Surely he was one of Our believing servants.
037:111 Sherali Surely, he was one of our believing servants.
037:111 Yusufali For he was one of our believing Servants.
037:112
037:112 Khan And We gave him the glad tidings of Ishaque (Isaac) a Prophet from the righteous.
037:112 Maulana And We gave him the good news of Isaac, a prophet, a righteous one.
037:112 Pickthal And we gave him tidings of the birth of Isaac, a prophet of the righteous.
037:112 Rashad Then we gave him the good news about the birth of Isaac, to be one of the righteous prophets.
037:112 Sarwar We gave him the glad news of the birth of Isaac, one of the righteous Prophets.
037:112 Shakir And We gave him the good news of Ishaq, a prophet among the good ones.
037:112 Sherali And WE gave him the glad tidings of Isaac, a Prophet, and one of the righteous.
037:112 Yusufali And We gave him the good news of Isaac - a prophet,- one of the Righteous.

037:113
037:113 Khan We blessed him and Ishaque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.
037:113 Maulana And We blessed him and Isaac. And of their offspring some are doers of good, but some are clearly unjust to themselves.
037:113 Pickthal And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.
037:113 Rashad We blessed him and Isaac. Among their descendants, some are righteous, and some are wicked transgressors.
037:113 Sarwar We had blessed him and Isaac. Some of their offspring were righteous and others were openly unjust to themselves.
037:113 Shakir And We showered Our blessings on him and on Ishaq; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.
037:113 Sherali And WE bestowed blessings on him and on Isaac. And among their progeny are some who do good and others who clearly wrong themselves.
037:113 Yusufali We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to their own souls.
037:114
037:114 Section 4: Moses, Aaron, Elias and Lot
037:114 Khan And, indeed We gave Our Grace to Musa (Moses) and Harun (Aaron).
037:114 Maulana And certainly We conferred a favour on Moses and Aaron.
037:114 Pickthal And We verily gave grace unto Moses and Aaron,
037:114 Rashad We also blessed Moses and Aaron.
037:114 Sarwar We certainly bestowed Our favor upon Moses and Aaron
037:114 Shakir And certainly We conferred a favor on Musa and Haroun.
037:114 Sherali And, indeed, WE bestowed favours on Moses and Aaron.
037:114 Yusufali Again (of old) We bestowed Our favour on Moses and Aaron,
037:115
037:115 Khan And We saved them and their people from the great distress;
037:115 Maulana And We delivered them, and their people from the mighty distress.
037:115 Pickthal And saved them and their people from the great distress,
037:115 Rashad We delivered them and their people from the great disaster.
037:115 Sarwar and saved them and their people from great distress.
037:115 Shakir And We delivered them both and their people from the mighty distress.
037:115 Sherali And WE saved them both and their people from the great distress;
037:115 Yusufali And We delivered them and their people from (their) Great Calamity;
037:116
037:116 Khan And helped them, so that they became the victors;
037:116 Maulana And We helped them, so they were the vanquishers.
037:116 Pickthal And helped them so that they became the victors.
037:116 Rashad We supported them, until they became the winners.
037:116 Sarwar We helped them and they were victorious.
037:116 Shakir And We helped them, so they were the vanquishers.
037:116 Sherali And WE helped them, and it was they who were victorious.
037:116 Yusufali And We helped them, so they overcame (their troubles);
037:117
037:117 Khan And We gave them the clear Scripture;
037:117 Maulana And We gave them both the clear Book.
037:117 Pickthal And We gave them the clear Scripture
037:117 Rashad We gave both of them the profound scripture.
037:117 Sarwar We gave them the enlightening Book,
037:117 Shakir And We gave them both the Book that made (things) clear.
037:117 Sherali And WE gave them the Book that made everything clear;
037:117 Yusufali And We gave them the Book which helps to make things clear;
037:118
037:118 Khan And guided them to the Right Path;
037:118 Maulana And We guided them on the right way.
037:118 Pickthal And showed them the right path.
037:118 Rashad We guided them in the right path.
037:118 Sarwar guided them to the right path,
037:118 Shakir And We guided them both on the right way.
037:118 Sherali And WE guided them to the right path.
037:118 Yusufali And We guided them to the Straight Way.
037:119
037:119 Khan And We left for them (a goodly remembrance) among generations (to come) in later times;
037:119 Maulana And We granted them among the later generations (the salutation),
037:119 Pickthal And We left for them among the later folk (the salutation):
037:119 Rashad We preserved their history for subsequent generations.
037:119 Sarwar and perpetuated their praise in later generations.
037:119 Shakir And We perpetuated (praise) to them among the later generations.
037:119 Sherali And WE left for them a good name among the succeeding generations. -
037:119 Yusufali And We left (this blessing) for them among generations (to come) in later times:
037:120
037:120 Khan Salamun (peace) be upon Musa (Moses) and Harun (Aaron)!"
037:120 Maulana Peace be to Moses and Aaron!
037:120 Pickthal Peace be unto Moses and Aaron!
037:120 Rashad Peace be upon Moses and Aaron.
037:120 Sarwar Peace be with Moses and Aaron.
037:120 Shakir Peace be on Musa and Haroun.
037:120 Sherali Peace be on Moses and Aaron !
037:120 Yusufali "Peace and salutation to Moses and Aaron!"

037:121
037:121 Khan Verily, thus do We reward the Muhsinun (good- doers - see V.2:112).
037:121 Maulana Thus do We reward the doers of good.
037:121 Pickthal Lo! thus do We reward the good.
037:121 Rashad We thus reward the righteous.
037:121 Sarwar Thus do We reward the righteous ones.
037:121 Shakir Even thus do We reward the doers of good.
037:121 Sherali Thus, indeed, do WE reward those who do good.
037:121 Yusufali Thus indeed do We reward those who do right.
037:122
037:122 Khan Verily! They were two of Our believing slaves.
037:122 Maulana Surely they were both of Our believing servants.
037:122 Pickthal Lo! they are two of Our believing slaves.
037:122 Rashad Both of them were among our righteous servants.
037:122 Sarwar They were two of Our believing servants.
037:122 Shakir Surely they were both of Our believing servants.
037:122 Sherali Surely, they were both among Our believing servants.
037:122 Yusufali For they were two of our believing Servants.
037:123
037:123 Khan And verily, Iliyas (Elias) was one of the Messengers.
037:123 Maulana And Elias was surely of those sent.
037:123 Pickthal And lo! Elias was of those sent (to warn),
037:123 Rashad Elias was one of the messengers.
037:123 Sarwar Elias was certainly a Messenger.
037:123 Shakir And Ilyas was most surely of the messengers.
037:123 Sherali And, assuredly, Elias also was one of the Messengers,
037:123 Yusufali So also was Elias among those sent (by Us).
037:124
037:124 Khan When he said to his people: "Will you not fear Allah?
037:124 Maulana When he said to his people: Will you not guard against evil?
037:124 Pickthal When he said unto his folk: Will ye not ward off (evil)?
037:124 Rashad He said to his people, "Would you not work righteousness?
037:124 Sarwar He told his people, "Why do you not have fear of God?.
037:124 Shakir When he said to his people: Do you not guard (against evil)?
037:124 Sherali When he said to his people, `Will you not be God-fearing?
037:124 Yusufali Behold, he said to his people, "Will ye not fear (Allah)?
037:125
037:125 Khan "Will you call upon Ba'l (a well- known idol of his nation whom they used to worship) and forsake the Best of creators,
037:125 Maulana Do you call upon Ba’l and forsake the Best of the creators,
037:125 Pickthal Will ye cry unto Baal and forsake the Best of creators,
037:125 Rashad "Do you worship a statue, instead of the Supreme Creator?
037:125 Sarwar Do you worship Ba`al and abandon the Best Creator.
037:125 Shakir What! do you call upon Ba'l and forsake the best of the creators,
037:125 Sherali `Do you call on Ba`l and forsake the Best of creators -
037:125 Yusufali "Will ye call upon Baal and forsake the Best of Creators,-
037:126
037:126 Khan "Allah, your Lord and the Lord of your forefathers?"
037:126 Maulana Allah, your Lord and the Lord of your fathers of yore?
037:126 Pickthal Allah, your Lord and Lord of your forefathers?
037:126 Rashad "GOD; your Lord, and the Lord of your forefathers!"
037:126 Sarwar who is your Lord and the Lord of your forefathers?".
037:126 Shakir Allah, your Lord and the Lord of your fathers of yore?
037:126 Sherali ALLAH, your Lord and the Lord of your forefathers of old?'
037:126 Yusufali "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?”
037:127
037:127 Khan But they denied him [Iliyas (Elias)], so they will certainly be brought forth (to the punishment),
037:127 Maulana But they rejected him, so they shall be brought up,
037:127 Pickthal But they denied him, so they surely will be haled forth (to the doom)
037:127 Rashad They disbelieved him. Consequently, they had to be called to account.
037:127 Sarwar They called him a liar. Thus, all of them will suffer torment
037:127 Shakir But they called him a liar, therefore they shall most surely be brought up.
037:127 Sherali But they rejected him, and they will, surely, be brought before God to render an account of their deeds;
037:127 Yusufali But they rejected him, and they will certainly be called up (for punishment),-
037:128
037:128 Khan Except the chosen slaves of Allah.
037:128 Maulana But not the servants of Allah, the purified ones.
037:128 Pickthal Save single-minded slaves of Allah.
037:128 Rashad Only GOD's servants who are absolutely devoted to Him alone (are saved).
037:128 Sarwar except the sincere servants of God.
037:128 Shakir But not the servants of Allah, the purified ones.
037:128 Sherali Except the chosen servants of ALLAH.
037:128 Yusufali Except the sincere and devoted Servants of Allah (among them).

037:129
037:129 Khan And We left for him (a goodly remembrance) among generations (to come) in later times;
037:129 Maulana And We granted him among the later generations (the salutation),
037:129 Pickthal And we left for him among the later folk (the salutation):
037:129 Rashad We preserved his history for subsequent generations.
037:129 Sarwar We perpetuated his praise in the later generations.
037:129 Shakir And We perpetuated to him (praise) among the later generations.
037:129 Sherali And WE left for him a good name among the later generations. -
037:129 Yusufali And We left (this blessing) for him among generations (to come) in later times:
037:130
037:130 Khan Salamun (peace) be upon Ilyasin (Elias)!"
037:130 Maulana Peace be to Elias!
037:130 Pickthal Peace be unto Elias!
037:130 Rashad Peace be upon Elias, and all those like Elias.
037:130 Sarwar Peace be with the followers of Elias.
037:130 Shakir Peace be on Ilyas.
037:130 Sherali Peace be on Elias and his people !
037:130 Yusufali "Peace and salutation to such as Elias!"
037:131
037:131 Khan Verily, thus do We reward the Muhsinun (good- doers, who perform good deeds totally for Allah's sake only - see V.2:112).
037:131 Maulana Even thus We reward the doers of good.
037:131 Pickthal Lo! thus do We reward the good.
037:131 Rashad We thus reward the righteous.
037:131 Sarwar In this way do We reward the righteous ones.
037:131 Shakir Even thus do We reward the doers of good.
037:131 Sherali Thus, indeed, do WE reward those who do good.
037:131 Yusufali Thus indeed do We reward those who do right.
037:132
037:132 Khan Verily, he was one of Our believing slaves.
037:132 Maulana Surely he was one of Our believing servants.
037:132 Pickthal Lo! he is one of our believing slaves.
037:132 Rashad He was one of our believing servants.
037:132 Sarwar He was one of Our believing servants.
037:132 Shakir Surely he was one of Our believing servants.
037:132 Sherali Surely, he was one of Our believing servants.
037:132 Yusufali For he was one of our believing Servants.
037:133
037:133 Khan And verily, Lout (Lot) was one of the Messengers.
037:133 Maulana And Lot was surely of those sent.
037:133 Pickthal And lo! Lot verily was of those sent (to warn).
037:133 Rashad Lot was one of the messengers.
037:133 Sarwar Lot was certainly a Messenger.
037:133 Shakir And Lut was most surely of the messengers.
037:133 Sherali And assuredly, Lot, too, was one of the Messengers,
037:133 Yusufali So also was Lut among those sent (by Us).
037:134
037:134 Khan When We saved him and his family, all,
037:134 Maulana When We delivered him and his people, all --
037:134 Pickthal When We saved him and his household, every one,
037:134 Rashad We saved him and all his family.
037:134 Sarwar We rescued him and his whole family,
037:134 Shakir When We delivered him and his followers, all--
037:134 Sherali When WE delivered him and all his family,
037:134 Yusufali Behold, We delivered him and his adherents, all
037:135
037:135 Khan Except an old woman (his wife) who was among those who remained behind.
037:135 Maulana Except an old woman among those who remained behind.
037:135 Pickthal Save an old woman among those who stayed behind;
037:135 Rashad Only the old woman was doomed.
037:135 Sarwar except for an old woman who remained behind.
037:135 Shakir Except an old woman (who was) amongst those who tarried.
037:135 Sherali Except an old women who was among those who stayed behind.
037:135 Yusufali Except an old woman who was among those who lagged behind:
037:136
037:136 Khan Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine]. [See the "Book of History" by Ibn Kathir].
037:136 Maulana Then We destroyed the others.
037:136 Pickthal Then We destroyed the others.
037:136 Rashad We annihilated all the others.
037:136 Sarwar Then We totally destroyed the others.
037:136 Shakir Then We destroyed the others.
037:136 Sherali Then WE utterly destroyed the others.
037:136 Yusufali Then We destroyed the rest.

037:137
037:137 Khan Verily, you pass by them in the morning.
037:137 Maulana And surely you pass by them in the morning,
037:137 Pickthal And lo! ye verily pass by (the ruin of) them in the morning
037:137 Rashad You still pass by their ruins by day.
037:137 Sarwar You pass by (their ruined town) in the morning and at night.
037:137 Shakir And most surely you pass by them in the morning,
037:137 Sherali And, surely, you pass by them in the morning,
037:137 Yusufali Verily, ye pass by their (sites), by day-
037:138
037:138 Khan And at night; will you not then reflect?
037:138 Maulana And at night. Do you not then understand?
037:138 Pickthal And at night-time; have ye then no sense?
037:138 Rashad And by night. Would you understand?
037:138 Sarwar Will you then not understand?.
037:138 Shakir And at night; do you not then understand?
037:138 Sherali And by night, Will you not understand?
037:138 Yusufali And by night: will ye not understand?
037:139
037:139 Section 5: Jonah and the Prophet's Triumph
037:139 Khan And, verily, Yunus (Jonah) was one of the Messengers.
037:139 Maulana And Jonah was surely of those sent.
037:139 Pickthal And lo! Jonah verily was of those sent (to warn)
037:139 Rashad Jonah was one of the messengers.
037:139 Sarwar Jonah was certainly a Messenger.
037:139 Shakir And Yunus was most surely of the messengers.
037:139 Sherali And, surely, Jonah also was one of the Messengers,
037:139 Yusufali So also was Jonah among those sent (by Us).
037:140
037:140 Khan When he ran to the laden ship,
037:140 Maulana When he fled to the laden ship,
037:140 Pickthal When he fled unto the laden ship,
037:140 Rashad He escaped to the loaded ship.
037:140 Sarwar He abandoned his people
037:140 Shakir When he ran away to a ship completely laden,
037:140 Sherali When he fled to the laden ship;
037:140 Yusufali When he ran away (like a slave from captivity) to the ship (fully) laden,
037:141
037:141 Khan He (agreed to) cast lots, and he was among the losers,
037:141 Maulana So he shared with others but was of those cast away.
037:141 Pickthal And then drew lots and was of those rejected;
037:141 Rashad He rebelled and thus, he joined the losers.
037:141 Sarwar and sailed away in a laden ship, wherein people cast lots. Because he lost, he was thrown into the water.
037:141 Shakir So he shared (with them), but was of those who are cast off.
037:141 Sherali And he cast lots with the crew of the ship and was of the losers.
037:141 Yusufali He (agreed to) cast lots, and he was condemned:
037:142
037:142 Khan Then a (big) fish swallowed him and he had done an act worthy of blame.
037:142 Maulana So the fish took him into its mouth while he was blamable.
037:142 Pickthal And the fish swallowed him while he was blameworthy;
037:142 Rashad Consequently, the fish swallowed him, and he was the one to blame.
037:142 Sarwar The fish swallowed him up and he deserved (all this).
037:142 Shakir So the fish swallowed him while he did that for which he blamed himself
037:142 Sherali And the fish swallowed him while he was reproaching himself.
037:142 Yusufali Then the big Fish did swallow him, and he had done acts worthy of blame.
037:143
037:143 Khan Had he not been of them who glorify Allah,
037:143 Maulana But had he not been of those who glorify (Us),
037:143 Pickthal And had he not been one of those who glorify (Allah)
037:143 Rashad If it were not that he resorted to meditation (on God),
037:143 Sarwar Had he not glorified God,
037:143 Shakir But had it not been that he was of those who glorify (Us),
037:143 Sherali And had he not been of those who glorify God,
037:143 Yusufali Had it not been that he (repented and) glorified Allah,
037:144
037:144 Khan He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
037:144 Maulana He would have tarried in its belly till the day when they are raised.
037:144 Pickthal He would have tarried in its belly till the day when they are raised;
037:144 Rashad he would have stayed in its belly until the Day of Resurrection.
037:144 Sarwar he would certainly have remained inside the fish until the Day of Resurrection.
037:144 Shakir He would certainly have tarried in its belly to the day when they are raised.
037:144 Sherali He would, surely, have tarried in its belly till the Day of Resurrection.
037:144 Yusufali He would certainly have remained inside the Fish till the Day of Resurrection.

037:145
037:145 Khan But We cast him forth on the naked shore while he was sick,
037:145 Maulana Then We cast him on the naked shore, while he was sick.
037:145 Pickthal Then We cast him on a desert shore while he was sick;
037:145 Rashad We had him thrown up into the desert, exhausted.
037:145 Sarwar We cast him out of the fish unto dry land and he was sick.
037:145 Shakir Then We cast him on to the vacant surface of the earth while he was sick.
037:145 Sherali Then WE cast him on a bare tract of land, and he was sick;
037:145 Yusufali But We cast him forth on the naked shore in a state of sickness,
037:146
037:146 Khan And We caused a plant of gourd to grow over him.
037:146 Maulana And We caused a gourd to grow up for him.
037:146 Pickthal And We caused a tree of gourd to grow above him;
037:146 Rashad We had a tree of edible fruit grown for him.
037:146 Shakir And We caused to grow up for him a gourdplant.
037:146 Sherali And WE caused a gourd plant to grow over him.
037:146 Yusufali And We caused to grow, over him, a spreading plant of the gourd kind.
037:147
037:147 Khan And We sent him to a hundred thousand (people) or even more.
037:147 Maulana And We sent him to a hundred thousand or more.
037:147 Pickthal And We sent him to a hundred thousand (folk) or more
037:147 Rashad Then we sent him to a hundred thousand, or more.
037:147 Sarwar We made a plant of gourd grow up for him.
037:147 Shakir And We sent him to a hundred thousand, rather they exceeded.
037:147 Sherali And WE sent him as a Messenger to a hundred thousand people or more,
037:147 Yusufali And We sent him (on a mission) to a hundred thousand (men) or more.
037:148
037:148 Khan And they believed; so We gave them enjoyment for a while.
037:148 Maulana And they believed, so We gave them provision till a time.
037:148 Pickthal And they believed, therefor We gave them comfort for a while.
037:148 Rashad They did believe, and we let them enjoy this life.
037:148 Sarwar We sent him to a hundred thousand or more people. They believed in him so We granted them enjoyment for an appointed time.
037:148 Shakir And they believed, so We gave them provision till a time.
037:148 Sherali And they all believed; so WE permitted them to enjoy life for a long while.
037:148 Yusufali And they believed; so We permitted them to enjoy (their life) for a while.
037:149
037:149 Khan Now ask them (O Muhammad SAW): "Are there (only) daughters for your Lord and sons for them?"
037:149 Maulana Now ask them whether thy Lord has daughters and they have sons?
037:149 Pickthal Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons?
037:149 Rashad Ask them if your Lord have daughters, while they have sons!
037:149 Sarwar (Muhammad), ask them, "Do daughters belong to your Lord and sons to them?.
037:149 Shakir Then ask them whether your Lord has daughters and they have sons.
037:149 Sherali Now ask them whether thy Lord has daughters, whereas they have sons.
037:149 Yusufali Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?-
037:150
037:150 Khan Or did We create the angels females while they were witnesses?
037:150 Maulana Or did We create the angels females, while they witnessed?
037:150 Pickthal Or created We the angels females while they were present?
037:150 Rashad Did we create the angels to be females? Did they witness that?
037:150 Sarwar Have We created the angels as females before their very eyes?.
037:150 Shakir Or did We create the angels females while they were witnesses?
037:150 Sherali Did WE create the angels females while they were witnesses?
037:150 Yusufali Or that We created the angels female, and they are witnesses (thereto)?
037:151
037:151 Khan Verily, it is of their falsehood that they (Quraish pagans) say:
037:151 Maulana Now surely it is of their own lie that they say:
037:151 Pickthal Lo! it is of their falsehood that they say:
037:151 Rashad Indeed, they grossly blaspheme when they say -
037:151 Sarwar It is only because of their false invention that they say,
037:151 Shakir Now surely it is of their own lie that they say:
037:151 Sherali Now, surely, it is of their fabrications that they say,
037:151 Yusufali Is it not that they say, from their own invention,
037:152
037:152 Khan "Allah has begotten off spring or children (i.e. angels are the daughters of Allah)?" And, verily, they are liars!
037:152 Maulana Allah has begotten. And truly they are liars.
037:152 Pickthal Allah hath begotten. Allah! verily they tell a lie.
037:152 Rashad "GOD has begotten a son." Indeed, they are liars.
037:152 Sarwar 'God has begotten a son.' They are certainly liars.
037:152 Shakir Allah has begotten; and most surely they are liars.
037:152 Sherali `ALLAH has begotten children;' and they are certainly liars.
037:152 Yusufali "Allah has begotten children"? but they are liars!

037:153
037:153 Khan Has He (then) chosen daughters rather than sons?
037:153 Maulana Has He preferred daughters to sons?
037:153 Pickthal (And again of their falsehood): He hath preferred daughters to sons.
037:153 Rashad Did He choose the girls over the boys?
037:153 Sarwar Has He chosen daughters in preference to sons?.
037:153 Shakir Has He chosen daughters in preference to sons?
037:153 Sherali Has HE chosen daughters in preference to sons?
037:153 Yusufali Did He (then) choose daughters rather than sons?
037:154
037:154 Khan What is the matter with you? How do you decide?
037:154 Maulana What is the matter with you? How you judge!
037:154 Pickthal What aileth you? How judge ye?
037:154 Rashad What is wrong with your logic?
037:154 Sarwar Woe to you! How terrible is your Judgment.
037:154 Shakir What is the matter with you, how is it that you judge?
037:154 Sherali What is the matter with you? How judge ye?
037:154 Yusufali What is the matter with you? How judge ye?
037:155
037:155 Khan Will you not then remember?
037:155 Maulana Will you not then mind?
037:155 Pickthal Will ye not then reflect?
037:155 Rashad Why do you not take heed?
037:155 Sarwar Do you not understand?.
037:155 Shakir Will you not then mind?
037:155 Sherali Will you not take heed?
037:155 Yusufali Will ye not then receive admonition?
037:156
037:156 Khan Or is there for you a plain authority?
037:156 Maulana Or have you a clear authority?
037:156 Pickthal Or have ye a clear warrant?
037:156 Rashad Do you have any proof?
037:156 Sarwar Do you have clear authority?.
037:156 Shakir Or have you a clear authority?
037:156 Sherali Or, have you a clear authority?
037:156 Yusufali Or have ye an authority manifest?
037:157
037:157 Khan Then bring your Book if you are truthful!
037:157 Maulana Then bring your Book, if you are truthful.
037:157 Pickthal Then produce your writ, if ye are truthful.
037:157 Rashad Show us your book, if you are truthful.
037:157 Sarwar Bring your book if what you say is true.
037:157 Shakir Then bring your book, if you are truthful.
037:157 Sherali Then produce your book, if you are truthful.
037:157 Yusufali Then bring ye your Book (of authority) if ye be truthful!
037:158
037:158 Khan And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).
037:158 Maulana And they assert a relationship between Him and the jinn. And certainly the jinn know that they will be brought up (for judgment) --
037:158 Pickthal And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).
037:158 Rashad They even invented a special relationship between Him and the jinns. The jinns themselves know that they are subservient.
037:158 Sarwar They have said that there is a relationship between Him and the jinn. The jinn certainly know that they will all be brought to suffer torment.
037:158 Shakir And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up;
037:158 Sherali And they assert a kinship between HIM and the jinn while the jinn themselves know well that they will be brought before ALLAH for judgment.
037:158 Yusufali And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment-Seat)!
037:159
037:159 Khan Glorified is Allah! (He is Free) from what they attribute unto Him!
037:159 Maulana Glory be to Allah from what they describe! --
037:159 Pickthal Glorified be Allah from that which they attribute (unto Him),
037:159 Rashad GOD be glorified; far above their claims.
037:159 Sarwar God is too glorious to be described as they describe Him
037:159 Shakir Glory be to Allah (for freedom) from what they describe;
037:159 Sherali Holy is ALLAH and free from what they attribute to HIM !
037:159 Yusufali Glory to Allah! (He is free) from the things they ascribe (to Him)!
037:160
037:160 Khan Except the slaves of Allah, whom He choses (for His Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah).
037:160 Maulana But not so the servants of Allah, the purified ones.
037:160 Pickthal Save single-minded slaves of Allah.
037:160 Rashad Only GOD's servants who are devoted to Him alone (are saved).
037:160 Sarwar except the servants of God, sincere and devoted.
037:160 Shakir But not so the servants of Allah, the purified ones.
037:160 Sherali But the chosen servants of ALLAH do not attribute anything derogatory to HIM.
037:160 Yusufali Not (so do) the Servants of Allah, sincere and devoted.

037:161
037:161 Khan So, verily you (pagans) and those whom you worship (idols).
037:161 Maulana So surely you and that which you serve,
037:161 Pickthal Lo! verily, ye and that which ye worship,
037:161 Rashad Indeed, you and what you worship.
037:161 Sarwar You and whatever you worship
037:161 Shakir So surely you and what you worship,
037:161 Sherali Verily, you and what you worship -
037:161 Yusufali For, verily, neither ye nor those ye worship-
037:162
037:162 Khan Cannot lead astray [turn away from Him (Allah) anyone of the believers],
037:162 Maulana Not against Him can you cause (any) to fall into trial,
037:162 Pickthal Ye cannot excite (anyone) against Him.
037:162 Rashad Cannot impose anything on Him.
037:162 Sarwar cannot mislead anyone
037:162 Shakir Not against Him can you cause (any) to fall into trial,
037:162 Sherali None of you can mislead anyone against HIM,
037:162 Yusufali Can lead (any) into temptation concerning Allah,
037:163
037:163 Khan Except those who are predestined to burn in Hell!
037:163 Maulana Save him who will burn in the flaming Fire.
037:163 Pickthal Save him who is to burn in hell.
037:163 Rashad Only you will burn in Hell.
037:163 Sarwar except those who are doomed to enter hell.
037:163 Shakir Save him who will go to hell.
037:163 Sherali Except only him who shall burn in Hell.
037:163 Yusufali Except such as are (themselves) going to the blazing Fire!
037:164
037:164 Khan There is not one of us (angels) but has his known place (or position);
037:164 Maulana And there is none of us but has an assigned place,
037:164 Pickthal There is not one of us but hath his known position.
037:164 Rashad Each one of us has a specific job.
037:164 Sarwar The angels say, "Each of us has an appointed place.
037:164 Shakir And there is none of us but has an assigned place,
037:164 Sherali They say, `There is not one of us but has known a station;
037:164 Yusufali (Those ranged in ranks say): "Not one of us but has a place appointed;
037:165
037:165 Khan Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);
037:165 Pickthal Lo! we, even we are they who set the ranks,
037:165 Rashad We are the arrangers.
037:165 Sarwar We stand in ranks (for prayer)
037:165 Shakir And most surely we are they who draw themselves out in ranks,
037:165 Sherali `And, verily, we are those who stand ranged in rows,
037:165 Yusufali "And we are verily ranged in ranks (for service);
037:166
037:166 Khan Verily, we (angels), we are they who glorify (Allah's Praises i.e. perform prayers).
037:166 Maulana And we truly glorify (Him).
037:166 Pickthal Lo! we, even we are they who hymn His praise
037:166 Rashad We have duly glorified (our Lord).
037:166 Sarwar and we glorify God".
037:166 Shakir And we are most surely they who declare the glory (of Allah).
037:166 Sherali And we, verily, are those who glorify ALLAH.'
037:166 Yusufali "And we are verily those who declare (Allah's) glory!"
037:167
037:167 Khan And indeed they (Arab pagans) used to say;
037:167 Maulana And surely they used to say:
037:167 Pickthal And indeed they used to say:
037:167 Rashad They used to say,
037:167 Sarwar Even though they (unbelievers) say,
037:167 Shakir And surely they used to say:
037:167 Sherali And, surely, the Meccan disbelievers used to say,
037:167 Yusufali And there were those who said,
037:168
037:168 Khan "If we had a reminder as had the men of old (before the coming of Prophet Muhammad SAW as a Messenger of Allah).
037:168 Maulana Had we a reminder from those of yore,
037:168 Pickthal If we had but a reminder from the men of old
037:168 Rashad "Had we received the correct instructions from our parents,
037:168 Sarwar "Had we received guidance from the people living before us,
037:168 Shakir Had we a reminder from those of yore,
037:168 Sherali `If we had with us a Reminder like that of the people of old,
037:168 Yusufali "If only we had had before us a Message from those of old,

037:169
037:169 Khan "We would have indeed been the chosen slaves of Allah (true believers of Islamic Monotheism)!"
037:169 Maulana We would have been sincere servants of Allah.
037:169 Pickthal We would be single-minded slaves of Allah.
037:169 Rashad "we would have been worshipers; devoted to GOD alone."
037:169 Sarwar we would have certainly been sincere servants of God".
037:169 Shakir We would certainly have been the servants of Allah-- the purified ones.
037:169 Sherali `We would, surely, have been ALLAH's chosen servants.'
037:169 Yusufali "We should certainly have been Servants of Allah, sincere (and devoted)!"
037:170
037:170 Khan But (now that the Qur'an has come) they disbelieve therein (i.e. in the Qur'an and in Prophet Muhammad SAW, and all that which he brought, the Divine Revelation), so they will come to know!
037:170 Maulana But (now) they disbelieve in it, so they will come to know.
037:170 Pickthal Yet (now that it is come) they disbelieve therein; but they will come to know.
037:170 Rashad But they disbelieved, and they will surely find out.
037:170 Sarwar They have rejected the Quran. They will soon know the consequences (of their disbelief)..
037:170 Shakir But (now) they disbelieve in it, so they will come to know.
037:170 Sherali Yet when it has come to them they disbelieve therein, but they will soon come to know.
037:170 Yusufali But (now that the Qur'an has come), they reject it: But soon will they know!
037:171
037:171 Khan And, verily, Our Word has gone forth of old for Our slaves, the Messengers,
037:171 Maulana And certainly Our word has already gone forth to Our servants, to those sent,
037:171 Pickthal And verily Our word went forth of old unto Our bondmen sent (to warn)
037:171 Rashad Our decision is already decreed for our servants the messengers.
037:171 Sarwar We decreed that Our Messenger servants
037:171 Shakir And certainly Our word has already gone forth in respect of Our servants, the messengers:
037:171 Sherali And, surely, Our word has gone forth to Our servants, the Messengers,
037:171 Yusufali Already has Our Word been passed before (this) to our Servants sent (by Us),
037:172
037:172 Khan That they verily would be made triumphant.
037:172 Maulana That they, surely they, will be helped,
037:172 Pickthal That they verily would be helped,
037:172 Rashad They are surely the victors.
037:172 Sarwar will certainly be victorious
037:172 Shakir Most surely they shall be the assisted ones
037:172 Sherali That it is, certainly, they who will be helped;
037:172 Yusufali That they would certainly be assisted,
037:173
037:173 Khan And that Our hosts, they verily would be the victors.
037:173 Maulana And Our hosts, surely they, will be triumphant.
037:173 Pickthal And that Our host, they verily would be the victors.
037:173 Rashad Our soldiers are the winners.
037:173 Sarwar and that Our army will be triumphant.
037:173 Shakir And most surely Our host alone shall be the victorious ones.
037:173 Sherali And that it is Our host that will, certainly, be victorious.
037:173 Yusufali And that Our forces,- they surely must conquer.
037:174
037:174 Khan So turn away (O Muhammad SAW) from them for a while,
037:174 Maulana So turn away from them till a time,
037:174 Pickthal So withdraw from them (O Muhammad) awhile,
037:174 Rashad So disregard them for awhile.
037:174 Sarwar (Muhammad), stay away from them for a while
037:174 Shakir Therefore turn away from them till a time,
037:174 Sherali So turn thou away from them for a while.
037:174 Yusufali So turn thou away from them for a little while,
037:175
037:175 Khan And watch them and they shall see (the punishment)!
037:175 Maulana And watch them, they too will see.
037:175 Pickthal And watch, for they will (soon) see.
037:175 Rashad Watch them; they too will watch.
037:175 Sarwar and watch them. They, too, will watch.
037:175 Shakir And (then) see them, so they too shall see.
037:175 Sherali And watch them, for they will soon see their own end.
037:175 Yusufali And watch them (how they fare), and they soon shall see (how thou farest)!
037:176
037:176 Khan Do they seek to hasten on Our Torment?
037:176 Maulana Would they hasten on Our chastisement?
037:176 Pickthal Would they hasten on Our doom?
037:176 Rashad Do they challenge our retribution?
037:176 Sarwar Do they want to suffer Our torment immediately?.
037:176 Shakir What! would they then hasten on Our chastisement?
037:176 Sherali Is it then Our punishment that they seek to hasten on?
037:176 Yusufali Do they wish (indeed) to hurry on our Punishment?

037:177
037:177 Khan Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!
037:177 Maulana So when it descends in their court, evil will be the morning of the warned ones.
037:177 Pickthal But when it cometh home to them, then it will be a hapless morn for those who have been warned.
037:177 Rashad When it hits them one day, it will be a miserable day; they have been sufficiently warned.
037:177 Sarwar When it descends into their courtyard, it will be terrible for those who have already been warned.
037:177 Shakir But when it shall descend in their court, evil shall then be the morning of the warned ones.
037:177 Sherali But when it descends into their courtyard, it shall be an evil morning for those who were warned.
037:177 Yusufali But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!
037:178
037:178 Khan So turn (O Muhammad SAW) away from them for a while,
037:178 Maulana And turn away from them till a time,
037:178 Pickthal Withdraw from them awhile
037:178 Rashad Disregard them for awhile.
037:178 Sarwar Stay away from them for a while
037:178 Shakir And turn away from them till a time
037:178 Sherali So turn thou away from them for a while.
037:178 Yusufali So turn thou away from them for a little while,
037:179
037:179 Khan And watch and they shall see (the torment)!
037:179 Maulana And watch, for they too will see.
037:179 Pickthal And watch, for they will (soon) see.
037:179 Rashad Watch them; they too will watch.
037:179 Sarwar and watch. They, too, will watch.
037:179 Shakir And (then) see, for they too shall see.
037:179 Sherali And watch, for they will soon see their own end.
037:179 Yusufali And watch (how they fare) and they soon shall see (how thou farest)!
037:180
037:180 Khan Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!
037:180 Maulana Glory be to thy Lord, the Lord of Might, above what they describe!
037:180 Pickthal Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)
037:180 Rashad Glory be to your Lord, the great Lord; far above their claims.
037:180 Sarwar Your Lord, the Lord of Honor, is too exalted to be considered as they describe Him.
037:180 Shakir Glory be to your Lord, the Lord of Honor, above what they describe.
037:180 Sherali Holy is thy Lord, the Lord of Power, far above that which they assert.
037:180 Yusufali Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!
037:181
037:181 Khan And peace be on the Messengers!
037:181 Maulana And peace be to those sent!
037:181 Pickthal And peace be unto those sent (to warn).
037:181 Rashad Peace be upon the messengers.
037:181 Sarwar Peace be with the Messengers (of God).
037:181 Shakir And peace be on the messengers.
037:181 Sherali And peace is ever upon the Messengers !
037:181 Yusufali And Peace on the messengers!
037:182
037:182 Khan And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists).
037:182 Maulana And praise be to Allah, the Lord of the worlds!
037:182 Pickthal And praise be to Allah, Lord of the Worlds!
037:182 Rashad Praise be to GOD, Lord of the universe.
037:182 Sarwar It is only God, the Lord of the Universe, who deserves all praise.
037:182 Shakir And all praise is due to Allah, the Lord of the worlds.
037:182 Sherali And all praise belongs to ALLAH, the Lord of the worlds.
037:182 Yusufali And Praise to Allah, the Lord and Cherisher of the Worlds.
037:615 Maulana And verily we are ranged in ranks,
038:000
038:000 Translations of the Qur'an, Chapter 38: SAD (THE LETTER SAD). Total Verses: 88. Revealed At: MAKKA
038:000 In the name of God, Most Gracious, Most Merciful
038:001
038:001 Section 1: The Enemy’s Discomfiture
038:001 Khan Sad. [These letters (Sad etc.) are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. By the Qur'an full of reminding.
038:001 Maulana Truthful God! By the Qur’an, possessing eminence!
038:001 Pickthal Sad. By the renowned Qur'an,
038:001 Rashad S. (Saad), and the Quran that contains the proof.
038:001 Sarwar Sad! I swear by the Quran, which is full of reminders of God, (that you are a Messenger).
038:001 Shakir Suad, I swear by the Quran, full of admonition.
038:001 Sherali Sád, WE cite as proof the Qur'an, which is full of exhortation, that it is Our revealed Word.
038:001 Yusufali Sad: By the Qur'an, Full of Admonition: (This is the Truth).

038:002
038:002 Khan Nay, those who desbelieve are in false pride and opposition.
038:002 Maulana Nay, those who disbelieve are in self-exaltation and opposition.
038:002 Pickthal Nay, but those who disbelieve are in false pride and schism.
038:002 Rashad Those who disbelieve have plunged into arrogance and defiance.
038:002 Sarwar In fact, the unbelievers are the ones who are boastful and quarrelsome.
038:002 Shakir Nay! those who disbelieve are in self-exaltation and opposition.
038:002 Sherali But those who disbelieve are steeped in false pride and enmity.
038:002 Yusufali But the Unbelievers (are steeped) in self-glory and Separatism.
038:003
038:003 Khan How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!
038:003 Maulana How many a generation We destroyed before them, then they cried when there was no longer time for escape!
038:003 Pickthal How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!
038:003 Rashad Many a generation before them we annihilated. They called for help, in vain.
038:003 Sarwar How many ancient generations did We destroy? (On facing Our torment) they cried out for help, but it was too late for them to escape.
038:003 Shakir How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.
038:003 Sherali How many a generation have WE destroyed before them ! they cried out for help, but it was no longer the time for escape.
038:003 Yusufali How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved!
038:004
038:004 Khan And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.
038:004 Maulana And they wonder that a warner from among themselves has come to them, and the disbelievers say: This is an enchanter, a liar.
038:004 Pickthal And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.
038:004 Rashad They wondered that a warner should come to them, from among them. The disbelievers said, "A magician, a liar.
038:004 Sarwar It seems strange to the pagans that a man from their own people should come to them as a Prophet. The unbelievers have said, "He is only a lying magician".
038:004 Shakir And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This IS an enchanter, a liar.
038:004 Sherali And they wonder that a Warner has come to them from among themselves; and the disbelievers say, `This is a sorcerer, a great liar.
038:004 Yusufali So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!
038:005
038:005 Khan "Has he made the aliha (gods) (all) into One Ilah (God - Allah). Verily, this is a curious thing!"
038:005 Maulana Makes he the gods a single God? Surely this is a strange thing.
038:005 Pickthal Maketh he the gods One Allah? Lo! that is an astounding thing.
038:005 Rashad "Did he make the gods into one god? This is really strange."
038:005 Sarwar They say, "Has he condemned all other gods but One? This is certainly strange".
038:005 Shakir What! makes he the gods a single Allah? A strange thing is this, to be sure!
038:005 Sherali `What ! has he made all the gods into one God? This is, indeed, an astounding thing.'
038:005 Yusufali "Has he made the gods (all) into one Allah? Truly this is a wonderful thing!"
038:006
038:006 Khan And the leaders among them went about (saying): "Go on, and remain constant to your aliha (gods)! Verily, This is a thing designed (against you)!
038:006 Maulana And the chiefs among them say: Go and steadily adhere to your gods: surely this is a thing intended.
038:006 Pickthal The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.
038:006 Rashad The leaders announced, "Go and steadfastly persevere in worshipping your gods. This is what is desired.
038:006 Sarwar A group of the pagans walked out of a meeting with the Prophet and told the others, "Let us walk away. Be steadfast in the worship of your gods. This man wants to dominate you.
038:006 Shakir And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.
038:006 Sherali And the leaders among them went about saying `Go and stick to your gods. This is a thing to be desired;
038:006 Yusufali And the leader among them go away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)!
038:007
038:007 Khan "We have not heard (the like) of this among the people of these later days. This is nothing but an invention!
038:007 Maulana We never heard of this in the former faith: this is nothing but a forgery.
038:007 Pickthal We have not heard of this in later religion. This is naught but an invention.
038:007 Rashad "We never heard of this from the religion of our fathers. This is a lie.
038:007 Sarwar We have heard nothing like this in the latest religion. This is only his own false invention.
038:007 Shakir We never heard of this in the former faith; this is nothing but a forgery:
038:007 Sherali `We have not heard of anything like this in any previous creed. This is nothing but a forgery;
038:007 Yusufali "We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"
038:008
038:008 Khan "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'an)! Nay, but they have not tasted (My) Torment!
038:008 Maulana Has the Reminder been revealed to him from among us? Nay, they are in doubt as to My Reminder. Nay, they have not yet tasted My chastisement.
038:008 Pickthal Hath the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
038:008 Rashad "Why did the proof come down to him, instead of us?" Indeed, they are doubtful of My proof. Indeed, they have not yet tasted My retribution.
038:008 Sarwar Can it be that he alone has received the Quran?" In fact, they have doubts about My Quran and this is because they have not yet faced (My) torment.
038:008 Shakir Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!
038:008 Sherali `Has the reminder been sent down to him alone out of us all?' Nay, they are in doubt concerning MY Reminder. Nay, they have not yet tasted MY punishment.
038:008 Yusufali "What! has the Message been sent to him - (Of all persons) among us?"...but they are in doubt concerning My (Own) Message! Nay, they have not yet tasted My Punishment!

038:009
038:009 Khan Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
038:009 Maulana Or, have they the treasures of the mercy of thy Lord, the Mighty, the Great Giver?
038:009 Pickthal Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower?
038:009 Rashad Do they own the treasures of mercy of your Lord, the Almighty, the Grantor.
038:009 Sarwar Do they possess the treasures of the mercy of your, (Muhammad's), Lord, the Majestic and Munificent God?.
038:009 Shakir Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?
038:009 Sherali Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?
038:009 Yusufali Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the Grantor of Bounties without measure?
038:010
038:010 Khan Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
038:010 Maulana Or is the kingdom of the heavens and the earth and what is between them theirs? Then let them rise higher in means.
038:010 Pickthal Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!
038:010 Rashad Do they possess the sovereignty of the heavens and the earth, and everything between them? Let them help themselves.
038:010 Sarwar Do they own the heavens and the earth and all that is between them? Let them try on their own to block (the ways of heavens so that Our revelations cannot come to you).
038:010 Shakir Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any
038:010 Sherali Or, is theirs the Kingdom of the heavens and the earth and all that is between them? Then let them ascend with the means at their disposal.
038:010 Yusufali Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)!
038:011
038:011 Khan (As they denied Allah's Message) they will be a defeated host like the confederates of the old times (who were defeated).
038:011 Maulana What an army of the allies is here put to flight!
038:011 Pickthal A defeated host are (all) the factions that are there.
038:011 Rashad Instead, whatever forces they can muster - even if all their parties banded together - will be defeated.
038:011 Sarwar They are only a small band among the defeated confederate tribes.
038:011 Shakir A host of deserters of the allies shall be here put to flight.
038:011 Sherali They are a host of the confederates which shall be routed here.
038:011 Yusufali But there - will be put to flight even a host of confederates.
038:012
038:012 Khan Before them (were many who) belied Messengers, the people of Nuh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
038:012 Maulana The people of Noah, and ‘Ad, and Pharaoh, the lord of hosts, rejected (prophets) before them,
038:012 Pickthal The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted,
038:012 Rashad Disbelieving before them were the people of Noah, `Aad, and the mighty Pharaoh.
038:012 Sarwar The people of Noah, Ad and the dominating Pharaoh had rejected Our revelations.
038:012 Shakir The people of Nuh and Ad, and Firon, the lord of spikes, rejected (messengers) before them.
038:012 Sherali Before them too the people of Noah, and the tribe of Ad and Pharaoh, the Lord of stakes, rejected the Messengers as liars;
038:012 Yusufali Before them (were many who) rejected messengers,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,
038:013
038:013 Khan And Thamud, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.
038:013 Maulana And Thamud and the people of Lot and the dwellers of the thicket. These were the parties (opposing Truth).
038:013 Pickthal And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.
038:013 Rashad Also, Thamoud, the people of Lot, the dwellers of the Woods (of Midyan); those were the opponents.
038:013 Sarwar So also did the people of Thamud, Lot, and the dwellers of the Forest.
038:013 Shakir And Samood and the people of Lut and the dwellers of the thicket; these were the parties.
038:013 Sherali And the tribe of Thamud, and the People of Lot, and the dwellers of the Wood - these were the confederates too.
038:013 Yusufali And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.
038:014
038:014 Khan Not one of them but belied the Messengers, therefore My Torment was justified,
038:014 Maulana Not one of them but rejected the messengers, so just was My retribution.
038:014 Pickthal Not one of them but did deny the messengers, therefor My doom was justified,
038:014 Rashad Each of them disbelieved the messengers and thus, My retribution was inevitable.
038:014 Sarwar Each of them who rejected the Messenger become subject to Our punishment.
038:014 Shakir There was none of them but called the messengers liars, so just was My retribution.
038:014 Sherali Not one of them but treated their Messengers as liars, so MY punishment justly overtook them.
038:014 Yusufali Not one (of them) but rejected the messengers, but My punishment came justly and inevitably (on them).
038:015
038:015 Section 2: David’s Enemies
038:015 Khan And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Israfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allah (the only God full of Majesty, Bounty and Honour)].
038:015 Maulana And these wait but for one cry, wherein there is no delay.
038:015 Pickthal These wait for but one Shout, there will be no second thereto.
038:015 Rashad These people can expect a single blow, from which they never recover.
038:015 Sarwar They had only to wait for the single inevitable blast.
038:015 Shakir Nor do these await aught but a single cry, there being no delay in it.
038:015 Sherali And these now wait only for a single blast, and there shall be no delaying it.
038:015 Yusufali These (today) only wait for a single mighty Blast, which (when it comes) will brook no delay.

038:016
038:016 Khan They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"
038:016 Maulana And they say: Our Lord, hasten on for us our portion before the day of Reckoning.
038:016 Pickthal They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.
038:016 Rashad They challenged: "Our Lord, why do you not rush the retribution for us, before the Day of Reckoning."
038:016 Sarwar They scornfully said, "Lord, show us the record of our deeds before the day when everyone must present the account of their deeds.".
038:016 Shakir And they say: O our Lord! hasten on to us our portion before the day of reckoning.
038:016 Sherali They say, `O Lord, hasten to us our portion of the punishment before the Day of Reckoning.'
038:016 Yusufali They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!"
038:017
038:017 Khan Be patient (O Muhammad SAW) of what they say, and remember Our slave Dawud (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allah).
038:017 Maulana Bear patiently what they say, and remember Our servant David, the possessor power. He ever turned (to Allah).
038:017 Pickthal Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).
038:017 Rashad Be patient in the face of their utterances, and remember our servant David, the resourceful; he was obedient.
038:017 Sarwar (Muhammad), bear patiently what they say and recall Our servant, David, who had strong hands and who was most repentant.
038:017 Shakir Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent m returning (to Allah).
038:017 Sherali Bear patiently what they say, and remember Our servant David, the man of might; surely he was always turning to God.
038:017 Yusufali Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to Allah).
038:018
038:018 Khan Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).
038:018 Maulana Truly We made the mountains subject to him, glorifying (Allah) at nightfall and sunrise,
038:018 Pickthal Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,
038:018 Rashad We committed the mountains in his service, glorifying with him night and day.
038:018 Sarwar We made the mountains join him in glorifying Us in the evening and in the morning.
038:018 Shakir Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,
038:018 Sherali WE subjected to him the mountains - they celebrated God's praises with him at nightfall and sunrise.
038:018 Yusufali It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,
038:019
038:019 Khan And (so did) the birds assembled: all with him [Dawud (David)] did turn (to Allah i.e. glorified His Praises).
038:019 Maulana And the birds gathered together. All were obedient to him.
038:019 Pickthal And the birds assembled; all were turning unto Him.
038:019 Rashad Also the birds were committed to serve him; all were obedient to him.
038:019 Sarwar We made the birds assemble around him in flocks.
038:019 Shakir And the birds gathered together; all joined in singing with him.
038:019 Sherali And WE subjected to him the birds gathered together; all constantly turned to him.
038:019 Yusufali And the birds gathered (in assemblies): all with him did turn (to Allah).
038:020
038:020 Khan We made his kingdom strong and gave him Al- Hikmah (Prophethood, etc.) and sound judgement in speech and decision.
038:020 Maulana And We strengthened his kingdom and We gave him wisdom and a clear judgment.
038:020 Pickthal We made his kingdom strong and gave him wisdom and decisive speech.
038:020 Rashad We strengthened his kingship, and endowed him with wisdom and good logic.
038:020 Sarwar We strengthened his kingdom, giving him wisdom and the power of sound Judgment.
038:020 Shakir And We strengthened his kingdom and We gave him wisdom and a clear judgment.
038:020 Sherali And WE strengthened his kingdom, and gave him wisdom and decisive judgment.
038:020 Yusufali We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.
038:021
038:021 Khan And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room,).
038:021 Maulana And has the story of the adversaries come to thee? When they made an entry into the private chamber by climbing the wall --
038:021 Pickthal And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;
038:021 Rashad Have you received news of the feuding men who sneaked into his sanctuary?
038:021 Sarwar Have you heard the news of the disputing parties who climbed the walls of the prayer room
038:021 Shakir And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?
038:021 Sherali And has the story of the disputants reached thee when they climbed over the wall of his private chamber? -
038:021 Yusufali Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;
038:022
038:022 Khan When they entered in upon Dawud (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
038:022 Maulana When they came upon David so he was afraid of them. They said: Fear not; two litigants, of whom one has wronged the other, so decide between us with justice, and act not unjustly, and guide us to the right way.
038:022 Pickthal How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way.
038:022 Rashad When they entered his room, he was startled. They said, "Have no fear. We are feuding with one another, and we are seeking your fair judgment. Do not wrong us, and guide us in the right path.
038:022 Sarwar and entered where David was (praying). He was frightened, so they said, "Do not be afraid. We are only two disputing parties of which one of us has transgressed against the other. Judge between us with truth and justice and guide us to the right path".
038:022 Shakir When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.
038:022 Sherali When they entered in upon David, and he was afraid of them. They said, `Fear not. We are two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.'
038:022 Yusufali When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..

038:023
038:023 Khan Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
038:023 Maulana This is my brother. He has ninety-nine ewes and I have a single ewe. Then he said, Make it over to me, and he has prevailed against me in dispute.
038:023 Pickthal Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.
038:023 Rashad "This brother of mine owns ninety nine sheep, while I own one sheep. He wants to mix my sheep with his, and continues to pressure me."
038:023 Sarwar One of them said, "This is my brother who has ninety-nine ewes when I have only one. He has demanded me to place that one in his custody; he had the stronger argument".
038:023 Shakir Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.
038:023 Sherali `Now this my brother has ninety-nine ewes, and I have only one ewe. Yet he says, `Give it to me,' and he has been overbearing to me in his address.'
038:023 Yusufali "This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."
038:024
038:024 Khan [Dawud (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.
038:024 Maulana He said: Surely he has wronged thee in demanding thy ewe (to add) to his own ewes. And surely many partners wrong one another save those who believe and do good, and very few are they! And David knew that We had tried him, so he asked his Lord for protection, and he fell down bowing and turned (to God).
038:024 Pickthal (David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.
038:024 Rashad He said, "He is being unfair to you by asking to combine your sheep with his. Most people who combine their properties treat each other unfairly, except those who believe and work righteousness, and these are so few." Afterwards, David wondered if he made the right judgment. He thought that we were testing him. He then implored his Lord for forgiveness, bowed down, and repented.
038:024 Sarwar David said, "He has certainly been unjust in demanding your ewe from you. Most partners transgress against each other except for the righteously striving believers who are very few." David realized that it was a test from Us so he asked forgiveness from his Lord and knelt down before him in repentance.
038:024 Shakir He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).
038:024 Sherali David said, `Surely, he has wronged thee in asking for thy ewe to add to his own ewes. And certainly many partners transgress against one another, except those who believe in ALLAH and act righteously; and these are but few.' And David thought that WE had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned to HIM.
038:024 Yusufali (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?"...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).
038:025
038:025 Khan So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
038:025 Maulana So We gave him this protection, and he had a nearness to Us and an excellent resort.
038:025 Pickthal So We forgave him that; and lo! he had access to Our presence and a happy journey's end.
038:025 Rashad We forgave him in this matter. We have granted him a position of honor with us, and a beautiful abode.
038:025 Sarwar We forgave him for this. In Our eyes he certainly has a good position and the best share (of the world to come).
038:025 Shakir Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.
038:025 Sherali So WE forgave him his default; and, indeed, he had a position of nearness with US and an excellent resort.
038:025 Yusufali So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.
038:026
038:026 Khan O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.
038:026 Maulana O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning.
038:026 Pickthal (And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.
038:026 Rashad O David, we have made you a ruler on earth. Therefore, you shall judge among the people equitably, and do not follow your personal opinion, lest it diverts you from the way of GOD. Surely, those who stray off the way of GOD incur severe retribution for forgetting the Day of Reckoning.
038:026 Sarwar We told him. "David, We have appointed you as Our deputy on earth so judge among the people with truth. Do not follow (worldly) desires lest you go astray from the way of God. Those who go astray from the way of God will suffer severe torment for forgetting the Day of Reckoning.
038:026 Shakir o Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.
038:026 Sherali Then WE said to him, `O David, WE have made thee a viceregent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of ALLAH.' Surely, those, who go astray from the way of ALLAH, will have a severe punishment, because they forgot the Day of Reckoning.
038:026 Yusufali O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.

038:027	
038:027	Section 3: Solomon and his Enemies
038:027 Khan	And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!
038:027 Maulana	And We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve. So woe to those who disbelieve on account of the Fire!
038:027 Pickthal	And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!
038:027 Rashad	We did not create the heaven and the earth, and everything between them, in vain. Such is the thinking of those who disbelieve. Therefore, woe to those who disbelieve; they will suffer in Hell.
038:027 Sarwar	We have not created the heavens and the earth and all that is between them without purpose, even though this is the belief of the disbelievers. Woe to the disbelievers; they will suffer the torment of fire
038:027 Shakir	And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.
038:027 Sherali	And WE have not created the heavens and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the punishment of the Fire that shall overtake them.
038:027 Yusufali	Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!
038:028	
038:028 Khan	Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (pious - see V.2:2), as the Fujjar (criminals, disbelievers, wicked, etc)?
038:028 Maulana	Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the dutiful like the wicked?
038:028 Pickthal	Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?
038:028 Rashad	Shall we treat those who believe and lead a righteous life as we treat those who commit evil on earth? Shall we treat the righteous as we treat the wicked?
038:028 Sarwar	Do We consider the righteously striving believers equal to the evil-doers in the land? Are the pious ones equal to those who openly commit sin?.
038:028 Shakir	Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?
038:028 Sherali	Shall WE treat those who believe and do good works like those who act corruptly in the earth? Shall WE treat the righteous like the wicked?
038:028 Yusufali	Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?
038:029	
038:029 Khan	(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
038:029 Maulana	(This is) a Book that We have revealed to thee abounding in good, that they may ponder over its verses, and that the men of understanding may mind.
038:029 Pickthal	(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.
038:029 Rashad	This is a scripture that we sent down to you, that is sacred - perhaps they reflect on its verses. Those who possess intelligence will take heed.
038:029 Sarwar	It is a blessed Book which We have revealed for you so that you will reflect upon its verses and so the people of understanding will take heed.
038:029 Shakir	(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.
038:029 Sherali	This is a Book which WE have revealed to thee, full of excellences, that they may reflect over its verses, and that those gifted with understanding may take heed.
038:029 Yusufali	(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.
038:030	
038:030 Khan	And to Dawud (David) We gave Sulaiman (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
038:030 Maulana	And We gave to David Solomon. Most excellent the servant! Surely he ever turned (to Allah).
038:030 Pickthal	And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).
038:030 Rashad	To David we granted Solomon; a good and obedient servant.
038:030 Sarwar	We granted Solomon to David, a blessed servant of Ours and certainly the most repentant person.
038:030 Shakir	And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).
038:030 Sherali	And WE bestowed on David Solomon who was an excellent servant of Ours. He was always turning to US.
038:030 Yusufali	To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)!
038:031	
038:031 Khan	When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihad (holy fighting in Allah's Cause)].
038:031 Maulana	When well-bred, swift (horses) were brought to him at evening --
038:031 Pickthal	When there were shown to him at eventide lightfooted coursers
038:031 Rashad	One day he became preoccupied with beautiful horses, until the night fell.
038:031 Sarwar	When the noble galloping horses were displayed to him one evening,
038:031 Shakir	When there were brought to him in the evening (horses) still when standing, swift when running--
038:031 Sherali	When there were brought before him at eventide steeds of noblest breed and swift of foot,
038:031 Yusufali	Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;

038:032
038:032 Khan And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
038:032 Maulana So he said, I love the good things on account of the remembrance of my Lord -- until they were hidden behind the veil.
038:032 Pickthal And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.
038:032 Rashad He then said, "I enjoyed the material things more than I enjoyed worshipping my Lord, until the sun was gone.
038:032 Sarwar he said, "My love of horses for the cause of God has made me continue watching them until sunset, thus making me miss my prayer".
038:032 Shakir Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):
038:032 Sherali He said, `I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil,
038:032 Yusufali And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night):
038:033
038:033 Khan Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).
038:033 Maulana (He said): Bring them back to me. So he began to stroke (their) legs and necks.
038:033 Pickthal (Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.
038:033 Rashad "Bring them back." (To bid farewell,) he rubbed their legs and necks.
038:033 Sarwar He said, "Bring them back to me." Then he started to rub their legs and necks.
038:033 Shakir Bring them back to me; so he began to slash (their) legs and necks.
038:033 Sherali He said, `Bring them back to me.' Then he started stroking their legs and their necks.
038:033 Yusufali "Bring them back to me." then began he to pass his hand over (their) legs and their necks.
038:034
038:034 Khan And, indeed We did try Sulaiman (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allah and he did return) to Allah with obedience and in repentance.
038:034 Maulana And certainly we tried Solomon, and We put on his throne a (mere) body, so he turned (to Allah).
038:034 Pickthal And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.
038:034 Rashad We thus put Solomon to the test; we blessed him with vast material wealth, but he steadfastly submitted.
038:034 Sarwar We tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,
038:034 Shakir And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).
038:034 Sherali Certainly, WE tried Solomon and WE placed on his throne a mere body. Then he turned to God, seeking his mercy.
038:034 Yusufali And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion):
038:035
038:035 Khan He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
038:035 Maulana He said: My Lord, forgive me and grant me a kingdom which is not fit for any one after me; surely Thou art the Great Giver.
038:035 Pickthal He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.
038:035 Rashad He said, "My Lord, forgive me, and grant me a kingship never attained by anyone else. You are the Grantor."
038:035 Sarwar saying, "Lord, forgive me and grant me a kingdom that no one after me can have the like. You are All-munificent".
038:035 Shakir He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me;
038:035 Sherali He said, `O my Lord, grant me forgiveness and bestow on me a kingdom that may not be inherited by anyone after me; surely, Thou art the Great Bestower.'
038:035 Yusufali He said, "O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).
038:036
038:036 Khan So, We subjected to him the wind, it blew gently to his order whithersoever he willed,
038:036 Maulana So We made the wind subservient to him; it made his command to run gently wherever he desired,
038:036 Pickthal So We made the wind subservient unto him, setting fair by his command whithersoever he intended.
038:036 Rashad We (answered his prayer and) committed the wind at his disposal, pouring rain wherever he wanted.
038:036 Sarwar We made the wind subservient to him, to blow gently wherever he desired at his command
038:036 Shakir Then We made the wind subservient to him; it made his command to run gently wherever he desired,
038:036 Sherali So WE subjected to him the wind, blowing gently by his command withersoever he would go,
038:036 Yusufali Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-
038:037
038:037 Khan And also the Shayatin (devils) from the jinns (including) every kind of builder and diver,
038:037 Maulana And the devils, every builder and diver,
038:037 Pickthal And the unruly, every builder and diver (made We subservient),
038:037 Rashad And the devils, building and diving.
038:037 Sarwar and all the devils who built and dived for him.
038:037 Shakir And the shaitans, every builder and diver,
038:037 Sherali And the giants, all sorts of architects and builders, and divers,
038:037 Yusufali As also the evil ones, (including) every kind of builder and diver,-
038:038
038:038 Khan And also others bound in fetters.
038:038 Maulana And others fettered in chains.
038:038 Pickthal And others linked together in chains,
038:038 Rashad Others were placed at his disposal.
038:038 Sarwar The rest of the devils were bound in chains.
038:038 Shakir And others fettered in chains.
038:038 Sherali And others bound in fetters.
038:038 Yusufali As also others bound together in fetters.

038:039
038:039 Khan [Saying of Allah to Sulaiman (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."
038:039 Maulana This is Our free gift, so give freely or withhold, without reckoning.
038:039 Pickthal (Saying): This is Our gift, so bestow thou, or withhold, without reckoning.
038:039 Rashad "This is our provision to you; you may give generously, or withhold, without limits."
038:039 Sarwar We told him, "This is Our gift to you so give them away free or keep them as you like".
038:039 Shakir This is Our free gift, therefore give freely or withhold, without reckoning.
038:039 Sherali `This is Our gift - so give freely or withhold - without reckoning.'
038:039 Yusufali "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."
038:040
038:040 Khan And verily, he enjoyed a near access to Us, and a good final return (Paradise).
038:040 Maulana And surely he had a nearness to Us and an excellent resort.
038:040 Pickthal And lo! he hath favour with Us, and a happy journey's end.
038:040 Rashad He has deserved an honorable position with us, and a wonderful abode.
038:040 Sarwar In Our eyes he certainly has a high position and the best place to return.
038:040 Shakir And most surely he had a nearness to Us and an excellent resort.
038:040 Sherali And certainly he had a position of nearness with US and an excellent resort.
038:040 Yusufali And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return.
038:041
038:041 Section 4: Job -- Triumph of the Righteous
038:041 Khan And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!
038:041 Maulana And remember Our servant Job. When he cried to his Lord: The devil has afflicted me with toil and torment.
038:041 Pickthal And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.
038:041 Rashad Remember our servant Job: he called upon his Lord, "The devil has afflicted me with hardship and pain."
038:041 Sarwar (Muhammad), recall Our servant Job. When he prayed to his Lord saying, "Satan has afflicted me with hardship and torment,"
038:041 Shakir And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.
038:041 Sherali And remember Our servant Job, when he cried unto his Lord; `Satan has afflicted me with toil and torment.'
038:041 Yusufali Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"
038:042
038:042 Khan (Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."
038:042 Maulana Urge with thy foot; here is a cool washing-place and a drink.
038:042 Pickthal (And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.
038:042 Rashad "Strike the ground with your foot. A spring will give you healing and a drink."
038:042 Sarwar (We answered his prayer, healed his sickness, and told him), "Run on your feet. This is cool water (for you) to wash and drink".
038:042 Shakir Urge with your foot; here is a cool washing-place and a drink.
038:042 Sherali WE directed him: `Urge thy riding beast with thy foot and depart swiftly. Yonder is cool water to wash with, and a drink.'
038:042 Yusufali (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."
038:043
038:043 Khan And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
038:043 Maulana And We gave him his people and the like of them with them, a mercy from Us, and a reminder for men of understanding.
038:043 Pickthal And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.
038:043 Rashad We restored his family for him; twice as many. Such is our mercy; a reminder for those who possess intelligence.
038:043 Sarwar We gave him back his family and doubled their number as a blessing from Us and as a reminder to the people of understanding.
038:043 Shakir And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.
038:043 Sherali And WE bestowed on him, his family and as many more with them, by way of mercy from US, and as a reminder for men of understanding.
038:043 Yusufali And We gave him (back) his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.
038:044
038:044 Khan "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft- returning in repentance (to Us)!
038:044 Maulana And take in thy hand few worldly goods and earn goodness therewith and incline not to falsehood. Surely We found him patient; most excellent the servant! Surely he (ever) turned (to Us).
038:044 Pickthal And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).
038:044 Rashad "Now, you shall travel the land and preach the message, to fulfill your pledge." We found him steadfast. What a good servant! He was a submitter.
038:044 Sarwar We told him, "Take a handful of straw. Strike your wife with it to fulfill your oath." We found him to be patient. What an excellent servant he was. He was certainly most repenting.
038:044 Shakir And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent m returning (to Allah).
038:044 Sherali And WE commanded him: `Take in thy hand a handful of dry twigs and strike therewith, and incline not towards falsehood.' Indeed, WE found him steadfast. An excellent servant was he. Surely, he was constantly turning to God.
038:044 Yusufali "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)!

038:045
038:045 Khan And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
038:045 Maulana And remember Our servants Abraham and Isaac and Jacob, men of power and insight.
038:045 Pickthal And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.
038:045 Rashad Remember also our servants Abraham, Isaac, and Jacob. They were resourceful, and possessed vision.
038:045 Sarwar (Muhammad), recall Our servants Abraham, Isaac, and Jacob, all of whom possessed virtuous hands and clear visions.
038:045 Shakir And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight.
038:045 Sherali And remember Our servants Abraham and Isaac and Jacob, men of might and vision.
038:045 Yusufali And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.
038:046
038:046 Khan Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].
038:046 Maulana We indeed purified them by a pure quality, the keeping in mind of the (final) abode.
038:046 Pickthal Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).
038:046 Rashad We bestowed upon them a great blessing: awareness of the Hereafter.
038:046 Sarwar We gave them this pure distinction because of their continual remembrance of the Day of Judgment.
038:046 Shakir Surely We purified them by a pure quality, the keeping m mind of the (final) abode.
038:046 Sherali WE chose them for a special purpose - to remind people of the abode of the Hereafter.
038:046 Yusufali Verily We did choose them for a special (purpose)- proclaiming the Message of the Hereafter.
038:047
038:047 Khan And they are with Us, verily, of the chosen and the best!
038:047 Maulana And surely they were with Us, of the elect, the best.
038:047 Pickthal Lo! in Our sight they are verily of the elect, the excellent.
038:047 Rashad They were chosen, for they were among the most righteous.
038:047 Sarwar In Our eyes they were of the chosen, virtuous people.
038:047 Shakir And most surely they were with Us, of the elect, the best.
038:047 Sherali And truly, they are in Our sight among the elect and the best.
038:047 Yusufali They were, in Our sight, truly, of the company of the Elect and the Good.
038:048
038:048 Khan And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
038:048 Maulana And remember Ishmael and Elisha and Dhu-l-Kifl; and they were all of the best.
038:048 Pickthal And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.
038:048 Rashad Remember Ismail, Elisha, and Zal-Kifl; among the most righteous.
038:048 Sarwar Recall Ismael, Elisha, and Dhulkifl (Ezekiel) who were all virtuous people.
038:048 Shakir And remember Ismail and Al-Yasha and Zulkifl; and they were all of the best.
038:048 Sherali And remember Ishmael and Elisha and Dhu'l-Kifl, they were all the best.
038:048 Yusufali And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.
038:049
038:049 Khan This is a Reminder, and verily, for the Muttaqun (pious and righteous persons - see V.2:2) is a good final return (Paradise), -,
038:049 Maulana This is a reminder and surely there is an excellent resort for the dutiful:
038:049 Pickthal This is a reminder. And lo! for those who ward off (evil) is a happy journey's end,
038:049 Rashad This is a reminder: the righteous have deserved a wonderful destiny.
038:049 Sarwar Such is their noble story. The pious ones will certainly have the best place to return.
038:049 Shakir This is a reminder; and most surely there is an excellent resort for those who guard (against evil),
038:049 Sherali This is a reminder. And the righteous will, surely, have an excellent resort -
038:049 Yusufali This is a Message (of admonition): and verily, for the righteous, is a beautiful Place of (Final) Return,-
038:050
038:050 Khan 'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].
038:050 Maulana Gardens of perpetuity -- the doors are opened for them.
038:050 Pickthal Gardens of Eden, whereof the gates are opened for them,
038:050 Rashad The gardens of Eden will open up their gates for them.
038:050 Sarwar They will enter gardens of Eden with their gates open for them.
038:050 Shakir The gardens of perpetuity, the doors are opened for them.
038:050 Sherali Gardens of Eternity, with their gates thrown open to them,
038:050 Yusufali Gardens of Eternity, whose doors will (ever) be open to them;
038:051
038:051 Khan Therein they will recline; therein they will call for fruits in abundance and drinks;
038:051 Maulana Reclining therein, calling therein for many fruits and drink.
038:051 Pickthal Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.
038:051 Rashad Relaxing therein, they will be given many kinds of fruits and drinks.
038:051 Sarwar They will be resting therein and will be able to ask for many kinds of fruit and drink.
038:051 Shakir Reclining therein, calling therein for many fruits and drink.
038:051 Sherali Reclining therein on cushions; they will therein call at pleasure for plenteous fruit and drink;
038:051 Yusufali Therein will they recline (at ease): Therein can they call (at pleasure) for fruit in abundance, and (delicious) drink;
038:052
038:052 Khan And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.
038:052 Maulana And with them are those modest in gaze, equals in age.
038:052 Pickthal And with them are those of modest gaze, companions.
038:052 Rashad They will have wonderful spouses.
038:052 Sarwar They will have bashful wives of equal age with them.
038:052 Shakir And with them shall be those restraining their eyes, equals in age.
038:052 Sherali And with them will be chaste women with their eyes downcast, companions of equal age.
038:052 Yusufali And beside them will be chaste women restraining their glances, (companions) of equal age.

038:053
038:053 Khan This it is what you (Al-Muttaqun - the pious) are promised for the Day of Reckoning!
038:053 Maulana This is what you are promised for the day of Reckoning.
038:053 Pickthal This it is that ye are promised for the Day of Reckoning.
038:053 Rashad This is what you have deserved on the Day of Reckoning.
038:053 Sarwar This is what they had been promised for the Day of Judgment.
038:053 Shakir This is what you are promised for the day of reckoning.
038:053 Sherali This is what you are promised for the Day of Reckoning.
038:053 Yusufali Such is the Promise made, to you for the Day of Account!
038:054
038:054 Khan (It will be said to them)! Verily, this is Our Provision which will never finish;
038:054 Maulana Surely this is Our sustenance; it will never come to an end --
038:054 Pickthal Lo! this in truth is Our provision, which will never waste away.
038:054 Rashad Our provisions are inexhaustible.
038:054 Sarwar Our provision (for you) will never be exhausted.
038:054 Shakir Most surely this is Our sustenance; it shall never come to an end;
038:054 Sherali Verily, this is Our provision which will never be exhausted.
038:054 Yusufali Truly such will be Our Bounty (to you); it will never fail;-
038:055
038:055 Khan This is so! And for the Taghun (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire),
038:055 Maulana This (is for the good)! And surely there is an evil resort for the inordinate --
038:055 Pickthal This (is for the righteous). And lo! for the transgressors there with be an evil journey's end,
038:055 Rashad As for the transgressors, they have incurred a miserable destiny.
038:055 Sarwar However, the rebellious ones will have the worst place to return.
038:055 Shakir This (shall be so); and most surely there is an evil resort for the inordinate ones;
038:055 Sherali This is for the believers. But for the rebellious there is an evil place of return -
038:055 Yusufali Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!-
038:056
038:056 Khan Hell! Where they will burn, and worst (indeed) is that place to rest!
038:056 Maulana Hell. They will enter it. So evil is the resting-place.
038:056 Pickthal Hell, where they will burn, an evil resting-place.
038:056 Rashad Hell is where they burn; what a miserable abode!
038:056 Sarwar They will suffer in hell. What a terrible dwelling!
038:056 Shakir Hell; they shall enter it, so evil is the resting-place.
038:056 Sherali Hell, wherein they will burn. What an evil resting place !
038:056 Yusufali Hell!- they will burn therein, - an evil bed (indeed, to lie on)!-
038:057
038:057 Khan This is so! Then let them taste it, a boiling fluid and dirty wound discharges.
038:057 Maulana This -- so let them taste it, boiling and intensely cold (drink),
038:057 Pickthal Here is a boiling and an ice-cold draught, so let them taste it,
038:057 Rashad What they taste therein will be hellish drinks and bitter food.
038:057 Sarwar (They will be told), "This is your recompense.
038:057 Shakir This (shall be so); so let them taste it, boiling and intensely cold (drink).
038:057 Sherali This is what they will have. So let them taste it - a boiling fluid, and an intensely cold and stinking drink.
038:057 Yusufali Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!-
038:058
038:058 Khan And other torments of similar kind, all together!
038:058 Maulana And other similar (punishment), of various sorts.
038:058 Pickthal And other (torment) of the kind in pairs (the two extremes)!
038:058 Rashad And much more of the same kind.
038:058 Sarwar Taste the scalding water, pus, and other putrid things".
038:058 Shakir And other (punishment) of the same kind-- of various sorts.
038:058 Sherali And various kinds of other torments of a similar nature.
038:058 Yusufali And other Penalties of a similar kind, to match them!
038:059
038:059 Khan This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
038:059 Maulana This is an army rushing headlong with you -- no welcome for them! Surely they will burn in fire.
038:059 Pickthal Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire.
038:059 Rashad "This is a group to be thrown into Hell with you." They will not be welcomed (by the residents of Hell). They have deserved to burn in the hellfire.
038:059 Sarwar Their leaders will be told, "This band will also be thrown headlong with you into hell." Their leaders will exclaim, "May condemnation fall upon them! Let them suffer the torment of fire".
038:059 Shakir This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.
038:059 Sherali It will be said to the leaders of disbelief: `This is an army rushing headlong with you. No welcome for them. They shall burn in the Fire.
038:059 Yusufali Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!

038:060
038:060 Khan (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
038:060 Maulana They say: Nay! you -- no welcome to you! You prepared it for us, so evil is the resting-place.
038:060 Pickthal They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.
038:060 Rashad The newcomers will respond, "Nor are you welcomed. You are the ones who preceded us and misled us. Therefore, suffer this miserable end."
038:060 Sarwar Their followers will say, "In fact, it is you who deserve condemnation. It was you who led us to hell, a terrible dwelling".
038:060 Shakir They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.
038:060 Sherali The followers will say, `Nay, it is you. No welcome for you either. It is you who prepared this for us by leading us astray.' What an evil resting place it is !
038:060 Yusufali (The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"
038:061
038:061 Khan They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"
038:061 Maulana They say: Our Lord, whoever prepared it for us, give him more, a double, punishment in the Fire.
038:061 Pickthal They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!
038:061 Rashad They will also say, "Our Lord, these are the ones who led us into this; double the retribution of hellfire for them."
038:061 Sarwar They will continue saying, "Lord, double the torment of fire for those who led us into this.
038:061 Shakir They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.
038:061 Sherali They will also say, `Our Lord, whosoever prepared this for us, do thou multiply manifold his punishment in the Fire.'
038:061 Yusufali They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"
038:062
038:062 Khan And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"
038:062 Maulana And they say: What is the matter with us? -- we see not men whom we used to count among the vicious.
038:062 Pickthal And they say: What aileth us that we behold not men whom we were wont to count among the wicked?
038:062 Rashad They will say, "How come we do not see (in Hell) people we used to count among the wicked?
038:062 Sarwar But why is it that we cannot see men whom we had considered as wicked
038:062 Shakir And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?
038:062 Sherali And the inmates of Hell will say, `What is the matter with us that we see not the men whom we used to reckon among the wicked?
038:062 Yusufali And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?
038:063
038:063 Khan Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"
038:063 Maulana Did we (only) take them in scorn, or do our eyes miss them?
038:063 Pickthal Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?
038:063 Rashad "We used to ridicule them; we used to turn our eyes away from them."
038:063 Sarwar and whom we mocked? Have they been rescued or can our eyes not find them?".
038:063 Shakir Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?
038:063 Sherali `It is because we unjustly took them for a laughing stock, or have the eyes missed them?'
038:063 Yusufali "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"
038:064
038:064 Khan Verily, that is the very truth, the mutual dispute of the people of the Fire!
038:064 Maulana That surely is the truth -- the contending one with another of the inmates of the Fire.
038:064 Pickthal Lo! that is very truth: the wrangling of the dwellers in the Fire.
038:064 Rashad This is a predetermined fact: the people of Hell will feud with one another.
038:064 Sarwar Such disputes will certainly take place among the dwellers of hell fire.
038:064 Shakir That most surely is the truth: the contending one with another of the inmates of the fire.
038:064 Sherali Surely, this is the truth - the disputing together of the dwellers in the Fire.
038:064 Yusufali Truly that is just and fitting,- the mutual recriminations of the People of the Fire!
038:065
038:065 Section 5: Opposition to Prophets
038:065 Khan Say (O Muhammad SAW): "I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible,
038:065 Maulana Say: I am only a warner; and there is no God but Allah, the One, the Subduer (of all) --
038:065 Pickthal Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute,
038:065 Rashad Say, "I warn you; there is no other god beside GOD, the One, the Supreme.
038:065 Sarwar (Muhammad) say, "I am only a warner. The only Lord is God, the Almighty.
038:065 Shakir Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):
038:065 Sherali Say, I am only a Warner; and there is no God but ALLAH, the One, the Most Supreme;
038:065 Yusufali Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-
038:066
038:066 Khan "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft- Forgiving."
038:066 Maulana The Lord of the heavens and the earth and what is between them, the Mighty, the Forgiving.
038:066 Pickthal Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.
038:066 Rashad "The Lord of the heavens and the earth, and everything between them; the Almighty, the Forgiving."
038:066 Sarwar He is the Lord of the heavens, the earth, and all that is between them, the Majestic and All-forgiving".
038:066 Shakir The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.
038:066 Sherali The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver.'
038:066 Yusufali "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."

038:067
038:067 Khan Say: "That (this Qur'an) is a great news,
038:067 Maulana Say: It is a message of importance,
038:067 Pickthal Say: It is tremendous tidings
038:067 Rashad Say, "Here is awesome news.
038:067 Sarwar Say, "It (facts about the supremacy of God) is the greatest message,
038:067 Shakir Say: It is a message of importance,
038:067 Sherali Say, `It is a big news,
038:067 Yusufali Say: "That is a Message Supreme (above all),-
038:068
038:068 Khan "From which you turn away!
038:068 Maulana From which you turn away.
038:068 Pickthal Whence ye turn away!
038:068 Rashad "That you are totally oblivious to.
038:068 Sarwar but you have turned away from it.
038:068 Shakir (And) you are turning aside from it:
038:068 Sherali From which you are turning away;
038:068 Yusufali "From which ye do turn away!
038:069
038:069 Khan "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
038:069 Maulana I have no knowledge of the exalted chiefs when they contend.
038:069 Pickthal I had no knowledge of the Highest Chiefs when they disputed;
038:069 Rashad "I had no knowledge previously, about the feud in the High Society.
038:069 Sarwar I have no knowledge of the dispute among the angels (concerning their attitude towards Adam).
038:069 Shakir I had no knowledge of the exalted chiefs when they contended:
038:069 Sherali `I had no knowledge of the Exalted Assembly when they discussed the matter among themselves,
038:069 Yusufali "No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves.
038:070
038:070 Khan "Only this has been inspired to me, that I am a plain warner."
038:070 Maulana Only this is revealed to me that I am a plain warner.
038:070 Pickthal It is revealed unto me only that I may be a plain warner.
038:070 Rashad "I am inspired that my sole mission is to deliver the warnings to you."
038:070 Sarwar I have only received revelation to give you plain warning.
038:070 Shakir Naught is revealed to me save that I am a plain warner.
038:070 Sherali `But this that it has been revealed to me, that I am a plain Warner.'
038:070 Yusufali 'Only this has been revealed to me: that I am to give warning plainly and publicly."
038:071
038:071 Khan (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".
038:071 Maulana When thy Lord said to the angels: Surely I am going to create a mortal from dust.
038:071 Pickthal When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,
038:071 Rashad Your Lord said to the angels, "I am creating a human being from clay.
038:071 Sarwar When your Lord told the angels, "I will create a mortal out of clay,
038:071 Shakir When your Lord said to the angels; Surely I am going to create a mortal from dust:
038:071 Sherali Call to mind when thy Lord said to the angels, I am about to create man from clay;
038:071 Yusufali Behold, thy Lord said to the angels: "I am about to create man from clay:
038:072
038:072 Khan So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
038:072 Maulana So when I have made him complete and breathed into him of My spirit, fall down submitting to him.
038:072 Pickthal And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,
038:072 Rashad "Once I design him, and blow into him from My spirit, you shall fall prostrate before him."
038:072 Sarwar and when I give it proper shape and blow My spirit into it, bow down in prostration to him,"
038:072 Shakir So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.
038:072 Sherali `And so when I fashioned him in perfection, and have breathed into him of My Spirit, fall ye down into submission to him.'
038:072 Yusufali "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."
038:073
038:073 Khan So the angels prostrated themselves, all of them:
038:073 Maulana And the angels submitted, all of them,
038:073 Pickthal The angels fell down prostrate, every one,
038:073 Rashad The angels fell prostrate, all of them,
038:073 Sarwar all the angel then prostrated themselves
038:073 Shakir And the angels did obeisance, all of them,
038:073 Sherali So the angels submitted, all of them together.
038:073 Yusufali So the angels prostrated themselves, all of them together:
038:074
038:074 Khan Except Iblis (Satan) he was proud and was one of the disbelievers.
038:074 Maulana But not Iblis. He was proud and he was one of the disbelievers.
038:074 Pickthal Saving Iblis; he was scornful and became one of the disbelievers.
038:074 Rashad except Satan; he refused, and was too arrogant, unappreciative.
038:074 Sarwar except Iblis who puffed himself up with pride and became a disbeliever.
038:074 Shakir But not Iblis: he was proud and he was one of the unbelievers.
038:074 Sherali But Iblis did not. He behaved proudly, and was of those who disbelieved.
038:074 Yusufali Not so Iblis: he was haughty, and became one of those who reject Faith.

038:075
038:075 Khan (Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
038:075 Maulana He said: O Iblis, what prevented thee from submitting to him whom I created with both My hands? Art thou proud or art thou of the exalted ones?
038:075 Pickthal He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?
038:075 Rashad He said, "O Satan, what prevented you from prostrating before what I created with My hands? Are you too arrogant? Have you rebelled?"
038:075 Sarwar The Lord said, "Iblis, what prevented you from prostrating before what I have created with My own hands? Was it because of your pride or are you truly exalted?".
038:075 Shakir He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?
038:075 Sherali God said, `O Iblis, what hindered thee from submitting to what I had created with MY two hands? Is it that thou art too proud, or art thou really above obeying my command?'
038:075 Yusufali (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"
038:076
038:076 Khan [Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."
038:076 Maulana He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.
038:076 Pickthal He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.
038:076 Rashad He said, "I am better than he; You created me from fire, and created him from clay."
038:076 Sarwar He said, "I am better than him. You have created me from fire and him out of clay".
038:076 Shakir He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.
038:076 Sherali He said, `I am better than he. Thou hast created me of fire and him hast Thou created of clay.'
038:076 Yusufali (Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."
038:077
038:077 Khan (Allah) said: "Then get out from here, for verily, you are outcast.
038:077 Maulana He said: Go forth from hence! surely thou art driven away:
038:077 Pickthal He said: Go forth from hence, for lo! thou art outcast,
038:077 Rashad He said, "Therefore, you must be exiled, you will be banished.
038:077 Sarwar The Lord said, "Get out of here. You deserve to be stoned!
038:077 Shakir He said: Then get out of it, for surely you are driven away:
038:077 Sherali God said, `Then get out hence, for, surely, thou art rejected;
038:077 Yusufali (Allah) said: "Then get thee out from here: for thou art rejected, accursed.
038:078
038:078 Khan "And verily!, My Curse is on you till the Day of Recompense."
038:078 Maulana And surely My curse is on thee to the day of Judgment.
038:078 Pickthal And lo! My curse is on thee till the Day of Judgment.
038:078 Rashad "You have incurred My condemnation until the Day of Judgment."
038:078 Sarwar My condemnation will be with you until the Day of Judgment!".
038:078 Shakir And surely My curse is on you to the day of judgment.
038:078 Sherali And, surely, on thee shall be MY curse till the Day of Judgment.'
038:078 Yusufali "And My curse shall be on thee till the Day of Judgment."
038:079
038:079 Khan [Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
038:079 Maulana He said: My Lord, respite me to the day that they are raised.
038:079 Pickthal He said: My Lord! Reprieve me till the day when they are raised.
038:079 Rashad He said, "My Lord, respite me till the Day of Resurrection."
038:079 Sarwar He said, "Lord, grant me respite until the Day of Resurrection".
038:079 Shakir He said: My Lord! then respite me to the day that they are raised.
038:079 Sherali He said, `My Lord, then grant me respite till the day when they shall be raised.'
038:079 Yusufali (Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."
038:080
038:080 Khan (Allah) said: "Verily! You are of those allowed respite
038:080 Maulana He said: Surely thou art of the respited ones.
038:080 Pickthal He said: Lo! thou art of those reprieved
038:080 Rashad He said, "You are respited.
038:080 Sarwar The Lord said, "You will only be given a respite
038:080 Shakir He said: Surely you are of the respited ones,
038:080 Sherali God said, `Certainly, thou art of the respited ones,
038:080 Yusufali (Allah) said: "Respite then is granted thee-
038:081
038:081 Khan "Till the Day of the time appointed."
038:081 Maulana Till the day of the time made known.
038:081 Pickthal Until the day of the time appointed.
038:081 Rashad "Until the appointed day."
038:081 Sarwar for an appointed time".
038:081 Shakir Till the period of the time made known.
038:081 Sherali `Till the day of the known time.'
038:081 Yusufali "Till the Day of the Time Appointed."

038:082
038:082 Khan [Iblis (Satan)] said: "By Your Might, then I will surely mislead them all,
038:082 Maulana He said: Then by Thy Might! I will surely lead them all astray,
038:082 Pickthal He said: Then, by Thy might, I surely will beguile them every one,
038:082 Rashad He said, "I swear by Your majesty, that I will send them all astray.
038:082 Sarwar He said, "By Your Glory, I shall seduce all of them (children of Adam).
038:082 Shakir He said: Then by Thy Might I will surely make them live an evil life, all,
038:082 Sherali He said, `So be Thy glory, I will surely, lead them all astray,
038:082 Yusufali (Iblis) said: "Then, by Thy power, I will put them all in the wrong,-
038:083
038:083 Khan "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."
038:083 Maulana Except Thy servants from among them, the purified ones.
038:083 Pickthal Save Thy single-minded slaves among them.
038:083 Rashad "Except Your worshipers who are devoted absolutely to You alone."
038:083 Sarwar except Your sincere servants among them".
038:083 Shakir Except Thy servants from among them, the purified ones.
038:083 Sherali `Except thy chosen servants from among them.'
038:083 Yusufali "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."
038:084
038:084 Khan (Allah) said: "The Truth is, and the Truth I say,
038:084 Maulana He said: The Truth is, and the truth I speak --
038:084 Pickthal He said: The Truth is, and the Truth I speak,
038:084 Rashad He said, "This is the truth, and the truth is all that I utter.
038:084 Sarwar The Lord said, "I swear by the Truth - and I speak the Truth -
038:084 Shakir He said: The truth then is and the truth do I speak:
038:084 Sherali God said, `The truth is, and the truth alone I speak,
038:084 Yusufali (Allah) said: "Then it is just and fitting- and I say what is just and fitting-
038:085
038:085 Khan That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together."
038:085 Maulana That I shall fill hell with thee and with all those among them who follow thee.
038:085 Pickthal That I shall fill hell with thee and with such of them as follow thee, together.
038:085 Rashad "I will fill Hell with you and all those who follow you."
038:085 Sarwar that I shall certainly fill hell with you and your followers all together".
038:085 Shakir That I will most certainly fill hell with you and with those among them who follow you, all.
038:085 Sherali `That I will, certainly, fill Hell with thee and with those who follow thee, all together.'
038:085 Yusufali "That I will certainly fill Hell with thee and those that follow thee,- every one."
038:086
038:086 Khan Say (O Muhammad SAW): "No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).
038:086 Maulana Say: I ask you no reward for it; nor am I of the impostors.
038:086 Pickthal Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating.
038:086 Rashad Say, "I do not ask you for any wage, and I am not an impostor.
038:086 Sarwar (Muhammad), say, "I do not ask any reward for my preaching to you for I am not a pretender.
038:086 Shakir Say: I do not ask you for any reward for it; nor am I of those who affect:
038:086 Sherali Say, `I ask not of you any reward for it, nor am I of those who are given to affection.
038:086 Yusufali Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender.
038:087
038:087 Khan "It (this Qur'an) is only a Reminder for all the 'Alamin (mankind and jinns).
038:087 Maulana It is naught but a Reminder to the nations.
038:087 Pickthal Lo! it is naught else than a reminder for all peoples
038:087 Rashad "This is a reminder for the world.
038:087 Sarwar It, (the Quran), is nothing but a reminder to you from the Lord of the Universe.
038:087 Shakir It is nothing but a reminder to the nations;
038:087 Sherali `The Qur'an is nothing but a Reminder for all peoples.
038:087 Yusufali "This is no less than a Message to (all) the Worlds.
038:088
038:088 Khan "And you shall certainly know the truth of it after a while."
038:088 Maulana And certainly you will come to know about it after a time.
038:088 Pickthal And ye will come in time to know the truth thereof.
038:088 Rashad "And you will certainly find out in awhile."
038:088 Sarwar You will certainly know its truthfulness after a certain time.
038:088 Shakir And most certainly you will come to know about it after a time.
038:088 Sherali `And you shall, surely, know the truth of it after a while,'
038:088 Yusufali "And ye shall certainly know the truth of it (all) after a while."

039:000
039:000 Translations of the Qur'an, Chapter 39: AZ-ZUMAR (THE TROOPS, THRONGS). Total Verses: 75. Revealed At: MAKKA
039:000 In the name of God, Most Gracious, Most Merciful
039:001
039:001 Section 1: Obedience to Allah
039:001 Khan The revelation of this Book (the Qur'an) is from Allah, the All-Mighty, the All-Wise.
039:001 Maulana The revelation of the Book is from Allah, the Mighty, the Wise.
039:001 Pickthal The revelation of the Scripture is from Allah, the Mighty, the Wise.
039:001 Rashad This is a revelation of the scripture, from GOD, the Almighty, the Wise.
039:001 Sarwar This Book is a revelation from God, the Majestic and All-Wise.
039:001 Shakir The revelation of the Book is from Allah, the Mighty, the Wise.
039:001 Sherali The revelation of this Book is from ALLAH, the Mighty, the Wise.
039:001 Yusufali The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.
039:002
039:002 Khan Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).
039:002 Maulana Surely We have revealed to thee the Book with truth, so serve Allah, being sincere to Him in obedience.
039:002 Pickthal Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).
039:002 Rashad We sent down to you this scripture, truthfully; you shall worship GOD, devoting your religion to Him alone.
039:002 Sarwar We have revealed the Book to you in all truth. Worship God and be devoted to His religion.
039:002 Shakir Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.
039:002 Sherali Surely, it is WE Who have revealed the Book to thee comprising the whole truth, so worship ALLAH, being sincere to HIM in obedience.
039:002 Yusufali Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.
039:003
039:003 Khan Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.
039:003 Maulana Now surely sincere obedience is due to Allah (alone). And those who choose protectors besides Him (say): We serve them only that they may bring us nearer to Allah. Surely Allah will judge between them in that in which they differ. Surely Allah guides not him who is a liar, ungrateful.
039:003 Pickthal Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.
039:003 Rashad Absolutely, the religion shall be devoted to GOD alone. Those who set up idols beside Him say, "We idolize them only to bring us closer to GOD; for they are in a better position!" GOD will judge them regarding their disputes. GOD does not guide such liars, disbelievers.
039:003 Sarwar The religion of God is certainly pure. Concerning those whom they consider as their guardians besides God, they say, "We only worship them so that they may make our positions nearer to God." God will certainly issue His decree about their differences. God does not guide the liars and the disbelievers.
039:003 Shakir Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.
039:003 Sherali Remember, it is to ALLAH alone that sincere obedience is due. And those who take as protectors others beside HIM, say, `We serve them only that they may bring us near to ALLAH in station.' Surely, ALLAH will judge between them concerning that wherein they differ. Surely, ALLAH guides not him who is an ungrateful liar.
039:003 Yusufali Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.
039:004
039:004 Khan Had Allah willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allah, the One, the Irresistible.
039:004 Maulana If Allah desired to take a son to Himself, He could have chosen those He pleased out of those whom He has created -- Glory be to Him! He is Allah, the One, the Subduer (of all).
039:004 Pickthal If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute.
039:004 Rashad If GOD wanted to have a son, He could have chosen whomever He willed from among His creations. Be He glorified; He is GOD, the One, the Supreme.
039:004 Sarwar Had God wanted to have a son, He would have chosen one from His creatures according to His will. God is too Exalted to have a son. He is One and Almighty.
039:004 Shakir If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).
039:004 Sherali If ALLAH had desired to take to Himself a son, HE could have chosen whom HE pleased out of what HE creates. Holy is HE ! HE is ALLAH, the One, the Most Supreme.
039:004 Yusufali Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.

039:005
039:005 Khan He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
039:005 Maulana He has created the heavens and the earth with truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver.
039:005 Pickthal He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?
039:005 Rashad He created the heavens and the earth truthfully. He rolls the night over the day, and rolls the day over the night. He committed the sun and the moon, each running for a finite period. Absolutely, He is the Almighty, the Forgiving.
039:005 Sarwar He has created the heavens and the earth for a genuine purpose. He covers the night with the day and the day with the night and has subdued the sun and the moon, each of which floats for an appointed time. God is certainly Majestic and All-Forgiving.
039:005 Shakir He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.
039:005 Sherali HE created the heavens and the earth in accordance with the requirements of wisdom. HE makes the night to cover the day, and HE makes the day to cover the night; and he has pressed the sun and the moon into service; each pursues its course until an appointed time. Remember, it is HE alone Who is the Mighty, the Great Forgiver.
039:005 Yusufali He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?
039:006
039:006 Khan He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?
039:006 Maulana He created you from a single being, then made its mates of the same (kind). And He sent down for you eight of the cattle in pairs. He creates you in the wombs of your mothers -- creation after creation -- in triple darkness. That is Allah, your Lord; His is the kingdom. There is no God but He. How are you then turned away?
039:006 Pickthal He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?
039:006 Rashad He created you from one person, then created from him his mate. He sent down to you eight kinds of livestock. He creates you in your mothers' bellies, creation after creation, in trimesters of darkness. Such is GOD your Lord. To Him belongs all sovereignty. There is no other god beside Him. How could you deviate?
039:006 Sarwar He has created you from a single soul. Out of this He created your spouse. He sent you eight pairs of cattle. He creates you for a second time in the wombs of your mothers behind three curtains of darkness. He is your Lord to whom belongs the Kingdom. He is the only Lord. Where then will you turn away?.
039:006 Shakir He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?
039:006 Sherali HE created you from a single being; then from that HE made its mate; and HE has sent down for you of the cattle eight pairs. HE creates you in the wombs of your mothers, creation after creation, through three stages of darkness. This is ALLAH, your Lord. HIS is the Kingdom. There is no god but HE. Wither then are you being turned away?
039:006 Yusufali He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?
039:007
039:007 Khan If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.
039:007 Maulana If you are ungrateful, then surely Allah is above need of you. And He likes not ungratefulness in His servants. And if you are grateful, He likes it for you. And no bearer of a burden will bear another’s burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts.
039:007 Pickthal If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).
039:007 Rashad If you disbelieve, GOD does not need anyone. But He dislikes to see His servants make the wrong decision. If you decide to be appreciative, He is pleased for you. No soul bears the sins of any other soul. Ultimately, to your Lord is your return, then He will inform you of everything you had done. He is fully aware of the innermost thoughts.
039:007 Sarwar If you disbelieve, know that God is certainly independent of you. He does not want disbelief for His servants. If you give thanks, He will accept it from you. No one will be responsible for the sins of others. To your Lord you will all return and He will tell you about what you have done. He knows best what the hearts contain.
039:007 Shakir If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.
039:007 Sherali If you are ungrateful, surely ALLAH is Self-Sufficient, being independent of you. And HE is not pleased with ingratitude in HIS servants. But if you are grateful, HE likes it in you. And no bearer of burden shall bear the burden of another. Then to your Lord is your return; and HE will inform you of what you have been doing. Surely, HE knows full well all that is hidden in the breasts.
039:007 Yusufali If ye reject (Allah), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.

039:008

039:008 Khan And when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

039:008 Maulana And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray from His path. Say: Enjoy thine ungratefulness for a little, surely thou art of the companions of the Fire.

039:008 Pickthal And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.

039:008 Rashad When the human being is afflicted, he implores his Lord, sincerely devoted to Him. But as soon as He blesses him, he forgets his previous imploring, sets up idols to rank with GOD and to divert others from His path. Say, "Enjoy your disbelief temporarily; you have incurred the hellfire."

039:008 Sarwar When the human being is afflicted with hardship, he starts to pray to his Lord and turns to Him in repentance. When God grants him a favor, he forgets the hardship about which he had prayed to God and starts to consider equal to God things that lead him astray from His path. (Muhammad), tell him, "You can only enjoy in your disbelief for a short time. You will certainly be a dweller of hell fire".

039:008 Shakir And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

039:008 Sherali And when an affliction befalls man, he calls upon his Lord, turning penitently to HIM. Then, when HE confers upon him a favour from Himself, he forgets what he used to pray for before, and starts assigning rivals to ALLAH, that he may lead people astray from HIS way. Say, `Profit from thy disbelief a little; while in the end thou art, surely, of the inmates of the Fire.'

039:008 Yusufali When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"

039:009

039:009 Khan Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).

039:009 Maulana Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord --? Say: Are those who know and those who know not alike? Only men of understanding mind.

039:009 Pickthal Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

039:009 Rashad Is it not better to be one of those who meditate in the night, prostrating and staying up, being aware of the Hereafter, and seeking the mercy of their Lord? Say, "Are those who know equal to those who do not know?" Only those who possess intelligence will take heed.

039:009 Sarwar Can this one be considered equal to one who worships God during the night, prostrating and standing, who has fear of the Day of Judgment, and who has hope in the mercy of his Lord? Say, "Are those who know equal to those who do not know? Only the people of reason take heed".

039:009 Shakir What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

039:009 Sherali Is he who prays devoutly to ALLAH in the hours of the night, prostrating himself and standing in Prayer and fears the Hereafter and hopes for the mercy of his Lord, like him who is disobedient? Say, `Are those who know equal to those who know not?' Verily, only those endowed with understanding will take heed.

039:009 Yusufali Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.

039:010

039:010 Section 2: Believers and Disbelievers

039:010 Khan Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allah Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

039:010 Maulana Say: O My servants who believe; keep your duty to your Lord. For those who do good in this world is good, and Allah’s earth is spacious. Truly the steadfast will be paid their reward without measure.

039:010 Pickthal Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

039:010 Rashad Say, "O My servants who believed, you shall reverence your Lord." For those who worked righteousness in this world, a good reward. GOD's earth is spacious, and those who steadfastly persevere will receive their recompense generously, without limits.

039:010 Sarwar Say to My believing servants, "Have fear of your Lord. Those who act righteously in this life will receive good reward. The land of God is vast. God will recompense the deeds of those who have exercised patience, without keeping an account".

039:010 Shakir Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

039:010 Sherali Say, `O ye MY servants who believe, fear your Lord. There is good for those who do good in this life. And ALLAH's earth is spacious. Verily, the steadfast will have their reward without measure.'

039:010 Yusufali Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!”

039:011
039:011 Khan Say (O Muhammad SAW): "Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship;
039:011 Maulana Say: I am commanded to serve Allah, being sincere to Him in obedience,
039:011 Pickthal Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).
039:011 Rashad Say, "I have been commanded to worship GOD, devoting the religion absolutely to Him alone.
039:011 Sarwar Say, "I am commanded to worship God and be devoted to His religion
039:011 Shakir Say: I am commanded that I should serve Allah, being sincere to Him in obedience.
039:011 Sherali Say, `Verily, I am commanded to worship ALLAH with sincere devotion,
039:011 Yusufali Say: "Verily, I am commanded to serve Allah with sincere devotion;
039:012
039:012 Khan "And I am commanded (this) in order that I may be the first of those who submit themselves to Allah (in Islam) as Muslims."
039:012 Maulana And I am commanded to be the first of those who submit.
039:012 Pickthal And I am commanded to be the first of those who are muslims (surrender unto Him).
039:012 Rashad "And I was commanded to be the utmost submitter."
039:012 Sarwar and I am commanded to be the first Muslim".
039:012 Shakir And I am commanded that I shall be the first of those who submit.
039:012 Sherali `And I am commanded to be the foremost of those who submit to HIM.'
039:012 Yusufali "And I am commanded to be the first of those who bow to Allah in Islam."
039:013
039:013 Khan Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."
039:013 Maulana Say: I fear, if I disobey my Lord, the chastisement of a grievous day.
039:013 Pickthal Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.
039:013 Rashad Say, "I fear, if I disobeyed my Lord, the retribution of a great day."
039:013 Sarwar Say, "I am afraid that for disobeying my Lord I shall suffer the torment of the great day".
039:013 Shakir Say: I fear, if I disobey my Lord, the chastisement of a grievous day.
039:013 Sherali Say, `Indeed I fear, if I disobey my Lord, the punishment of a grievous day.'
039:013 Yusufali Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."
039:014
039:014 Khan Say (O Muhammad SAW) "Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."
039:014 Maulana Say: Allah I serve, being sincere to Him in my obedience.
039:014 Pickthal Say: Allah I worship, making my religion pure for Him (only).
039:014 Rashad Say, "GOD is the only One I worship, devoting my religion absolutely to Him alone.
039:014 Sarwar Say, "I worship God alone and devote myself to His religion.
039:014 Shakir Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:
039:014 Sherali Say, `It is ALLAH I worship in sincerest obedience to HIM.
039:014 Yusufali Say: "It is Allah I serve, with my sincere (and exclusive) devotion:
039:015
039:015 Khan So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
039:015 Maulana Serve then what you will beside Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss!
039:015 Pickthal Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!
039:015 Rashad "Therefore, worship whatever you wish beside Him." Say, "The real losers are those who lose their souls, and their families, on the Day of Resurrection." Most certainly, this is the real loss.
039:015 Sarwar Worship besides Him whatever you want. The greatest losers are those whose souls and family members will be lost on the Day of Judgment for this is certainly a great loss".
039:015 Shakir Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.
039:015 Sherali `As to you, worship what you like beside HIM.' Say, `Surely, the real losers are they who ruin their souls and their families on the day of Resurrection.' Beware ! that is, surely, the manifest loss.
039:015 Yusufali "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!
039:016
039:016 Khan They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does frighten His slaves: "O My slaves, therefore fear Me!"
039:016 Maulana They shall have coverings of fire above them and coverings beneath them. With that Allah makes His servants to fear; so keep your duty to Me, O My servants.
039:016 Pickthal They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!
039:016 Rashad They will have masses of fire on top of them, and under them. GOD thus alerts His servants: O My servants, you shall reverence Me.
039:016 Sarwar Above and below them their will be shadows of fire. This is how God frightens His servants. My servants have fear of Me.
039:016 Shakir They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!
039:016 Sherali They will have over them coverings of fire, and beneath them similar coverings. It is this against which ALLAH warns HIS servants. `O MY servants, take ME, then, for your Protector.'
039:016 Yusufali They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"

039:017
039:017 Khan Those who avoid At-Taghut (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves,
039:017 Maulana And those who eschew the worship of the idols and turn to Allah, for them is good news. So give good news to My servants,
039:017 Pickthal And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen
039:017 Rashad As for those who discard the worship of all idols, and devote themselves totally to GOD alone, they have deserved happiness. Give good news to My servants.
039:017 Sarwar Those who have avoided worshipping idols and have turned in repentance to God will receive the glad news.
039:017 Shakir And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,
039:017 Sherali And those who eschew the worship of false gods and turn to ALLAH - for them is glad tidings. So give good tidings to MY servants.
039:017 Yusufali Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants,-
039:018
039:018 Khan Those who listen to the Word [good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taghut, etc.) those are (the ones) whom Allah has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salman Al-Farisi and Abu Dhar Al-Ghifari).
039:018 Maulana Who listen to the Word, then follow the best of it. Such are they whom Allah has guided, and such are the men of understanding.
039:018 Pickthal Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.
039:018 Rashad They are the ones who examine all words, then follow the best. These are the ones whom GOD has guided; these are the ones who possess intelligence.
039:018 Sarwar (Muhammad), give the glad news to those of Our servants who listen to the words and only follow the best ones. Tell them that they are those whom God has guided. They are the people of understanding.
039:018 Shakir Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.
039:018 Sherali Who listen to the Word and follow the best thereof. It is they whom ALLAH has guided, and it is they who are really endowed with understanding.
039:018 Yusufali Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.
039:019
039:019 Khan Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad SAW) rescue him who is in the Fire?
039:019 Maulana He against whom the sentence of chastisement is due -- canst thou save him who is in the Fire?
039:019 Pickthal Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?
039:019 Rashad With regard to those who have deserved the retribution, can you save those who are already in Hell?
039:019 Sarwar How can you rescue the one who is destined to suffer the torment?.
039:019 Shakir What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?
039:019 Sherali Can he, then, against whom the sentence of punishment has become due, be saved? Canst thou rescue him who is in the Fire?
039:019 Yusufali Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?
039:020
039:020 Khan But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise.
039:020 Maulana But those who keep their duty to their Lord, for them are high places, above them higher places, built (for them), wherein rivers flow. (It is) the promise of Allah. Allah fails not in (His) promise.
039:020 Pickthal But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.
039:020 Rashad As for those who reverence their Lord, they will have mansions upon mansions constructed for them, with flowing streams. This is GOD's promise, and GOD never breaks His promise.
039:020 Sarwar Those who have fear of their Lord will have lofty mansions built upon mansions beneath which streams flow. It is the promise of God. God does not disregard His promise.
039:020 Shakir But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.
039:020 Sherali But for them who fear their Lord, there are lofty mansions, built over lofty mansions, beneath which streams flow. ALLAH has made that promise; and ALLAH breaks not HIS promise.
039:020 Yusufali But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.

039:021
039:021 Khan See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.
039:021 Maulana Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then brings forth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then He makes it chaff? Surely there is a reminder in this for men of understanding.
039:021 Pickthal Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.
039:021 Rashad Do you not see that GOD sends down from the sky water, then places it into underground wells, then produces with it plants of various colors, then they grow until they turn yellow, then He turns them into hay? This should be a reminder for those who possess intelligence.
039:021 Sarwar Have you not seen that God has sent down water from the sky and made it flow as springs out of the earth? He makes crops of different colors grow with this water and flourish, which then turn yellow and wither away. In this there is a reminder for the people of understanding.
039:021 Shakir Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.
039:021 Sherali Hast thou not seen that ALLAH sends down water from the sky, and causes it to flow in springs in the earth and then brings forth thereby herbage of diverse hues? Then it dries up and thou seest it turn to yellow; then HE reduces it to broken straw. In that, verily, is a reminder for men of understanding.
039:021 Yusufali Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.
039:022
039:022 Section 3: A Perfect Guidance
039:022 Khan Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!
039:022 Maulana Is he whose breast Allah has opened to Islam so that he follows a light from his Lord --? So woe to those whose hearts are hardened against the remembrance of Allah! Such are in clear error.
039:022 Pickthal Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.
039:022 Rashad If GOD renders one's heart content with Submission, he will be following a light from his Lord. Therefore, woe to those whose hearts are hardened against GOD's message; they have gone far astray.
039:022 Sarwar One whose chest (heart and mind) is left open for Islam (submission to His will) shall receive light from God. Woe to those whose hearts have become like stone against the remembrance of God. They are clearly in error.
039:022 Shakir What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.
039:022 Sherali Is he then whose bosom ALLAH has opened for the acceptance of Islam, so that he possesses a light from his Lord, like him who is grouping in the darkness of disbelief? Woe, then, to those whose hearts are hardened against the remembrance of ALLAH ! They are in manifest error.
039:022 Yusufali Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!
039:023
039:023 Khan Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.
039:023 Maulana Allah has revealed the best announcement, a Book consistent, repeating (its injunctions), whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allah’s remembrance. This is Allah’s guidance -- He guides with it whom He pleases. And he whom Allah leaves in error, there is no guide for him.
039:023 Pickthal Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.
039:023 Rashad GOD has revealed herein the best Hadith; a book that is consistent, and points out both ways (to Heaven and Hell). The skins of those who reverence their Lord cringe therefrom, then their skins and their hearts soften up for GOD's message. Such is GOD's guidance; He bestows it upon whoever wills (to be guided). As for those sent astray by GOD, nothing can guide them.
039:023 Sarwar God has revealed the best reading material in the form of a Book with similar passages which refer to each other and make the skins of those who fear their Lord shiver. Then their skins and hearts incline to the remembrance of God. This is the guidance of God. He guides whomever He wants. No one can guide those whom God has caused to go astray.
039:023 Shakir Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.
039:023 Sherali ALLAH has sent down the Best Discourse - a Book, whose verses are mutually supporting and repeated in diverse forms. The skins of those, who fear their Lord, do creep at its recital, then their skins and their hearts soften to the remembrance of ALLAH. Such is the guidance of ALLAH. HE guides therewith whom HE pleases. And he whom ALLAH adjudges astray - he shall have no guide.
039:023 Yusufali Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

039:024
039:024 Khan Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers, etc.): "Taste what you used to earn!"
039:024 Maulana Is then he who has to guard himself with his own person against the evil chastisement on the Resurrection day --? And it will be said to the iniquitous: Taste what you earned.
039:024 Pickthal Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.
039:024 Rashad What is better than saving one's face from the terrible retribution on the Day of Resurrection? The transgressors will be told, "Taste the consequences of what you earned."
039:024 Sarwar Is there anyone who is afraid of the torment of the Day of Judgment when the unjust will be told, "Suffer the result of your deeds?".
039:024 Shakir Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.
039:024 Sherali Is he, then, who has only his own face to shield from the evil punishment on the Day of Resurrection, like him who is secure? And it will be said to the wrongdoers, `Taste ye the recompense of what you used to earn.'
039:024 Yusufali Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"
039:025
039:025 Khan Those before them belied, and so the torment came on them from directions they perceived not.
039:025 Maulana Those before them denied, so the chastisement came to them from whence they perceived not.
039:025 Pickthal Those before them denied, and so the doom came on them whence they knew not.
039:025 Rashad Others before them have disbelieved and, consequently, the retribution afflicted them whence they never expected.
039:025 Sarwar Those who lived before them had also rejected Our revelations. Thus, the torment struck them and they did not even realize where it came from.
039:025 Shakir Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.
039:025 Sherali Those, who were before them, rejected Our Messengers, so the punishment came upon them whence they knew not.
039:025 Yusufali Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.
039:026
039:026 Khan So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
039:026 Maulana So Allah made them taste disgrace in this worlds' life, and certainly the chastisement of the Hereafter is greater. Did they but know!
039:026 Pickthal Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
039:026 Rashad GOD has condemned them to humiliation in this life, and the retribution in the Hereafter will be far worse, if they only knew.
039:026 Sarwar God made them suffer humiliation in this life. Would that they knew that the torment for them in the next life will be even greater.
039:026 Shakir So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!
039:026 Sherali So ALLAH made them taste humiliation in the present life and the punishment of the Hereafter will certainly be greater, if they but knew.
039:026 Yusufali So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!
039:027
039:027 Khan And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.
039:027 Maulana And certainly We have set forth for men in this Qur'an similitudes of every sort that they may mind.
039:027 Pickthal And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;
039:027 Rashad We have cited for the people every kind of example in this Quran, that they may take heed.
039:027 Sarwar We have given all kinds of examples for the human being in this Quran so that perhaps he may take heed.
039:027 Shakir And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.
039:027 Sherali And, indeed, WE have set forth for mankind all manner of parables in this Qur'an that they may take heed.
039:027 Yusufali We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.
039:028
039:028 Khan An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him.
039:028 Maulana An Arabic Qur'an without any crookedness, that they may guard against evil.
039:028 Pickthal A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).
039:028 Rashad An Arabic Quran, without any ambiguity, that they may be righteous.
039:028 Sarwar This Quran is a flawless reading text in the Arabic language. Perhaps they will have fear of God.
039:028 Shakir An Arabic Quran without any crookedness, that they may guard (against evil).
039:028 Sherali WE have revealed the Qur'an in Arabic wherein there is no deviation from rectitude, that they may become righteous.
039:028 Yusufali (It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.
039:029
039:029 Khan Allah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allah Alone). Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.
039:029 Maulana Allah sets forth a parable: A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition? Praise be to Allah! Nay, most of them know not.
039:029 Pickthal Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
039:029 Rashad GOD cites the example of a man who deals with disputing partners (Hadith), compared to a man who deals with only one consistent source (Quran). Are they the same? Praise be to GOD; most of them do not know.
039:029 Sarwar God tells a parable in which there is a company of quarrelsome people and only one of them is well disciplined. Can they be considered as equal? It is only God who deserves all praise. In fact, most of them do not know.
039:029 Shakir Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.
039:029 Sherali ALLAH sets forth a parable - a man belonging to several partners, who disagree with one another, and a man belonging wholly to one man. Are the two equal in condition? All praise belongs to ALLAH. But most of them know not.
039:029 Yusufali Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.

039:030
039:030 Khan Verily, you (O Muhammad SAW) will die and verily, they (too) will die.
039:030 Maulana Surely thou wilt die and they (too) will die;
039:030 Pickthal Lo! thou wilt die, and lo! they will die;
039:030 Rashad You (Muhammad) will surely die, just like they will die.
039:030 Sarwar (Muhammad), you will die and all of them will also die.
039:030 Shakir Surely you shall die and they (too) shall surely die.
039:030 Sherali Surely, thou wilt die, and surely, they too, will die.
039:030 Yusufali Truly thou wilt die (one day), and truly they (too) will die (one day).
039:031
039:031 Khan Then, on the Day of Resurrection, you will be disputing before your Lord.
039:031 Maulana Then surely on the day of Resurrection you will contend one with another before your Lord.
039:031 Pickthal Then lo! on the Day of Resurrection, before your Lord ye will dispute.
039:031 Rashad On the Day of Resurrection, before your Lord, you people will feud with one another.
039:031 Sarwar Then, on the Day of Judgment, all of you will present your disputes before your Lord.
039:031 Shakir Then surely on the day of resurrection you will contend one with another before. your Lord.
039:031 Sherali Then, surely, on the day of Resurrection you will dispute with one another before your Lord.
039:031 Yusufali In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.
039:032
039:032 Part 24.
039:032 Section 4: Rejectors will be Abased
039:032 Khan Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Qur'an, the Prophet (Muhammad SAW), the Islamic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?
039:032 Maulana Who is then more unjust than he who utters a lie against Allah and denies the truth, when it comes to him? Is there not in hell an abode for the disbelievers?
039:032 Pickthal And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?
039:032 Rashad Who is more evil than one who attributes lies to GOD, while disbelieving in the truth that has come to him? Is Hell not a just requital for the disbelievers?
039:032 Sarwar Who is more unjust then one who invents falsehood against God and rejects the truth after it has come to them. Is not hell a dwelling for the disbelievers?.
039:032 Shakir Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?
039:032 Sherali Who, then, is more unjust than he who lies against ALLAH and he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?
039:032 Yusufali Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?
039:033
039:033 Khan And he (Muhammad SAW) who has brought the truth (this Qur'an and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al- Muttaqun (the pious and righteous persons - see V.2:2).
039:033 Maulana And he who brings the truth and accepts the truth -- such are the dutiful.
039:033 Pickthal And whoso bringeth the truth and believeth therein - Such are the dutiful.
039:033 Rashad As for those who promote the truth, and believe therein, they are the righteous.
039:033 Sarwar Those who have brought the truth and have acknowledged it are those who have fear of God.
039:033 Shakir And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).
039:033 Sherali But he who has brought the truth, and he who testifies to it as truth - these it is who are the righteous.
039:033 Yusufali And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.
039:034
039:034 Khan They shall have all that they will desire with their Lord. That is the reward of Muhsinun (good- doers - see V.2:112).
039:034 Maulana They shall have with their Lord what they please. Such is the reward of the doers of good --
039:034 Pickthal They shall have what they will of their Lord's bounty. That is the reward of the good:
039:034 Rashad They will get everything they wish, at their Lord. Such is the reward for the righteous.
039:034 Sarwar They will receive whatever they want from their Lord. Thus is the reward of the righteous ones.
039:034 Shakir They shall have with their Lord what they please; that is the reward of the doers of good;
039:034 Sherali They will have with their Lord whatever they desire; that is the reward of those who good.
039:034 Yusufali They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:
039:035
039:035 Khan So that Allah may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.
039:035 Maulana That Allah may ward off from them the worst of what they did, and give them their reward for the best of what they did.
039:035 Pickthal That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.
039:035 Rashad GOD remits their sinful works, and rewards them generously for their good works.
039:035 Sarwar God will certainly expiate their bad deeds and reward them much more for what they have done.
039:035 Shakir So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.
039:035 Sherali So that ALLAH will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.
039:035 Yusufali So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.

039:036
039:036 Khan Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.
039:036 Maulana Is not Allah sufficient for His servant? And they seek to frighten thee with those besides Him. And whomsoever Allah leaves in error, there is no guide for him.
039:036 Pickthal Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.
039:036 Rashad Is GOD not sufficient for His servant? They frighten you with the idols they set up beside Him. Whomever GOD sends astray, nothing can guide him.
039:036 Sarwar Is God not sufficient (support) for His servants? They frighten you with what they worship besides God. Who can guide one whom God has caused to go astray?.
039:036 Shakir Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.
039:036 Sherali Is not ALLAH sufficient for HIS servant? And yet they would frighten thee with those beside HIM. And he whom ALLAH leaves in error - for him there is no guide.
039:036 Yusufali Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.
039:037
039:037 Khan And whomsoever Allah guides, for him there will be no misleader. Is not Allah All-Mighty, Possessor of Retribution?
039:037 Maulana And whom Allah guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of retribution?
039:037 Pickthal And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?
039:037 Rashad And whomever GOD guides, nothing can send him astray. Is GOD not Almighty, Avenger?
039:037 Sarwar Who can mislead one whom God has guided? Is God not Majestic and Revengeful?.
039:037 Shakir And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?
039:037 Sherali And him whom ALLAH guides - there is none to lead him astray. Is not ALLAH the Mighty, the Lord of retribution?
039:037 Yusufali And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?
039:038
039:038 Khan And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."
039:038 Maulana And if thou ask them, Who created the heavens and the earth? They will say: Allah. Say: See you then that those you call upon besides Allah, would they, if Allah desire to afflict me with harm, remove His harm? Or if He desire to show me mercy, could they withhold His mercy? Say: Allah is sufficient for me. On Him do the reliant rely.
039:038 Pickthal And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.
039:038 Rashad If you ask them, "Who created the heavens and the earth?" they will say, "GOD." Say, "Why then do you set up idols beside GOD? If GOD willed any adversity for me, can they relieve such an adversity? And if He willed a blessing for me, can they prevent such a blessing?" Say, "GOD is sufficient for me." In Him the trusters shall trust.
039:038 Sarwar If you ask them, "Who has created the heavens and the earth?" They will certainly say, "God has created them." Ask them, "Do you think that you can rescue me from the punishment of God with which He may afflict me? Can you prevent His mercy if He wants to grant it to me?" Say, "God is Sufficient (support) for me. In Him alone one must trust".
039:038 Shakir And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.
039:038 Sherali And if thou ask them, `Who created the heavens and the earth?' They will, surely, say, `ALLAH.' Say, `What think ye, if ALLAH intends to do me harm, will those whom you call upon beside ALLAH be able to remove the harm HE may intend? Or, if HE wills to show me mercy, could they withhold HIS mercy?' Say, `ALLAH is sufficient for me. In HIM trust those who would trust.'
039:038 Yusufali If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."
039:039
039:039 Khan Say: (O Muhammad SAW) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,
039:039 Maulana Say: O my people, work in your place. Surely I am a worker, so you will come to know,
039:039 Pickthal Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know
039:039 Rashad Say, "O my people, do your best and I will do my best; you will surely find out.
039:039 Sarwar Say, "My people, act as you wish. I shall do as I like and you will soon know
039:039 Shakir Say: O my people! work in your place, surely I am a worker, so you will come to know.
039:039 Sherali Say, `O my people, act as best as you can; I, too, am acting; soon shall you know,
039:039 Yusufali Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know-
039:040
039:040 Khan "To whom comes a disgracing torment, and on whom descends an everlasting torment."
039:040 Maulana Who it is to whom there comes a chastisement abasing him, and on whom falls a lasting chastisement.
039:040 Pickthal Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.
039:040 Rashad "(You will find out) who has incurred shameful punishment, and has deserved an eternal retribution."
039:040 Sarwar who will face the humiliating torment and suffer everlasting retribution".
039:040 Shakir Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.
039:040 Sherali Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment?'
039:040 Yusufali "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

039:041
039:041 Khan Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them.
039:041 Maulana Surely We have revealed to thee the Book with truth for (the good of) men. So whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment. And thou art not a custodian over them.
039:041 Pickthal Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.
039:041 Rashad We have revealed the scripture through you for the people, truthfully. Then, whoever is guided is guided for his own good, and whoever goes astray goes astray to his own detriment. You are not their advocate.
039:041 Sarwar (Muhammad), We have revealed the Book to you for mankind in all truth. Whoever seeks guidance does so for his own good. Whosoever goes astray goes against his own soul. You are not their representative.
039:041 Shakir Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.
039:041 Sherali Verily, WE have revealed to thee the Book comprising all truth for the good of mankind. So whoever follows guidance, follows it for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.
039:041 Yusufali Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.
039:042
039:042 Section 5: Punishment cannot be Averted
039:042 Khan It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
039:042 Maulana Allah takes (men’s) souls at the time of their death, and those that die not, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term. Surely there are signs in this for a people who reflect.
039:042 Pickthal Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.
039:042 Rashad GOD puts the souls to death when the end of their life comes, and also at the time of sleep. Thus, He takes some back during their sleep, while others are allowed to continue living until the end of their predetermined interim. This should provide lessons for people who reflect.
039:042 Sarwar God will receive their souls when they die. Their souls do not die when they are sleeping. During people's sleep He withholds those souls which He has decreed to die and releases the others for an appointed time. In this there is evidence (of the Truth) for the thoughtful people.
039:042 Shakir Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.
039:042 Sherali ALLAH takes away the souls of men at the time of their death; and of those also that are not yet dead, during their sleep. Then HE withholds those against which HE has decreed death, and sends back the others till an appointed term. In that, surely, are Signs for a people who reflect.
039:042 Yusufali It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect.
039:043
039:043 Khan Have they taken others as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence?"
039:043 Maulana Or, take they intercessors besides Allah? Say: What! Even though they control naught, nor do they understand.
039:043 Pickthal Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?
039:043 Rashad Have they invented intercessors to mediate between them and GOD? Say, "What if they do not possess any power, nor understanding?"
039:043 Sarwar Have they chosen intercessors besides God? Say, "Would you choose them as your intercessors even though they do not possess anything and have no understanding?".
039:043 Shakir Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.
039:043 Sherali Have they taken intercessors beside ALLAH? Say, `Even if they have no power over anything and no understanding?
039:043 Yusufali What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?”
039:044
039:044 Khan Say: "To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."
039:044 Maulana say: Allah’s is the intercession altogether. His is the kingdom of the heavens and the earth. Then to Him you will be returned.
039:044 Pickthal Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.
039:044 Rashad Say, "All intercession belongs to GOD." To Him belongs all sovereignty of the heavens and the earth, then to Him you will be returned.
039:044 Sarwar Say, "Intercession belongs to God. To Him belongs the heavens and the earth and to Him you will all return."
039:044 Shakir Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.
039:044 Sherali Say, `All intercession rests with ALLAH. To HIM belongs the Kingdom of the heavens and the earth. And to HIM, then, shall you be brought back.'
039:044 Yusufali Say: "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back.”

039:045
039:045 Khan And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!
039:045 Maulana And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.
039:045 Pickthal And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.
039:045 Rashad When GOD ALONE is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion. But when others are mentioned beside Him, they become satisfied.
039:045 Sarwar When one God is mentioned, the hearts of those who do not believe in the Day of Judgment begin to shrink, but when the idols are mentioned, they rejoice.
039:045 Shakir And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.
039:045 Sherali And when ALLAH alone is mentioned, the hearts of those, who believe not in the Hereafter, shrink with aversion; but when those beside HIM are mentioned, behold ! they begin to rejoice.
039:045 Yusufali When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!
039:046
039:046 Khan Say (O Muhammad SAW): "O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."
039:046 Maulana Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, Thou judgest between Thy servants as to that wherein they differ.
039:046 Pickthal Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.
039:046 Rashad Proclaim: "Our god, Initiator of the heavens and the earth, Knower of all secrets and declarations, You are the only One who judges among Your servants regarding their disputes."
039:046 Sarwar Say, "Lord, the Creator of the heavens and the earth, knower of the seen and unseen, it is You who will issue Your decree about the differences of Your servants."
039:046 Shakir Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.
039:046 Sherali Say, `O ALLAH ! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed.'
039:046 Yusufali Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."
039:047
039:047 Khan And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.
039:047 Maulana And had those who do wrong all that is in the earth and the like of it with it, they would certainly offer it as ransom from the evil of the chastisement on the day of Resurrection. And what they never thought of shall become plain to them from Allah.
039:047 Pickthal And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.
039:047 Rashad If those who transgressed owned everything on earth, even twice as much, they would readily give it up to avoid the terrible retribution on the Day of Resurrection. They will be shown by GOD what they never expected.
039:047 Sarwar Had the unjust possessed double the amount of the wealth of the whole earth, they would certainly have liked to offer it on the Day of Resurrection as redemption from the torment of Our scourge when God would make public what they had never expected.
039:047 Shakir And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.
039:047 Sherali And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would, surely, seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection, but there shall appear unto them from ALLAH that which they had never thought of.
039:047 Yusufali Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!
039:048
039:048 Khan And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!
039:048 Maulana And the evil of what they wrought will become plain to them, and that which they mocked at will beset them.
039:048 Pickthal And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.
039:048 Rashad The sinful works they had earned will be shown to them, and the very things they used to mock will come back to haunt them.
039:048 Sarwar Their bad deeds will become public and they will be surrounded by the torment which they had mocked during their worldly life.
039:048 Shakir And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.
039:048 Sherali And the evil consequences of what they had earned will become apparent to them and that which they used to mock at will encompass them.
039:048 Yusufali For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!

039:049
039:049 Khan When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
039:049 Maulana So when harm afflicts a man he calls upon Us; then, when We give him a boon from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them know not.
039:049 Pickthal Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.
039:049 Rashad If the human is touched by adversity, he implores us, but as soon as we bestow a blessing upon him, he says, "I attained this because of my cleverness!" Indeed, this is only a test, but most of them do not know.
039:049 Sarwar When the human being is afflicted with hardship, he cries out to us for help. When We grant him a favor, he says, "I knew that I deserved it." In fact, it is only a test for him, but most people do not know this.
039:049 Shakir So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.
039:049 Sherali And when harm touches man, he cries unto US, but when WE bestow on him a favour from US, he says, `This has been given to me on account of my own knowledge.' Nay, it is only a trial; but most of them know not.
039:049 Yusufali Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!
039:050
039:050 Khan Verily, those before them said it, yet (all) that they had earned availed them not.
039:050 Maulana Those before them did say it indeed, but what they earned availed them not.
039:050 Pickthal Those before them said it, yet (all) that they had earned availed them not;
039:050 Rashad Those before them have uttered the same thing, and their earnings did not help them in the least.
039:050 Sarwar People who lived before them had also said, "Our wealth has been earned by our own merits." What they had earned was of no benefit to them
039:050 Shakir Those before them did say it indeed, but what they earned availed them not.
039:050 Sherali Those who were before said the same thing, yet all that they earned availed them not.
039:050 Yusufali Thus did the (generations) before them say! But all that they did was of no profit to them.
039:051
039:051 Khan So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.
039:051 Maulana So there befell them the evil which they had earned. And those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.
039:051 Pickthal But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.
039:051 Rashad They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.
039:051 Sarwar They were afflicted by the terrible result of whatever they gained. Besides this affliction, the unjust among them will also suffer the consequence of their deeds. They will not be able to challenge God.
039:051 Shakir So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.
039:051 Sherali So the evil consequences of what they had earned overtook them; and those who do wrong form among these disbelievers - the evil consequences of what they earned shall overtake them also and they cannot escape.
039:051 Yusufali Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!
039:052
039:052 Khan Do they not know that Allah enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!
039:052 Maulana Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.
039:052 Pickthal Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.
039:052 Rashad Do they not realize that GOD is the One who increases the provision for whomever He chooses, and withholds? These are lessons for people who believe.
039:052 Sarwar Did they not know that God determines and increases the sustenance of whomever He wants. In this there is evidence (of the truth) for the believing people.
039:052 Shakir Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.
039:052 Sherali Know they not that ALLAH enlarges the provision for whomsoever HE pleases, and straitens it for whomsoever HE pleases? Verily, in that are Signs for a people who believe.
039:052 Yusufali Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!
039:053
039:053 Section 6: Divine Mercy
039:053 Khan Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.
039:053 Maulana Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.
039:053 Pickthal Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.
039:053 Rashad Proclaim: "O My servants who exceeded the limits, never despair of GOD's mercy. For GOD forgives all sins. He is the Forgiver, Most Merciful."
039:053 Sarwar (Muhammad), tell my servants who have committed injustice to themselves, "Do not despair of the mercy of God. God certainly forgives all sins. He is All-forgiving and All-merciful."
039:053 Shakir Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.
039:053 Sherali Say, `O MY servants who have sinned against their souls, despair not of the mercy of ALLAH, surely, ALLAH forgives all sins. Verily, HE is Most forgiving, Ever Merciful;
039:053 Yusufali Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

039:054
039:054 Khan "And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.
039:054 Maulana And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped.
039:054 Pickthal Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.
039:054 Rashad You shall obey your Lord, and submit to Him totally, before the retribution overtakes you; then you cannot be helped.
039:054 Sarwar Turn in repentance to your Lord and submit to His will before you are afflicted with the torment after which you can receive no help.
039:054 Shakir And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.
039:054 Sherali `And turn to your Lord, and submit yourselves to HIM, before there comes unto you the punishment; for then you shall not be helped;
039:054 Yusufali "Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.
039:055
039:055 Khan "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"
039:055 Maulana And follow the best that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not --
039:055 Pickthal And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,
039:055 Rashad And follow the best path that is pointed out for you by your Lord, before the retribution overtakes you suddenly when you least expect it.
039:055 Sarwar Follow the best of what is revealed to you from your Lord before the torment suddenly approaches you and you will not realize how it came about.
039:055 Shakir And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;
039:055 Sherali And follow the best Teaching that has been revealed to you from your Lord, before the punishment comes upon you suddenly, while you perceive not.'
039:055 Yusufali "And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-
039:056
039:056 Khan Lest a person should say: "Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah), the Qur'an, and Muhammad SAW and at the faithful believers, etc.]
039:056 Maulana Lest a soul should say: O woe is me, that I fell short of my duty to Allah! and surely I was of those who laughed to scorn;
039:056 Pickthal Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!
039:056 Rashad Lest a soul may say, "How sorry I am for disregarding GOD's commandments; I was certainly one of the mockers."
039:056 Sarwar Turn to God in repentance before a soul says, "Woe to me because of my failure to fulfill my duties to God. Woe to me for mocking God's guidance!".
039:056 Shakir Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;
039:056 Sherali Lest a soul should say, `O woe is me in that I neglected my duty in respect of ALLAH ! Surely, I was among the scoffers.'
039:056 Yusufali "Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'-
039:057
039:057 Khan Or (lest) he should say: "If only Allah had guided me, I should indeed have been among the Muttaqun (pious and righteous persons - see V.2:2)."
039:057 Maulana Or it should say: Had Allah guided me, I should have been dutiful;
039:057 Pickthal Or should say: If Allah had but guided me I should have been among the dutiful!
039:057 Rashad Or say, "Had GOD guided me, I would have been with the righteous."
039:057 Sarwar Or before the soul says, "Had God guided me, I could have been a pious man".
039:057 Shakir Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);
039:057 Sherali Or, lest it should say, `If ALLAH had guided me, I should certainly have been among those who fully carry out their duties;
039:057 Yusufali "Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-
039:058
039:058 Khan Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers - see V.2:112)."
039:058 Maulana Or it should say, when it sees the chastisement: Had I another chance I should be a doer of good.
039:058 Pickthal Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!
039:058 Rashad Or say, when it sees the retribution, "If I get another chance, I will work righteousness."
039:058 Sarwar Or, on seeing the torment, it would say, "Would I have the opportunity, this time I would certainly become a pious person".
039:058 Shakir Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.
039:058 Sherali Or, lest it should say, when it sees the punishment, `Would that there were for me a return to the world, I would then be among those who do good.'
039:058 Yusufali "Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'
039:059
039:059 Khan Yes! Verily, there came to you My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.
039:059 Maulana Aye! My communications came to thee, but thou didst reject them, and wast proud and wast of the disbelievers.
039:059 Pickthal (But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.
039:059 Rashad Yes indeed (you did get enough chances). My proofs came to you, but you rejected them, turned arrogant, and became a disbeliever.
039:059 Sarwar God will reply to the soul, "My revelations had certainly come to you but you rejected them. You were puffed-up with pride and you became an unbeliever".
039:059 Shakir Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.
039:059 Sherali He will be told, `Aye, there came to thee MY Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.'
039:059 Yusufali "(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"

039:060
039:060 Khan And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?
039:060 Maulana And on the day of Resurrection thou wilt see those who lied against Allah, their faces will be blackened. Is there not in hell an abode for the proud?
039:060 Pickthal And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?
039:060 Rashad On the Day of Resurrection you will see the faces of those who lied about GOD covered with misery. Is Hell not the right retribution for the arrogant ones?
039:060 Sarwar On the Day of Judgment you will see the faces of those who had invented falsehood against God blackened. Is not hell the dwelling of the arrogant ones?.
039:060 Shakir And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?
039:060 Sherali And on the Day of Resurrection, thou wilt see those who lied against ALLAH that their faces shall be overcast with gloom. Is there not in Hell an abode for the proud?
039:060 Yusufali On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?
039:061
039:061 Khan And Allah will deliver those who are the Muttaqun (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.
039:061 Maulana And Allah delivers those who keep their duty with their achievement -- evil touches them not, nor do they grieve.
039:061 Pickthal And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.
039:061 Rashad And GOD will save those who have maintained righteousness; He will reward them. No harm will touch them, nor will they have any grief.
039:061 Sarwar God will save the pious ones because of their virtuous deeds. No hardship will touch them nor will they be grieved.
039:061 Shakir And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.
039:061 Sherali And ALLAH will deliver the righteous from all troubles and will confer success upon them; evil shall not touch them, nor shall they grieve.
039:061 Yusufali But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.
039:062
039:062 Khan Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.
039:062 Maulana Allah is the Creator of all things and He has charge over everything.
039:062 Pickthal Allah is Creator of all things, and He is Guardian over all things.
039:062 Rashad GOD is the Creator of all things, and He is in full control of all things.
039:062 Sarwar God is the Creator and Guardian of all things.
039:062 Shakir Allah is the Creator of every thing and He has charge over every thing.
039:062 Sherali ALLAH is the creator of all things, and HE is Guardian over all things.
039:062 Yusufali Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.
039:063
039:063 Khan To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, such are they who will be the losers.
039:063 Maulana His are the treasures of the heavens and the earth. And those who disbelieve in the messages of Allah, such are the losers.
039:063 Pickthal His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.
039:063 Rashad To Him belongs all decisions in the heavens and the earth, and those who disbelieve in GOD's revelations are the real losers.
039:063 Sarwar In His hands are the keys of the treasuries of the heavens and the earth. Those who reject God's revelations will be lost.
039:063 Shakir His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.
039:063 Sherali TO HIM belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of ALLAH, these it is who are the losers.
039:063 Yusufali To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah,- it is they who will be in loss.
039:064
039:064 Section 7: The Final Judgment
039:064 Khan Say (O Muhammad SAW to the polytheists, etc.): "Do you order me to worship other than Allah O you fools?"
039:064 Maulana Say: Do you bid me serve others than Allah, O ye ignorant ones?
039:064 Pickthal Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!
039:064 Rashad Say, "Is it other than GOD you exhort me to worship, O you ignorant ones?"
039:064 Sarwar (Muhammad), say, "Ignorant ones, do you command me to worship things other than God
039:064 Shakir Say: What! Do you then bid me serve others than Allah, O ignorant men?
039:064 Sherali Say, `Is it other gods than ALLAH that ye bid me worship, O ignorant ones?'
039:064 Yusufali Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?”
039:065
039:065 Khan And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."
039:065 Maulana And certainly, it has been revealed to thee and to those before thee: If thou associate (with Allah), thy work would certainly come to naught and thou wouldst be a loser.
039:065 Pickthal And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.
039:065 Rashad It has been revealed to you, and to those before you that if you ever commit idol worship, all your works will be nullified, and you will be with the losers.
039:065 Sarwar even though God has said, "It has been revealed to you and to those who lived before you that if you consider other things equal to God, your deeds will be made devoid of all virtue and you will certainly be lost?".
039:065 Shakir And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.
039:065 Sherali And, verily it has been revealed to thee as unto those before thee, `If thou associate partners with ALLAH, thy work shall, surely, come to naught and thou shalt certainly be of the losers.'
039:065 Yusufali But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)".

039:066
039:066 Khan Nay! But worship Allah (Alone and none else), and be among the grateful.
039:066 Maulana Nay, but serve Allah alone and be of the thankful.
039:066 Pickthal Nay, but Allah must thou serve, and be among the thankful!
039:066 Rashad Therefore, you shall worship GOD alone, and be appreciative.
039:066 Sarwar (Muhammad), You must worship God alone and give Him thanks.
039:066 Shakir Nay! but serve Allah alone and be of the thankful.
039:066 Sherali Aye, worship ALLAH and be thou among the grateful.
039:066 Yusufali Nay, but worship Allah, and be of those who give thanks.
039:067
039:067 Khan They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!
039:067 Maulana And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in His right hand. Glory be to Him! and highly exalted is He above what they associate (with Him).
039:067 Pickthal And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).
039:067 Rashad They can never fathom the greatness of GOD. The whole earth is within His fist on the Day of Resurrection. In fact, the universes are folded within His right hand. Be He glorified; He is much too high above needing any partners.
039:067 Sarwar They have not paid due respect to God. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. God is too Glorious and High to be considered equal to their idols.
039:067 Shakir And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).
039:067 Sherali And they have not formed a true concept of the attributes of ALLAH. And the entire earth will be under HIS complete control on the Day of Resurrection, and the heavens rolled up in HIS right hand. Glory be to HIM and exalted is HE above that which they associate with HIM.
039:067 Yusufali No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!
039:068
039:068 Khan And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will blown a second time and behold, they will be standing, looking on (waiting).
039:068 Maulana And the trumpet is blown, so all those in the heavens and all those in the earth will swoon, except such as Allah please. Then it will be blown again, when lo! they stand up, awaiting.
039:068 Pickthal And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!
039:068 Rashad The horn will be blown, whereupon everyone in the heavens and the earth will be struck unconscious, except those who will be spared by GOD. Then it will be blown another time, whereupon they will all rise up, looking.
039:068 Sarwar Everyone in the heavens and the earth will faint in terror except for those whom God will save when the trumpet is sounded. They will all stand up and wait when the trumpet sounds for the second time.
039:068 Shakir And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.
039:068 Sherali And the trumpet will be blown, and all who are in the heavens and all who are in the earth will fall down in a swoon, except those whom ALLAH will be pleased to spare. Then it will be blown a second time, and lo ! they will be standing, awaiting judgment.
039:068 Yusufali The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!
039:069
039:069 Khan And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.
039:069 Maulana And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgment is given between them with justice, and they are not wronged.
039:069 Pickthal And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
039:069 Rashad Then the earth will shine with the light of its Lord. The record will be proclaimed, and the prophets and the witnesses will be brought forth. Everyone will then be judged equitably, without the least injustice.
039:069 Sarwar The earth will become bright from the light of your Lord. The Book of Records will be presented and the Prophets and witness will be summoned. All will be judged with justice and no wrong will be done to anyone.
039:069 Shakir And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.
039:069 Sherali And the earth will shine with the light of her Lord, and the Book will be laid open before them, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.
039:069 Yusufali And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).
039:070
039:070 Khan And each person will be paid in full of what he did; and He is Best Aware of what they do.
039:070 Maulana And every soul is paid back fully for what it did, and He knows best what they do.
039:070 Pickthal And each soul is paid in full for what it did. And He is Best Aware of what they do.
039:070 Rashad Every soul will be paid for whatever it did, for He is fully aware of everything they have done.
039:070 Sarwar Every soul will be recompensed for its deeds. God knows best whatever they have done.
039:070 Shakir And every soul shall be paid back fully what it has done, and He knows best what they do.
039:070 Sherali And every soul will be fully rewarded for what it did. And HE knows well what they do.
039:070 Yusufali And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.

039:071
039:071 Section 8: Each Party meets with its Desert
039:071 Khan And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"
039:071 Maulana And those who disbelieve are driven to hell in companies; until, when they come to it, its doors are opened, and the keepers of it say to them: Did not there come to you messengers from among you reciting to you the messages of your Lord and warning you of the meeting of this day of yours? They say: Yea. But the word of punishment proved true against the disbelievers.
039:071 Pickthal And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.
039:071 Rashad Those who disbelieved will be led to Hell in throngs. When they get to it, and its gates are opened, its guards will say, "Did you not receive messengers from among you, who recited to you the revelations of your Lord, and warned you about meeting this day?" They will answer, "Yes indeed. But the word `retribution' was already stamped upon the disbelievers."
039:071 Sarwar The disbelievers will be driven to hell in hordes. Its gates will be opened when they are brought nearby and the keepers will ask them, "Did Messengers from your own people not come to you to recite your Lord's revelations and to warn you about this day?" They will reply, "Yes, the Messengers did come to us, but the unbelievers were doomed to face the torment".
039:071 Shakir And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.
039:071 Sherali And those who disbelieve will be driven to Hell in troops until, when they arrive there, its gates will be opened, and its Keepers will say to them, `Did not the Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this day of yours?' They will say, `Yea, but the word of the punishment was bound to be fulfilled in respect of the disbelievers.'
039:071 Yusufali The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
039:072
039:072 Khan It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"
039:072 Maulana It is said: Enter the gates of hell to abide therein; so evil is the abode of the proud.
039:072 Pickthal It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.
039:072 Rashad It will be said, "Enter the gates of Hell, wherein you abide forever." What a miserable destiny for the arrogant.
039:072 Sarwar They will be told, "Enter the gates of hell to live therein forever. What a terrible dwelling for the arrogant ones!".
039:072 Shakir It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.
039:072 Sherali It will be said, `Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'
039:072 Yusufali (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"
039:073
039:073 Khan And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."
039:073 Maulana And those who keep their duty to their Lord are conveyed to the Garden in companies until when they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! you led pure lives; so enter it to abide.
039:073 Pickthal And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;
039:073 Rashad Those who reverenced their Lord will be led to Paradise in throngs. When they get to it, and its gates are opened, its guards will say, "Peace be upon you; you have won. Therefore, you abide herein forever."
039:073 Sarwar The pious ones will be led to Paradise in large groups. Its gates will be opened to them when they are brought nearby and its keepers will say, "Welcome! Peace be with you. Enter the gates of Paradise to live therein forever".
039:073 Shakir And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.
039:073 Sherali And those, who feared their Lord, will be conducted to Heaven in groups until when they arrive there, its gates will be opened and its Keepers will say to them, `Peace be upon you ! be ye happy, and enter it, abiding therein.'
039:073 Yusufali And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."
039:074
039:074 Khan And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"
039:074 Maulana And they say: Praise be to Allah! Who has made good to us His promise, and He has made us inherit the land; we abide in the Garden where we please. So goodly is the reward of the workers.
039:074 Pickthal They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.
039:074 Rashad They will say, "Praise be to GOD, who fulfilled His promise to us, and made us inherit the earth, enjoying Paradise as we please." What a beautiful recompense for the workers!
039:074 Sarwar They will say, "It is only God who deserves all praise. He has made His promise come true and has given the earth as an inheritance to us. Now we live in the gardens as we wished. Blessed is the reward of those who labor.
039:074 Shakir And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.
039:074 Sherali And they will say, `All praise belongs to ALLAH Who has made good to us HIS promise, and has given us the earth to inherit, we shall make our abode in the Garden wherever we please.' How excellent is the reward of the righteous workers !
039:074 Yusufali They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

039:075
039:075 Khan And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."
039:075 Maulana And thou seest the angels going round about the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allah, the Lord of the worlds!
039:075 Pickthal And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!
039:075 Rashad You will see the angels floating around the throne, glorifying and praising their Lord. After the equitable judgment is issued to all, it will be proclaimed: "Praise be to GOD, Lord of the universe."
039:075 Sarwar (Muhammad), on that day you will see the angels circling around the Throne, glorifying and praising their Lord. Judgment with justice will be decreed between the people of Paradise and hell and it will be said, "It is only God, Lord of the Universe who deserves all praise.".
039:075 Shakir And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.
039:075 Sherali And thou wilt see the angels going round the Throne, glorifying their Lord with HIS praise, and judgment will be given between the people with justice. And it will be said, `All praise belongs to ALLAH, the Lord of the worlds.'
039:075 Yusufali And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"
040:000
040:000 Translations of the Qur'an, Chapter 40: AL-GHAFIR (THE FORGIVER (GOD)). Total Verses: 85. Revealed At: MAKKA
040:000 In the name of God, Most Gracious, Most Merciful
040:001
040:001 Section 1: Protection of the Faithful
040:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
040:001 Maulana Beneficent God!
040:001 Pickthal Ha. Mim.
040:001 Rashad H. M.
040:001 Sarwar Ha. Mim.
040:001 Shakir Ha Mim.
040:001 Sherali Há Mím.
040:001 Yusufali Ha Mim
040:002
040:002 Khan The revelation of the Book (this Qur'an) is from Allah the All-Mighty, the All-Knower.
040:002 Maulana The revelation of the Book is from Allah, the Mighty, the Knowing,
040:002 Pickthal The revelation of the Scripture is from Allah, the Mighty, the Knower,
040:002 Rashad This revelation of the scripture is from GOD, the Almighty, the Omniscient.
040:002 Sarwar This Book is a revelation from God, the Majestic and All-knowing
040:002 Shakir The revelation of the Book is from Allah, the Mighty, the Knowing,
040:002 Sherali The revelation of this Book is from ALLAH, the Mighty, the All-Knowing.
040:002 Yusufali The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-
040:003
040:003 Khan The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return.
040:003 Maulana Forgiver of sin and Acceptor of repentance, Severe to punish, Lord of bounty. There is no God but He; to Him is the eventual coming.
040:003 Pickthal The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no Allah save Him. Unto Him is the journeying.
040:003 Rashad Forgiver of sins, acceptor of repentance, strict in enforcing retribution, and possessor of all power. There is no other god beside Him. To Him is the ultimate destiny.
040:003 Sarwar who forgives sins, who accepts repentance, whose punishment is severe, and whose bounty is universal. He is the only Lord and to Him all things proceed.
040:003 Shakir The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.
040:003 Sherali Forgiver of sin, Acceptor of repentance, Severe in punishment, the Lord of Bounty. There is no god but HE. Towards HIM is the final return.
040:003 Yusufali Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach (in all things). there is no god but He: to Him is the final goal.
040:004
040:004 Khan None disputes in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad SAW, their ultimate end will be the Fire of Hell]!
040:004 Maulana None dispute concerning the messages of Allah but those who disbelieve, so let not their control in the land deceive thee.
040:004 Pickthal None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).
040:004 Rashad None argues against GOD's revelations except those who disbelieve. Do not be impressed by their apparent success.
040:004 Sarwar No one disputes the revelations of the Lord except the disbelievers. Let not their activities in the land deceive you.
040:004 Shakir None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.
040:004 Sherali None disputes concerning the Signs of ALLAH except those who disbelieve. Let not, then, their going about in the land deceive thee.
040:004 Yusufali None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!

040:005
040:005 Khan The people of Nuh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
040:005 Maulana Before them the people of Noah and the parties after them rejected (prophets), and every nation purposed against its messenger to destroy him, and disputed by means of falsehood to render null thereby the truth, so I seized them; how (terrible) was then My retribution!
040:005 Pickthal The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.
040:005 Rashad Disbelieving before them were the people of Noah, and many other opponents after them. Every community persecuted their messenger to neutralize him. And they argued with falsehood, to defeat the truth. Consequently, I punished them; how terrible was My retribution!
040:005 Sarwar The people of Noah who lived before and the Confederate tribes who lived after them rejected Our revelations. Every nation schemed against its Messengers to seize them and disputed against them to defeat the truth. But torment struck them and how terrible was their retribution!
040:005 Shakir The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their messenger to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!
040:005 Sherali Before them the people of Noah and other groups after them rejected Our Signs and every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebut the truth thereby. Then I seized them, and how terrible was MY retribution !
040:005 Yusufali But (there were people) before them, who denied (the Signs),- the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital!
040:006
040:006 Khan Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.
040:006 Maulana And thus did the word of thy Lord prove true against those who disbelieve that they are the companions of the Fire.
040:006 Pickthal Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire.
040:006 Rashad Thus, the judgment of your Lord is already stamped upon those who disbelieve, that they are the dwellers of Hell.
040:006 Sarwar The word of your Lord that the disbelievers will be the dwellers of hell fire has already been decreed.
040:006 Shakir And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.
040:006 Sherali And thus was the word of thy Lord fulfilled against the disbelievers, that they are the inmates of the Fire.
040:006 Yusufali Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!
040:007
040:007 Khan Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
040:007 Maulana Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, Thou embracest all things in mercy and knowledge, so protect those who turn (to Thee) and follow Thy way, and save them from the chastisement of hell.
040:007 Pickthal Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.
040:007 Rashad Those who serve the throne and all those around it glorify and praise their Lord, and believe in Him. And they ask forgiveness for those who believe: "Our Lord, Your mercy and Your knowledge encompass all things. Forgive those who repent and follow Your path, and spare them the retribution of Hell.
040:007 Sarwar The bearers of the Throne glorify their Lord with His praise. They believe in Him and ask Him to forgive the believers. They say, "Our Lord, Your mercy and knowledge encompass all things. Forgive those who turn to You in repentance and follow Your path. Lord, save them from the torment of hell.
040:007 Shakir Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell:
040:007 Sherali Those who bear the Throne and those who are around it, proclaim the praise of their Lord and believe in HIM, and ask forgiveness for those who believe, saying, `Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell;
040:007 Yusufali Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!
040:008
040:008 Khan "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
040:008 Maulana Our Lord, make them enter the Gardens of perpetuity, which Thou hast promised them and such of their fathers and their wives and their offspring as are good. Surely Thou art the Mighty, the Wise:
040:008 Pickthal Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise.
040:008 Rashad "Our Lord, and admit them into the gardens of Eden that You promised for them and for the righteous among their parents, spouses, and children. You are the Almighty, Most Wise.
040:008 Sarwar Lord, admit them and their fathers, spouses, and offspring who have reformed themselves to the gardens of Eden which You have promised them. You are Majestic and All-wise.
040:008 Shakir Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.
040:008 Sherali `Our Lord, make them enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely, Thou art the Mighty, the Wise;
040:008 Yusufali "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom.

040:009
040:009 Khan "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.
040:009 Maulana And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement.
040:009 Pickthal And ward off from them ill-deeds; and he from whom Thou wardest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.
040:009 Rashad "And protect them from falling in sin. Whomever You protect from falling in sin, on that day, has attained mercy from You. This is the greatest triumph."
040:009 Sarwar Lord, keep them away from evil deeds. Whomever You have saved from evil on the Day of Judgment has certainly been granted Your mercy and this is the greatest triumph.
040:009 Shakir And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.
040:009 Sherali `And guard them against evils; and he whom Thou dost guard against evils on that day - him hast Thou, surely, shown mercy. And that, indeed, is the mighty triumph.'
040:009 Yusufali "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".
040:010
040:010 Section 2: Failure of Opponents
040:010 Khan Those who disbelieve will be addressed (at the time of entering into the Fire): "Allah's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
040:010 Maulana Those who disbelieve are told: Certainly Allah's hatred (of you), when you were called upon to the faith and you rejected, was much greater than your hatred (now) of yourselves.
040:010 Pickthal Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.
040:010 Rashad Those who disbelieve will be told, "GOD's abhorrence towards you is even worse than your own abhorrence towards yourselves. For you were invited to believe, but you chose to disbelieve."
040:010 Sarwar The disbelievers will be told, "God's hatred towards you is much greater than your hatred of your own selves. You were called to the faith but you disbelieved".
040:010 Shakir Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.
040:010 Sherali It will be announced to those who disbelieve: `Greater was the abhorrence of ALLAH, when you were called to the faith and you disbelieved, than your own abhorrence of yourselves today.'
040:010 Yusufali The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."
040:011
040:011 Khan They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"
040:011 Maulana They say: Our Lord, twice has Thou made us die, and twice has Thou given us life; so we confess our sins. Is there then a way of escape?
040:011 Pickthal They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?
040:011 Rashad They will say, "Our Lord, you have put us to death twice, and You gave us two lives; now we have confessed our sins. Is there any way out?"
040:011 Sarwar They say, "Lord, You have caused us to die twice and You have brought us back to life twice. We have confessed our sins, so is there any way out of this (hell)?".
040:011 Shakir They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?
040:011 Sherali They will say, `Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice and now we confess our sins. Is, then, there a way out?'
040:011 Yusufali They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"
040:012
040:012 Khan (It will be said): "This is because, when Allah Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!"
040:012 Maulana That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed. So judgment belongs to Allah, the High, the Great.
040:012 Pickthal (It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.
040:012 Rashad This is because when GOD ALONE was advocated, you disbelieved, but when others were mentioned beside Him, you believed. Therefore, GOD's judgment has been issued; He is the Most High, the Great.
040:012 Sarwar They will be answered, "Your suffering is only because you disbelieved when One God was mentioned. When other things were considered equal to Him, you believed in them. Judgment belongs to God, the Most High, the Most Great.
040:012 Shakir That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.
040:012 Sherali It will be said to them, `This is because, when ALLAH alone was called upon, you disbelieved, but when partners were associated with HIM, you believed. The decision now rests only with ALLAH, the High, the Incomparably Great.'
040:012 Yusufali (The answer will be:) "This is because, when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"

040:013
040:013 Khan It is He, Who shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allah) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
040:013 Maulana He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him).
040:013 Pickthal He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant.
040:013 Rashad He is the One who continuously shows you His proofs, and sends down to you from the sky provisions. Only those who totally submit will be able to take heed.
040:013 Sarwar It is He who has shown you the evidence of His existence and has sent you sustenance from the sky, yet only those who turn to God in repentance take heed.
040:013 Shakir He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him) again and again.
040:013 Sherali HE it is who shows you HIS Signs and sends down provision for you from heaven; but none pays heed save he who turns to ALLAH.
040:013 Yusufali He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah).
040:014
040:014 Khan So, call you (O Muhammad SAW and the believers) upon (or invoke) Allah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allah) may hate (it).
040:014 Maulana So call upon Allah, being sincere to Him in obedience, though the disbelievers are averse --
040:014 Pickthal Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse -
040:014 Rashad Therefore, you shall devote your worship absolutely to GOD ALONE, even if the disbelievers dislike it.
040:014 Sarwar Worship God and be devoted to His religion even though the disbelievers dislike this.
040:014 Shakir Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:
040:014 Sherali Call ye, then, upon ALLAH, devoting your obedience wholly and sincerely to HIM, though the disbelievers may be averse to it.
040:014 Yusufali Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.
040:015
040:015 Khan (He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).
040:015 Maulana Exalter of degrees, Lord of the Throne of Power, He makes the spirit to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of Meeting --
040:015 Pickthal The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting,
040:015 Rashad Possessor of the highest ranks, and Ruler of the whole dominion. He sends inspiration, bearing His commands, to whomever He chooses from among His servants, to warn about the Day of Summoning.
040:015 Sarwar God is the promoter of His servants and the owner of the Throne. He sends His spirit by His command to whichever of His servants He wants to warn them of the Day of Judgment.
040:015 Shakir Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.
040:015 Sherali HE is of most exalted attributes, Lord of the Throne. HE sends HIS Word by HIS command to whomsoever of HIS servants HE pleases, that HE may give warning of the Day of Meeting,
040:015 Yusufali Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,-
040:016
040:016 Khan The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!
040:016 Maulana The day when they come forth. Nothing concerning them remains hidden from Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).
040:016 Pickthal The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty.
040:016 Rashad That is the day when everyone will be completely exposed; none of them will hide anything from GOD. To whom belongs all sovereignty on that day? To GOD, the One, the Supreme.
040:016 Sarwar Nothing will remain hidden from God concerning them on the day when they appear before God (from their graves) (It will be asked), "To whom does the kingdom belong on this Day?" (It will be answered), "The kingdom belongs to the Almighty One God".
040:016 Shakir (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).
040:016 Sherali The day when they will all come forth; nothing concerning them will be hidden from ALLAH. `Whose is the Kingdom this day !' It is ALLAH's, the one, the Most Supreme.
040:016 Yusufali The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!
040:017
040:017 Khan This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.
040:017 Maulana This day every soul is rewarded what it has earned. No injustice this day! Surely Allah is Swift in Reckoning.
040:017 Pickthal This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.
040:017 Rashad On that day, every soul will be requited for whatever it had earned. There will be no injustice on that day. GOD is most efficient in reckoning.
040:017 Sarwar Every soul will be recompensed for its deeds on this Day. There will be no injustice. Certainly God's reckoning is swift.
040:017 Shakir This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.
040:017 Sherali This day will every soul be requited for that which it has earned. No injustice this day ! Surely, ALLAH is Swift at reckoning.
040:017 Yusufali That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.

040:018	
040:018 Khan	And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers, etc.), who could be given heed to.
040:018 Maulana	And warn them of the day that draws near, when hearts, grieving inwardly, rise up to the throats. The iniquitous will have no friend, nor any intercessor who should be obeyed.
040:018 Pickthal	Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.
040:018 Rashad	Warn them about the imminent day, when the hearts will be terrified, and many will be remorseful. The transgressors will have no friend nor an intercessor to be obeyed.
040:018 Sarwar	(Muhammad), warn them of the approaching day when because of hardship and frustration their hearts will almost reach up to their throats. The unjust will have no friends nor any intercessor who will be heard.
040:018 Shakir	And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.
040:018 Sherali	And warn them of the day that is fast approaching, when the hearts will reach up to the throats, full of suppressed grief. The wrongdoers will have no warm friend, nor any intercessor whose intercession would be accepted.
040:018 Yusufali	Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to.
040:019	
040:019 Khan	Allah knows the fraud of the eyes, and all that the breasts conceal.
040:019 Maulana	He knows the dishonesty of eyes and that which the breasts conceal.
040:019 Pickthal	He knoweth the traitor of the eyes, and that which the bosoms hide.
040:019 Rashad	He is fully aware of what the eyes cannot see, and everything that the minds conceal.
040:019 Sarwar	God knows the disloyalty of the eyes and what the hearts conceal.
040:019 Shakir	He knows the stealthy looks and that which the breasts conceal.
040:019 Sherali	HE knows the treachery of the eyes and what the breasts conceal.
040:019 Yusufali	(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.
040:020	
040:020 Khan	And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.
040:020 Maulana	And Allah judges with truth. And those whom they call upon besides Him judge naught! Surely Allah is the Hearing, the Seeing.
040:020 Pickthal	Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.
040:020 Rashad	GOD judges equitably, while the idols they implore beside Him cannot judge anything. GOD is the One who is the Hearer, the Seer.
040:020 Sarwar	God judges with Truth but those whom they worship besides God can have no Judgment. God is certainly All-hearing and All-aware.
040:020 Shakir	And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.
040:020 Sherali	And ALLAH judges with truth, but those upon whom they call beside HIM cannot judge at all. Surely, ALLAH is the All-Hearing, the All-Seeing.
040:020 Yusufali	And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).
040:021	
040:021	Section 3: A Warning in Moses' History
040:021 Khan	Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah.
040:021 Maulana	Have they not travelled in the land and seen what was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins. And they had none to protect them from Allah.
040:021 Pickthal	Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.
040:021 Rashad	Did they not roam the earth and note the consequences for those before them? They used to be stronger than they, and more productive on earth. But GOD punished them for their sins, and nothing could protect them from GOD.
040:021 Sarwar	Have they not travelled through the land to see the terrible end of those who lived before them. They had been mightier than them in power and in leaving their traces on earth. God punished them for their sins. They had no one to save them from God's torment.
040:021 Shakir	Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.
040:021 Sherali	Have they not traveled in the earth that they could see what was the end of those before them? They were mightier than these in power and they left firmer marks in the earth. But ALLAH seized them for their sins, and they had no one to protect them from ALLAH.
040:021 Yusufali	Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.
040:022	
040:022 Khan	That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is All-Strong, Severe in punishment.
040:022 Maulana	That was because there came to them their messengers with clear arguments, but they disbelieved, so Allah destroyed them. Surely He is Strong, Severe in Retribution.
040:022 Pickthal	That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.
040:022 Rashad	That is because their messengers went to them with clear proofs, but they disbelieved. Consequently, GOD punished them. He is Mighty, strict in enforcing retribution.
040:022 Sarwar	Messengers had come to them with illustrious miracles but they disbelieved and thus God struck them with His torment. He is Mighty and Severe in His retribution.
040:022 Shakir	That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.
040:022 Sherali	That was because their Messengers came to them with manifest Signs but they disbelieved; So ALLAH seized them. Surely, HE is Powerful, Severe in punishment.
040:022 Yusufali	That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.

040:023
040:023 Khan And indeed We sent Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
040:023 Maulana And certainly We sent Moses with Our messages and clear authority,
040:023 Pickthal And verily We sent Moses with Our revelations and a clear warrant
040:023 Rashad We sent Moses with our signs and a profound authority.
040:023 Sarwar We sent Moses with Our miracles and clear authority.
040:023 Shakir And certainly We sent Musa with Our communications and clear authority,
040:023 Sherali And, surely, WE sent Moses with Our Signs and manifest authority,
040:023 Yusufali Of old We sent Moses, with Our Signs and an authority manifest,
040:024
040:024 Khan To Fir'aun (Pharaoh), Haman and Qarun (Korah), but they called (him): "A sorcerer, a liar!"
040:024 Maulana To Pharaoh and Haman and Korah, but they said: A lying enchanter!
040:024 Pickthal Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!
040:024 Rashad To Pharaoh, Haamaan, and Qaaroon. But they said, "A magician; a liar."
040:024 Sarwar to the Pharaoh, Haman, and Korah, who said, "He is only a lying magician.".
040:024 Shakir To Firon and Haman and Qaroun, but they said: A lying magician.
040:024 Sherali Unto Pharaoh and Hámán and Korah; but they said, `He is a sorcerer and a great liar.'
040:024 Yusufali To Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!"...
040:025
040:025 Khan Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!
040:025 Maulana So when he brought to them the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive. And the plot of the disbelievers is bound to fail.
040:025 Pickthal And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.
040:025 Rashad And when he showed them the truth from us, they said, "Kill the sons of those who believed with him, and spare their daughters." Thus, the scheming of the disbelievers is always wicked.
040:025 Sarwar When We sent him to them for a genuine purpose, they said, "Kill the sons of those who have believed in him but keep their women alive." The plots of the unbelievers can only result in failure.
040:025 Shakir So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.
040:025 Sherali And when he came to them with truth from US, they said, `Slay the sons of those who have believed with him, and let their women live.' But the design of the disbelievers is ever bound to fail.
040:025 Yusufali Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers (end) in nothing but errors (and delusions)!...
040:026
040:026 Khan Fir'aun (Pharaoh) said: "Leave me to kill Musa (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
040:026 Maulana And Pharaoh said: Leave me to slay Moses and let him call upon his Lord. Surely I fear that he will change your religion or that he will make mischief to appear in the land.
040:026 Pickthal And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.
040:026 Rashad Pharaoh said, "Let me kill Moses, and let him implore his Lord. I worry lest he corrupts your religion, or spreads evil throughout the land."
040:026 Sarwar The Pharaoh said, "Let me kill Moses and let him call for help from his Lord. I am afraid that he will change your religion or spread evil through the land.".
040:026 Shakir And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.
040:026 Sherali Pharaoh said, `Leave me alone that I may slay Moses, and let him call on his Lord. I fear lest he should change your religion or cause disorder to appear in the land.'
040:026 Yusufali Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"
040:027
040:027 Khan Musa (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
040:027 Maulana And Moses said: Truly I see refuge in my Lord and your Lord from every proud one who believes not in the day of Reckoning.
040:027 Pickthal Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.
040:027 Rashad Moses said, "I seek refuge in my Lord and your Lord, from every arrogant one who does not believe in the Day of Reckoning."
040:027 Sarwar Moses said, "I seek protection from your and my Lord against every arrogant person who has no faith in the Day of Judgment.".
040:027 Shakir And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.
040:027 Sherali And Moses said, I take refuge with my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning.'
040:027 Yusufali Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"

040:028
040:028 Section 4: A Believer of Pharaoh’s People
040:028 Khan And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!
040:028 Maulana And a believing man of Pharaoh’s people, who hid his faith, said: Will you slay a man because he says, My Lord is Allah, and indeed he has brought you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you with. Surely Allah guides not one who is a prodigal, a liar.
040:028 Pickthal And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.
040:028 Rashad A believing man among Pharaoh's people, who was concealing his belief, said, "How can you kill a man just for saying, `My Lord is GOD,' and he has shown you clear proofs from your Lord? If he is a liar, that is his problem, and if he is truthful, you benefit from his promises. Surely, GOD does not guide any transgressor, liar.
040:028 Sarwar A believing person from the people of the Pharaoh who concealed his faith said, "Would you kill a man just because he says God is my Lord? He has brought you illustrious miracles from your Lord. If he speaks lies, it will only harm him, but if he speaks the Truth, some of his warnings may affect you. God does not guide a transgressing liar.
040:028 Shakir And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:
040:028 Sherali And a believing man from among the people of Pharaoh, who kept hidden his faith, said, `Will you slay a man because he says, `My Lord is ALLAH,' while he has also brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will, surely, befall you. Certainly, ALLAH guides not one who exceeds the bounds and is a great liar;'
040:028 Yusufali A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!
040:029
040:029 Khan "O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allah, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
040:029 Maulana O my people, yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah, if it comes to us? Pharaoh said: I only show you that which I see and I guide you only to the right way.
040:029 Pickthal O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.
040:029 Rashad "O my people, today you have kingship and the upperhand. But who will help us against GOD's judgment, should it come to us?" Pharaoh said, "You are to follow only what I see fit; I will guide you only in the right path."
040:029 Sarwar My people, today you have the kingdom and the power on earth but who will help us against the wrath of God if it will befall us?" The Pharaoh said, "I show you only what I think is proper and guide you only to the right direction".
040:029 Shakir O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.
040:029 Sherali `O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us and protect us from the punishment of ALLAH if it comes upon us?' Pharaoh said, `I only point out to you that which I see myself, and I guide you only to the path of rectitude.'
040:029 Yusufali "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the Path of Right!”
040:030
040:030 Khan And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!
040:030 Maulana And he who believed said: O my people, surely I fear for you the like of what befell the parties,
040:030 Pickthal And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);
040:030 Rashad The one who believed said, "O my people, I fear for you the same fate as the previous opponents.
040:030 Sarwar The believing man said, "I am afraid that you will face a (terrible) day like that of the groups:
040:030 Shakir And he who believed said: O my people! surely I fear for you the like of what befell the parties:
040:030 Sherali And he who believed said, `O my people, I fear for you something like the day of destruction of the great peoples of the past;
040:030 Yusufali Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!-
040:031
040:031 Khan "Like the fate of the people of Nuh (Noah), and 'Ad, and Thamud and those who came after them. And Allah wills no injustice for (His) slaves.
040:031 Maulana The like of what befell the people of Noah and ‘Ad and Thamud and those after them. And Allah wishes no injustice for (His) servants.
040:031 Pickthal A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves.
040:031 Rashad "The opponents of Noah, and `Aad, Thamoud, and others who came after them. GOD does not wish any injustice for the people.
040:031 Sarwar people of Noah, Ad, Thamud, and those after them. God did not want injustice for His servants.
040:031 Shakir The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;
040:031 Sherali `Like that which happened to the people of Noah, and the tribes of Ad and Thamud and those after them. And ALLAH intends no injustice to HIS servants:
040:031 Yusufali "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.
040:032
040:032 Khan "And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."
040:032 Maulana And, O my people, I fear for you the day of Calling out --
040:032 Pickthal And, O my people! Lo! I fear for you a Day of Summoning,
040:032 Rashad "O my people, I fear for you the Day of Summoning.
040:032 Sarwar My people, I am afraid for you on (the Day of Judgment), when people will cry for help.
040:032 Shakir And, O my people! I fear for you the day of calling out,
040:032 Sherali `And O my people, I fear for you the day when people will call one another for help,
040:032 Yusufali "And O my people! I fear for you a Day when there will be Mutual calling (and wailing),-

040:033
040:033 Khan A Day when you will turn your backs and flee having no protector from Allah, And whomsoever Allah sends astray, for him there is no guide.
040:033 Maulana The day on which you will turn back retreating, having none to save you from Allah; and whomsoever Allah leaves in error there is no guide for him.
040:033 Pickthal A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.
040:033 Rashad "That is the day when you may wish to turn around and flee. But nothing will protect you then from GOD. Whomever GOD sends astray, nothing can guide him."
040:033 Sarwar On that day you will run away, but no one will be able to protect you from (God's Judgment). No one can guide one whom God has caused to go astray.
040:033 Shakir The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:
040:033 Sherali `The day when you shall turn back fleeing; and there will be no one to save you from ALLAH's wrath. And for him whom ALLAH leaves to go astray, there shall be no guide.'
040:033 Yusufali "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide...
040:034
040:034 Khan And indeed Yusuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif (a polytheist, oppressor, a criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness).
040:034 Maulana And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you; until, when he died, you said: Allah will never raise a messenger after him. Thus does Allah leave him in error who is a prodigal, a doubter --
040:034 Pickthal And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.
040:034 Rashad Joseph had come to you before that with clear revelations, but you continued to doubt his message. Then, when he died you said, "GOD will not send any other messenger after him. (He was the last messenger)!" GOD thus sends astray those who are transgressors, doubtful.
040:034 Sarwar Joseph came to you before with illustrious evidence but you still have doubts about what he brought. When he passed away, you said, "God will never send any Messenger after him." Thus does God causes to go astray the skeptical transgressing people,
040:034 Shakir And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter
040:034 Sherali And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said, `ALLAH will never raise a Messenger after him.' Thus does ALLAH adjudge as having gone astray every transgressor, doubter -
040:034 Yusufali "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-
040:035
040:035 Khan Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
040:035 Maulana Those who dispute concerning the messages of Allah without any authority that has come to them. Greatly hated is it by Allah and by those who believe. Thus does Allah seal every heart, of a proud, haughty one.
040:035 Pickthal Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.
040:035 Rashad They argue against GOD's revelations, without any basis. This is a trait that is most abhorred by GOD and by those who believe. GOD thus seals the hearts of every arrogant tyrant.
040:035 Sarwar those who dispute the revelations of God without having received clear authority. This act greatly angers God and the believers. Thus does God seal the hearts of every arrogant oppressor.".
040:035 Shakir Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.
040:035 Sherali Those who dispute concerning the Signs of ALLAH without any authority having come to them from ALLAH. Grievously hateful is this in the Sight of ALLAH and in the sight of those who believe. Thus does ALLAH set a seal upon the heart of every arrogant, haughty person.
040:035 Yusufali "(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."
040:036
040:036 Khan And Fir'aun (Pharaoh) said: "O Haman! Build me a tower that I may arrive at the ways,
040:036 Maulana And Pharaoh said: O Haman, build for me a tower that I may attain the means of access --
040:036 Pickthal And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,
040:036 Rashad Pharaoh said, "O Haamaan, build for me a high tower, that I may reach out and discover.
040:036 Sarwar Pharaoh said, "Haman, build a tower of baked bricks for me so that I shall have access.
040:036 Shakir And Firon said: O Haman! build for me a tower that I may attain the means of access,
040:036 Sherali And Pharaoh said, `O Haman, build thou for me a lofty tower that I may attain to the means of access -
040:036 Yusufali Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-

040:037
040:037 Khan "The ways of the heavens, and I may look upon the Ilah (God) of Musa (Moses) but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).
040:037 Maulana The means of access to the heavens, then reach the God of Moses, and I surely think him to be a liar. And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned aside from the way. And the plot of Pharaoh ended in naught but ruin.
040:037 Pickthal The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.
040:037 Rashad "I want to reach the heaven, and take a look at the god of Moses. I believe he is a liar." Thus were the evil works of Pharaoh adorned in his eyes, and thus was he kept from following (the right) path. Pharaoh's scheming was truly evil.
040:037 Sarwar to the heavens and be able to climb up to the Lord of Moses. I think that Moses is lying." Thus, Pharaoh's evil deeds seemed attractive to him and prevented him from the right path. The Pharaoh's plots only led him to his own destructor.
040:037 Shakir The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fairseeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.
040:037 Sherali `The means of access to the heavens, so that I may have a look at the God of Moses, and I, surely, consider him to be a liar.' And thus the evil of his conduct was made to look fair in the eyes of Pharaoh, and he was barred from the right path; and the design of Pharaoh was bound to end in ruin.
040:037 Yusufali "The ways and means of (reaching) the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).
040:038
040:038 Section 5: The End of Pharaoh’s People
040:038 Khan And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allah's religion of Islamic Monotheism with which Musa (Moses) has been sent].
040:038 Maulana And he who believed said: O my people, follow me I will guide you to the right way.
040:038 Pickthal And he who believed said: O my people! Follow me. I will show you the way of right conduct.
040:038 Rashad The one who believed said, "O my people, follow me, and I will guide you in the right way.
040:038 Sarwar The believing man said, "My people, follow me and I shall show you the right guidance.
040:038 Shakir And he who believed said: O my people! follow me, I will guide you to the right course;
040:038 Sherali And he who believed said, `O my people follow me. I will guide you to the path of rectitude;
040:038 Yusufali The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.
040:039
040:039 Khan "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."
040:039 Maulana O my people, this life of the world is but a (passing) enjoyment, and Hereafter, that is the abode to settle.
040:039 Pickthal O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.
040:039 Rashad "O my people, this first life is a temporary illusion, while the Hereafter is the eternal abode."
040:039 Sarwar My people, this worldly life is only the means (to an end), but the life hereafter will be the everlasting abode.
040:039 Shakir O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;
040:039 Sherali `O my people, this life of the world is but a temporary provision; and the Hereafter is certainly the permanent abode;
040:039 Yusufali "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.
040:040
040:040 Khan "Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.
040:040 Maulana Whoever does evil, he is requited only with the like of it; and whoever does good, whether male or female, and he is a believer, these shall enter the Garden, to be given therein sustenance without measure.
040:040 Pickthal Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.
040:040 Rashad Whoever commits a sin is requited for just that, and whoever works righteousness - male or female - while believing, these will enter Paradise wherein they receive provisions without any limits.
040:040 Sarwar Whoever commits evil deeds will be recompensed to the same degree. The righteously striving believer, male or female, will enter Paradise wherein they will receive their sustenance without any account being kept.
040:040 Shakir Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.
040:040 Sherali `Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer - these will enter the Garden; they will be provided therein without measure;
040:040 Yusufali "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure.
040:041
040:041 Khan "And O my people! How is it that I call you to salvation while you call me to the Fire!
040:041 Maulana And, O my people, how is it that I call you to salvation and you call me to the Fire?
040:041 Pickthal And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?
040:041 Rashad "O my people, while I invite you to be saved, you invite me to the hellfire.
040:041 Sarwar My people, "How strange is it that I invite you to salvation when you invite me to the fire.
040:041 Shakir And, O my people! how is it that I call you to salvation and you call me to the fire?
040:041 Sherali `And O my people, how strange it is that I call you to salvation, and you call me to the Fire;
040:041 Yusufali "And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire!

040:042
040:042 Khan "You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!
040:042 Maulana You call me to disbelieve in Allah and to associate with Him that of which I have no knowledge, and I call you to the Mighty, the Forgiving.
040:042 Pickthal Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.
040:042 Rashad "You invite me to be unappreciative of GOD, and to set up beside Him idols that I do not recognize. I am inviting you to the Almighty, the Forgiver.
040:042 Sarwar You call me to disbelieve in God and to believe other things equal to Him about which I have no knowledge. I call you to the Majestic and All-forgiving One.
040:042 Shakir You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;
040:042 Sherali `You invite me that I should disbelieve in ALLAH and should associate with HIM that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver;
040:042 Yusufali "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"
040:043
040:043 Khan "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and Al-Musrifun (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allah's set limits)! They shall be the dwellers of the Fire!
040:043 Maulana Without doubt that which you call me to has no title to be called to in this world, or in the hereafter, and our return is to Allah, and the prodigals are companions of the Fire.
040:043 Pickthal Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.
040:043 Rashad "There is no doubt that what you invite me to do has no basis in this world, nor in the Hereafter, that our ultimate return is to GOD, and that the transgressors have incurred the hellfire.
040:043 Sarwar The idols to which you invite me certainly have no claim to be deities in this world or in the life to come. Our return is to God and the transgressors will be the dwellers of hell fire.
040:043 Shakir No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;
040:043 Sherali `Surely, that to which you call me has no title to be called upon in this world or in the Hereafter; and that our return is certainly to ALLAH and that the transgressors will be the inmates of the Fire;
040:043 Yusufali "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!
040:044
040:044 Khan "And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves."
040:044 Maulana So you will remember what I say to you, and I entrust my affair to Allah. Surely Allah is Seer of the servants.
040:044 Pickthal And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.
040:044 Rashad "Some day you will remember what I am telling you now. I leave the judgment of this matter to GOD; GOD is the Seer of all the people."
040:044 Sarwar You will soon recall what I have told you. I entrust God with my affairs. God is Well Aware of His servants.".
040:044 Shakir So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.
040:044 Sherali `So you will soon remember what I say to you. And I entrust my affair to ALLAH. Verily, ALLAH watches over HIS servants.'
040:044 Yusufali "Soon will ye remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His Servants."
040:045
040:045 Khan So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
040:045 Maulana So Allah protected him from the evil that they planned; and evil chastisement overtook Pharaoh's people --
040:045 Pickthal So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,
040:045 Rashad GOD then protected him from their evil schemes, while the people of Pharaoh have incurred the worst retribution.
040:045 Sarwar God protected him against their evil plans and the people of the Pharaoh were struck by the most horrible torment.
040:045 Shakir So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:
040:045 Sherali So ALLAH preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh -
040:045 Yusufali Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh.
040:046
040:046 Khan The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
040:046 Maulana The Fire. They are brought before it (every) morning and evening, and on the day when the Hour comes to pass: Make Pharaoh's people enter the severest chastisement.
040:046 Pickthal The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.
040:046 Rashad The Hell will be shown to them day and night, and on the Day of Resurrection: "Admit Pharaoh's people into the worst retribution."
040:046 Sarwar They will be exposed to the fire in the mornings and the evenings and on the Day of Judgment, they will be told, "People of the Pharaoh, suffer the most severe torment.".
040:046 Shakir The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.
040:046 Sherali The Fire. They are exposed to it morning and evening. And on the day when the appointed Hour is come, it will be said to the angels, `Cast Pharaoh's people into the severest punishment.'
040:046 Yusufali In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"

040:047
040:047 Khan And, when they will dispute in the Fire, the weak will say to those who were arrogant;"Verily! We followed you, can you then take from us some portion of the Fire?"
040:047 Maulana And when they contend one with another in the Fire, the weak saying to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire?
040:047 Pickthal And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye therefor rid us of a portion of the Fire?
040:047 Rashad As they argue in Hell, the followers will say to their leaders, "We used to be your followers, can you spare us any part of this Hell?"
040:047 Sarwar During a dispute in the fire, the suppressed ones will say to those who had dominated them, "We were your followers. Can you now relieve us of our suffering in the fire?".
040:047 Shakir And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?
040:047 Sherali And when they will dispute with one another in the Fire, the weak will say to those who were proud, `Verily, we were your followers; will you then relieve us of a portion of the torment of the Fire?'
040:047 Yusufali Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: Can ye then take (on yourselves) from us some share of the Fire?
040:048
040:048 Khan Those who were arrogant will say: "We are all (together) in this (Fire)! Verily Allah has judged between (His) slaves!"
040:048 Maulana Those who were proud say: Now we are all in it: Allah has indeed judged between the servants.
040:048 Pickthal Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.
040:048 Rashad The leaders will say, "We are all in this together. GOD has judged among the people."
040:048 Sarwar The ones who had dominated them will say, "All of us are now in hell. God has already issued His Judgment of His servants (and no one can change this).".
040:048 Shakir Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.
040:048 Sherali Those, who were proud, will say, `Now, we are all in it. ALLAH has already judged between HIS servants.'
040:048 Yusufali Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) Servants!”
040:049
040:049 Khan And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
040:049 Maulana And those in the Fire will say to the guards of hell: Pray to your Lord to lighten our chastisement for a day.
040:049 Pickthal And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.
040:049 Rashad Those in the hellfire will say to the guardians of Hell, "Call upon your Lord to reduce the retribution for us, for even one day."
040:049 Sarwar The dwellers of hell fire will ask its keepers, "Pray to your Lord to relieve us from the torment at least for one day".
040:049 Shakir And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.
040:049 Sherali And those in the Fire will say to the Keepers of Hell, `Pray to your Lord that HE may lighten for us the punishment for a day.'
040:049 Yusufali Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day (at least)!”
040:050
040:050 Khan They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"
040:050 Maulana They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And the prayer of the disbelievers goes astray.
040:050 Pickthal They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.
040:050 Rashad They will say, "Did you not receive your messengers who delivered to you clear messages?" They will reply, "Yes we did." They will say, "Then implore (as much as you wish); the imploring of the disbelievers is always in vain."
040:050 Sarwar The keepers will ask them, "Did your Messengers not come to you with illustrious evidence (of the Truth)? They will reply, "Yes, they did." The keepers will then say, "You may pray but the prayer of the disbelievers will not be answered".
040:050 Shakir They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.
040:050 Sherali The Keepers will say, `Did not your Messengers come to you with manifest Signs?' They will say, `Yea.' The Keepers will say, `Then pray on.' but the prayer of disbelievers is of no avail.
040:050 Yusufali They will say: "Did there not come to you your messengers with Clear Signs?" They will say, "Yes". They will reply, "Then pray (as ye like)! But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!”
040:051
040:051 Section 6: Messengers Receive Divine Help
040:051 Khan Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),
040:051 Maulana We certainly help Our messengers, and those who believe, in this world’s life and on the day when the witnesses arise --
040:051 Pickthal Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,
040:051 Rashad Most assuredly, we will give victory to our messengers and to those who believe, both in this world and on the day the witnesses are summoned.
040:051 Sarwar We shall help Our Messengers and the believers, in this life and on the day when witness will come forward.
040:051 Shakir Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand
040:051 Sherali Most, surely, we help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,
040:051 Yusufali We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,-
040:052
040:052 Khan The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
040:052 Maulana The day on which their excuse will not benefit the unjust, and for them is a curse and for them is the evil abode.
040:052 Pickthal The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.
040:052 Rashad On that day, the apologies of the disbelievers will not benefit them. They have incurred condemnation; they have incurred the worst destiny.
040:052 Sarwar The excuses of the unjust will be of no benefit to them on that day. They will be condemned to live in a most terrible abode.
040:052 Shakir The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.
040:052 Sherali The day when their pleading will not profit the wrongdoers, and for them will be the curse and for them will be the evil abode.
040:052 Yusufali The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.

040:053
040:053 Khan And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],
040:053 Maulana And We indeed gave Moses the guidance, and We made the Children of Israel inherit the Book --
040:053 Pickthal And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,
040:053 Rashad We have given Moses the guidance, and made the Children of Israel inherit the scripture.
040:053 Sarwar To Moses We had given guidance and to the children of Israel We had given the Book
040:053 Shakir And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,
040:053 Sherali And, indeed, WE gave Moses the guidance, and made the children of Israel heirs to the Book -
040:053 Yusufali We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-
040:054
040:054 Khan A guide and a reminder for men of understanding.
040:054 Maulana A guidance and a reminder for men of understanding.
040:054 Pickthal A guide and a reminder for men of understanding.
040:054 Rashad (Their history) is a lesson and a reminder for those who possess intelligence.
040:054 Sarwar as their inheritance and as a guide and a reminder to the people of understanding.
040:054 Shakir A guidance and a reminder to the men of understanding.
040:054 Sherali A guidance and a Reminder for men of understanding.
040:054 Yusufali A Guide and a Message to men of Understanding.
040:055
040:055 Khan So be patient (O Muhammad SAW). Verily, the Promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers].
040:055 Maulana So be patient; surely the promise of Allah is true; and ask protection for thy sin and celebrate the praise of thy Lord in the evening and the morning.
040:055 Pickthal Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.
040:055 Rashad Therefore, be patient, for GOD's promise is true, and ask forgiveness for your sin, and glorify and praise your Lord night and day.
040:055 Sarwar (Muhammad), exercise patience. The promise of God is true. Seek forgiveness for your sins and glorify your Lord with His praise in the evenings and in the early mornings.
040:055 Shakir Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.
040:055 Sherali So have patience. Surely, the promise of ALLAH is true. And ask forgiveness for them for the wrongs they have done thee and glorify thy Lord with HIS praise in the evening and the in morning.
040:055 Yusufali Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.
040:056
040:056 Khan Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad SAW from the arrogants). Verily, it is He Who is the All- Hearer, the All-Seer.
040:056 Maulana Those who dispute about the messages of Allah without any authority having come to them, there is naught in their breasts but (a desire) to become great, which they will never attain. So seek refuge in Allah. Surely He is the Hearing, the Seeing.
040:056 Pickthal Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.
040:056 Rashad Surely, those who argue against GOD's revelations without proof are exposing the arrogance that is hidden inside their chests, and they are not even aware of it. Therefore, seek refuge in GOD; He is the Hearer, the Seer.
040:056 Sarwar Those who dispute the revelations of God without having received any authority do so because of their arrogance, but their arrogance cannot bring them any success. Seek protection from God for He is All-hearing and All-aware.
040:056 Shakir Surely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the Seeing.
040:056 Sherali Those who dispute concerning the Signs of ALLAH without any authority having come to them from ALLAH - there is nothing in their breasts but an ambition to become great which they will never attain. So seek refuge in ALLAH. Surely, HE is the All-Hearing, the All-Seeing.
040:056 Yusufali Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees (all things).
040:057
040:057 Khan The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.
040:057 Maulana Assuredly the creation of the heavens and the earth is greater than the creation of men; but most people know not.
040:057 Pickthal Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.
040:057 Rashad The creation of the heavens and the earth is even more awesome than the creation of the human being, but most people do not know.
040:057 Sarwar The creation of the heavens and the earth is certainly greater than the creation of mankind, but most people do not know.
040:057 Shakir Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know
040:057 Sherali Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.
040:057 Yusufali Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.
040:058
040:058 Khan And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
040:058 Maulana And the blind and the seeing are not alike, nor those who believe and do good and the evildoers. Little do you mind!
040:058 Pickthal And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!
040:058 Rashad Not equal are the blind and the seer. Nor are those who believe and work righteousness equal to the sinners. Rarely do you take heed.
040:058 Sarwar Just as the blind and the seeing are not equal, so are the righteously striving believers and the sinners are not equal. How little to this you pay attention.
040:058 Shakir And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.
040:058 Sherali And the blind and the seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.
040:058 Yusufali Not equal are the blind and those who (clearly) see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!

040:059
040:059 Khan Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.
040:059 Maulana The Hour is surely coming -- there is no doubt therein -- but most people believe not.
040:059 Pickthal Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.
040:059 Rashad Most certainly, the Hour (Day of Judgment) is coming, no doubt about it, but most people do not believe.
040:059 Sarwar The Hour of Doom will inevitably come, but most people do not have faith.
040:059 Shakir Most surely the hour is coming, there is no doubt therein, but most people do not believe.
040:059 Sherali The Hour of punishment will, surely, come; there is no doubt about it; yet most men believe not.
040:059 Yusufali The Hour will certainly come: Therein is no doubt: Yet most men believe not.
040:060
040:060 Khan And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"
040:060 Maulana And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased.
040:060 Pickthal And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.
040:060 Rashad Your Lord says, "Implore Me, and I will respond to you. Surely, those who are too arrogant to worship Me will enter Gehenna, forcibly."
040:060 Sarwar Your Lord has said, "Pray to Me for I shall answer you prayers. Those who are too proud to worship Me will soon go to hell in disgrace".
040:060 Shakir And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.
040:060 Sherali And your Lord says, `Pray unto ME; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'
040:060 Yusufali And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"
040:061
040:061 Section 7: The Power of Allah
040:061 Khan Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of Bounty to mankind, yet most of mankind give no thanks.
040:061 Maulana Allah is He Who made for you the night for resting in and the day for seeing. Surely Allah is Full of Grace to men, but most men give not thanks.
040:061 Pickthal Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.
040:061 Rashad GOD is the One who designed the night so you can rest in it, and the day lighted. GOD bestows many blessings upon the people, but most people are not thankful.
040:061 Sarwar It is God Who has made the night for you to rest and the day for you to see. God is Benevolent to the human being, but most people do not give Him due thanks.
040:061 Shakir Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.
040:061 Sherali ALLAH is HE who has made the night for you that you may rest therein, and the day to enable you to see. Verily, ALLAH is Bountiful to mankind, yet most men are ungrateful.
040:061 Yusufali It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.
040:062
040:062 Khan That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa (none has the right to be worshipped but He), where then you are turning away (from Allah, by worshipping others instead of Him)!
040:062 Maulana That is Allah, your Lord, the Creator of all things. There is no God but He. Whence are you then turned away?
040:062 Pickthal Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted?
040:062 Rashad Such is GOD your Lord, the Creator of all things. There is no god except He. How could you deviate?
040:062 Sarwar It is God, your Lord, Who has created all things. He is the only Lord. Why then do you turn away from His worship to the worshipping of idols?.
040:062 Shakir That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away?
040:062 Sherali Such is ALLAH, your Lord, the Creator of all things. There is no god but HE. How then, are, you turned away?
040:062 Yusufali Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!
040:063
040:063 Khan Thus were turned away those who used to deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah.
040:063 Maulana Thus are turned away those who deny the messages of Allah.
040:063 Pickthal Thus are they perverted who deny the revelations of Allah.
040:063 Rashad Deviating are those who disregard GOD's revelations.
040:063 Sarwar Thus are indeed those who have rejected the revelations of God.
040:063 Shakir Thus were turned away those who denied the communications of Allah.
040:063 Sherali Thus, indeed, are turned away those who deny the Signs of ALLAH.
040:063 Yusufali Thus are deluded those who are wont to reject the Signs of Allah.
040:064
040:064 Khan Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
040:064 Maulana Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is Allah, your Lord -- so blessed is Allah, the Lord of the worlds.
040:064 Pickthal Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!
040:064 Rashad GOD is the One who rendered the earth habitable for you, and the sky a formidable structure, and He designed you, and designed you well. He is the One who provides you with good provisions. Such is GOD your Lord; Most Exalted is GOD, Lord of the universe.
040:064 Sarwar It is God who has created the earth as a place for you to live and the sky as a dome above you. He has shaped you in the best form and has provided you with pure sustenance. This is God, your Lord. Blessed is God, the Lord of the Universe.
040:064 Shakir Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.
040:064 Sherali ALLAH is HE who has made for you the earth a resting-place and the heaven a structure for protection, and has given you shapes and made your shapes perfect, and has provided you with pure things. Such is ALLAH, your Lord. So blessed is ALLAH, the Lord of the worlds.
040:064 Yusufali It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!

040:065	
040:065 Khan	He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
040:065 Maulana	He is the Living, there is no God but He; so call on Him, being sincere to Him in obedience. Praise be to Allah, the Lord of the worlds!
040:065 Pickthal	He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!
040:065 Rashad	He is the Living; there is no god except He. You shall worship Him alone, devoting your religion absolutely to Him alone. Praise be to GOD, Lord of the universe.
040:065 Sarwar	He is the Everlasting and the only Lord. So worship Him and be devoted to His religion. It is only God, the Lord of the Universe who deserves all praise.
040:065 Shakir	He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.
040:065 Sherali	HE is the Living God. There is no god but HE. So pray unto HIM, devoting your worship wholly and sincerely to HIM. All praise belongs to ALLAH, the Lord of the worlds.
040:065 Yusufali	He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!
040:066	
040:066 Khan	Say (O Muhammad SAW): "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord, and I am commanded to submit (in Islam) to the Lord of the 'Alamin (mankind, jinns and all that exists).
040:066 Maulana	Say: I am forbidden to serve those whom you call upon besides Allah, when clear arguments have come to me from my Lord; and I am commanded to submit to the Lord of the worlds.
040:066 Pickthal	Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.
040:066 Rashad	Say, "I have been enjoined from worshipping the idols you worship beside GOD, when the clear revelations came to me from my Lord. I was commanded to submit to the Lord of the universe."
040:066 Sarwar	(Muhammad), say, "I have been forbidden to worship whatever you worship besides God after receiving clear evidence from my Lord. I have been commanded to submit myself to the will of the Lord of the Universe".
040:066 Shakir	Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.
040:066 Sherali	Say, I have been forbidden to worship those whom you call upon beside ALLAH since there have come clear proofs unto me from MY Lord; and I have been commanded to submit myself solely to the Lord of the worlds.'
040:066 Yusufali	Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."
040:067	
040:067 Khan	He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand.
040:067 Maulana	He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.
040:067 Pickthal	He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.
040:067 Rashad	He is the One who created you from dust, and subsequently from a tiny drop, then from a hanging embryo, then He brings you out as a child, then He lets you reach maturity, then you become old - some of you die earlier. You attain a predetermined age, that you may understand.
040:067 Sarwar	It is He Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then made you grow into manhood and become old. He causes some of you to live for the appointed time and some of you to die before so that perhaps you may have understanding.
040:067 Shakir	He it is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.
040:067 Sherali	HE it is Who created you from dust, then from a sperm-drop, then from a clot; then HE brings you forth as a child; then HE lets you grow, so that you attain your full strength; and afterward become old - though some among you are caused to die before - and that you may reach a term appointed and that you may learn wisdom.
040:067 Yusufali	It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.
040:068	
040:068 Khan	He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.
040:068 Maulana	He it is Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is.
040:068 Pickthal	He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.
040:068 Rashad	He is the only One who controls life and death. To have anything done, He simply says to it, "Be," and it is.
040:068 Sarwar	It is He Who gives life and causes things to die. When He decides to do something, He only says, "Exist," and it comes into existence.
040:068 Shakir	He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.
040:068 Sherali	HE it is Who gives life and causes death. And when HE decrees a thing, HE says concerning it, `Be !' and it becomes into being.
040:068 Yusufali	It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.

040:069
040:069 Section 8: The End of Opposition
040:069 Khan See you not those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah? How are they turning away (from the truth, i.e. Islamic Monotheism to the falsehood of polytheism)?
040:069 Maulana Seest thou not those who dispute concerning the messages of Allah? How are they turned away? --
040:069 Pickthal Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away? -
040:069 Rashad Have you noted those who argue against GOD's proofs, and how they have deviated?
040:069 Sarwar Have you not seen how those who dispute the revelations of God, turn away from Truth to falsehood?.
040:069 Shakir Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?
040:069 Sherali Seest thou not those who dispute concerning the Signs of ALLAH? How they are being turned away from the truth !
040:069 Yusufali Seest thou not those that dispute concerning the Signs of Allah? How are they turned away (from Reality)?-
040:070
040:070 Khan Those who deny the Book (this Qur'an), and that with which We sent Our Messengers (i.e. to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).
040:070 Maulana Those who reject the Book and that which We have sent Our messengers. But they shall soon know.
040:070 Pickthal Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,
040:070 Rashad They are the ones who have disbelieved in the scripture, and in the messages we have sent with our messengers. Therefore, they will surely find out.
040:070 Sarwar Those who rejected the Book and the message which was given to Our Messenger will soon know (the consequences of their evil deeds).
040:070 Shakir Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know,
040:070 Sherali Those who reject the Book and that with which WE sent Our Messengers. But soon will they come to know,
040:070 Yusufali Those who reject the Book and the (revelations) with which We sent our messengers: but soon shall they know,-
040:071
040:071 Khan When iron collars will be rounded over their necks, and the chains, they shall be dragged along.
040:071 Maulana When the fetters are on their necks and the chains. They are dragged.
040:071 Pickthal When carcans are about their necks and chains. They are dragged
040:071 Rashad The shackles will be around their necks, and the chains will be used to drag them.
040:071 Sarwar when fetters will be placed around their necks and chains will drag them
040:071 Shakir When the fetters and the chains shall be on their necks; they shall be dragged
040:071 Sherali When the iron-collars will be round their necks, and chains too. And they will be dragged
040:071 Yusufali When the yokes (shall be) round their necks, and the chains; they shall be dragged along-
040:072
040:072 Khan In the boiling water, then they will be burned in the Fire.
040:072 Maulana Into hot water; then in the Fire they are burned.
040:072 Pickthal Through boiling waters; then they are thrust into the Fire.
040:072 Rashad In the Inferno, then in the Fire, they will burn.
040:072 Sarwar into boiling water and then they will be burned in the fire.
040:072 Shakir Into boiling water, then in the fire shall they be burned;
040:072 Sherali Into boiling water; then in the Fire will they be burnt.
040:072 Yusufali In the boiling fetid fluid: then in the Fire shall they be burned;
040:073
040:073 Khan Then it will be said to them: "Where are (all) those whom you used to join in worship as partners
040:073 Maulana Then it is said to them: Where is that which you used to set up
040:073 Pickthal Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)
040:073 Rashad They will be asked, "Where are the idols you used to worship,
040:073 Sarwar Then they will be asked, "Where are the idols which you worshipped besides God?".
040:073 Shakir Then shall it be said to them: Where is that which you used to set up
040:073 Sherali Then it will be said to them, `Where are those who were your associate gods
040:073 Yusufali Then shall it be said to them: "Where are the (deities) to which ye gave part-worship-
040:074
040:074 Khan "Besides Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.
040:074 Maulana Besides Allah? They will say: They have failed us; nay, we used not to call upon anything before. Thus does Allah confound the disbelievers.
040:074 Pickthal Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).
040:074 Rashad "beside GOD?" They will say, "They have abandoned us. In fact, when we worshipped them, we were worshipping nothing." Thus does GOD send the disbelievers astray.
040:074 Sarwar They will reply, "They have abandoned us. In fact, we had worshipped nothing" Thus does God cause the disbelievers to go astray.
040:074 Shakir Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.
040:074 Sherali `Beside ALLAH?' They will say, `They have vanished away from us. Nay, we never prayed to anything beside ALLAH before.' Thus will ALLAH confound the disbelievers.
040:074 Yusufali "In derogation of Allah?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.
040:075
040:075 Khan That was because you had been exulting in the earth without any right (by worshipping others instead of Allah and by committing crimes), and that you used to rejoice extremely (in your error).
040:075 Maulana That is because you exulted in the land unjustly and because you behaved insolently.
040:075 Pickthal (And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.
040:075 Rashad This is because you used to rejoice in false doctrines on earth, and you used to promote them.
040:075 Sarwar They will be told, "This (torment) is the result of your unreasonable happiness on the earth and of your propagation of falsehood.
040:075 Shakir That is because you exulted in the land unjustly and because you behaved insolently.
040:075 Sherali That is because you exulted in the earth without justification, and because you behaved insolently.
040:075 Yusufali "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.

040:076
040:076 Khan Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!
040:076 Maulana Enter the gates of hell to abide therein; so evil is the abode of the proud.
040:076 Pickthal Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.
040:076 Rashad Enter the gates of Gehenna, wherein you abide forever. What a miserable destiny for the arrogant ones.
040:076 Sarwar Enter the gates of hell to live therein forever. How terrible is the dwelling of the arrogant ones.
040:076 Shakir Enter the gates of hell to abide therein, evil then is the abode of the proud.
040:076 Sherali Enter ye the gates of Hell, to abide therein. And evil is the abode of the arrogant.
040:076 Yusufali "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"
040:077
040:077 Khan So be patient (O Muhammad SAW), verily, the Promise of Allah is true, and whether We show you (O Muhammad SAW in this world) some part of what We have promised them, or We cause you to die, then it is to Us they all shall be returned.
040:077 Maulana Therefore be patient, surely the promise of Allah is true. But whether We make thee see part of what We threaten them with, or cause thee to die, to Us shall they be returned.
040:077 Pickthal Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.
040:077 Rashad You shall be patient, for GOD's promise is truth. Whether we show you some of (the retribution) we have promised for them, or terminate your life before that, they will be returned to us.
040:077 Sarwar (Muhammad), exercise patience. The promise of God is true. Whether We let you witness the suffering with which they were threatened or because of your death (you do not see them suffering,), We shall still punish them when they return to Us (on the Day of Judgment).
040:077 Shakir So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.
040:077 Sherali So be thou patient. Surely, the promise of ALLAH is bound to be fulfilled. And whether WE show thee in this life part of what WE have promised them or whether WE cause thee to die before the fulfillment of Our promise, to Us will they be brought back.
040:077 Yusufali So persevere in patience; for the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them,- or We take thy soul (to Our Mercy) (before that),-(in any case) it is to Us that they shall (all) return.
040:078
040:078 Khan And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.
040:078 Maulana And certainly We sent messengers before thee -- of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah’s permission; so when Allah’s command comes, judgment is given with truth, and those who treat (it) as a lie are lost.
040:078 Pickthal Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.
040:078 Rashad We have sent messengers before you - some of them we mentioned to you, and some we did not mention to you. No messenger can produce any miracle without GOD's authorization. Once GOD's judgment is issued, the truth dominates, and the falsifiers are exposed and humiliated.
040:078 Sarwar We have told you the stories of some of Our Messengers whom We had sent before you and We have not told you the stories of some others. A Messenger is not supposed to show a miracle without the permission of God. When God's decree of punishment comes to pass, He will judge truthfully and the supporters of the falsehood will perish when God's decree of punishemnt comes to pass.
040:078 Shakir And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.
040:078 Sherali And WE, indeed, sent Messengers before thee; of them are some whom WE have mentioned to thee ; and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a Sign except by the leave of ALLAH. But when ALLAH's decree comes, the matter is decided with justice and then there perish those who utter falsehoods.
040:078 Yusufali We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods.
040:079
040:079 Section 9: The End of Opposition
040:079 Khan Allah, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.
040:079 Maulana Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.
040:079 Pickthal Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -
040:079 Rashad GOD is the One who created the livestock for you; some you ride, and some you eat.
040:079 Sarwar It is God Who has created cattle for you to ride and to consume as food.
040:079 Shakir Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.
040:079 Sherali ALLAH is HE who has made cattle for you, that you may ride on them, and eat of the flesh of some of them -
040:079 Yusufali It is Allah Who made cattle for you, that ye may use some for riding and some for food;
040:080
040:080 Khan And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
040:080 Maulana And there are advantages in them for you, and that you may attain through them a need which is in your breasts, and on them and on ships you are borne.
040:080 Pickthal (Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.
040:080 Rashad They also provide you with additional benefits that satisfy many of your needs. On them, as well as on the ships, you are carried.
040:080 Sarwar You may also obtain other benefits from them. You may ride them to seek whatever you need or be carried by them as ships carry you by sea.
040:080 Shakir And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.
040:080 Sherali And you derive other benefits from them - and that, by means of them you may satisfy any desire that may be in your breasts. And on them and on ships are you borne.
040:080 Yusufali And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried.

040:081
040:081 Khan And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then of the Signs and Proofs of Allah do you deny?
040:081 Maulana And He shows you His signs; which then of Allah's signs will you deny?
040:081 Pickthal And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?
040:081 Rashad He thus shows you His proofs. Which of GOD's proofs can you deny?
040:081 Sarwar God shows you the evidence (of His existence). How can you then deny such evidence?.
040:081 Shakir And He shows you His signs: which then of Allah's signs will you deny?
040:081 Sherali And HE shows you HIS Signs; which, then, of the Signs of ALLAH will you deny?
040:081 Yusufali And He shows you (always) His Signs: then which of the Signs of Allah will ye deny?
040:082
040:082 Khan Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.
040:082 Maulana Do they not travel in the land and see what was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned availed them not.
040:082 Pickthal Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.
040:082 Rashad Have they not roamed the earth and noted the consequences for those who preceded them? They used to be greater in number, greater in power, and possessed a greater legacy on earth. Yet, all their achievements did not help them in the least.
040:082 Sarwar Have they not travelled through the land to see the terrible end of those who lived before them? They were far mightier in both number and power and in what they had established. Their (worldly) gains were of no benefit to them.
040:082 Shakir Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.
040:082 Sherali Have they not traveled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and left firmer traces in the earth. But all that which they earned was of no avail to them.
040:082 Yusufali Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them.
040:083
040:083 Khan Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).
040:083 Maulana Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge and that at which they used to mock befell them.
040:083 Pickthal And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.
040:083 Rashad When their messengers went to them with clear proofs, they rejoiced in the knowledge they had inherited, and the very things they ridiculed were the cause of their fall.
040:083 Sarwar They were far too content with their own knowledge (to pay attention to the Messengers) when Our Messengers came to them with illustrious evidence. They were encompassed by the torment for mocking Our guidance.
040:083 Shakir Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.
040:083 Sherali And when their Messengers came to them with manifest Signs, they exulted in the little knowledge they had. And that at which they mocked encompassed them.
040:083 Yusufali For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.
040:084
040:084 Khan So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.
040:084 Maulana So when they saw Our punishment, they said: We believe in Allah alone, and we deny what we used to associate with Him.
040:084 Pickthal Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).
040:084 Rashad Subsequently, when they saw our retribution they said, "Now we believe in GOD ALONE, and we now disbelieve in the idol worship that we used to practice."
040:084 Sarwar They said, "We believe in One God and disbelieve in whatever we had considered equal to Him," when they experienced Our wrath..
040:084 Shakir But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.
040:084 Sherali And when they saw Our punishment they said, `We believe in ALLAH alone and we reject all that which we used to associate with HIM.'
040:084 Yusufali But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."
040:085
040:085 Khan Then their Faith (in Islamic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).
040:085 Maulana But their faith could not profit them when they saw Our punishment. Such is Allah's law, which ever takes its course in the matter of His servants; and there the disbelievers are lost.
040:085 Pickthal But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.
040:085 Rashad Their belief then could not help them in the least, once they saw our retribution. Such is GOD's system that has been established to deal with His creatures; the disbelievers are always doomed.
040:085 Sarwar Their faith proved to be of no benefit to them when they became subject to Our torment. Such was God's prevailing tradition among His servants in the past. Thus were the unbelievers destroyed.
040:085 Shakir But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.
040:085 Sherali But their faith could not profit them when they saw Our punishment. This is ALLAH's law that has ever been in operation in respect of HIS servants. And thus perished those who disbelieved.
040:085 Yusufali But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!

041:000
041:000 Translations of the Qur'an, Chapter 41: FUSSILAT (EXPLAINED IN DETAIL). Total Verses: 54. Revealed At: MAKKA
041:000 In the name of God, Most Gracious, Most Merciful
041:001
041:001 Section 1: Invitation to the Truth
041:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
041:001 Maulana Beneficent God!
041:001 Pickthal Ha. Mim.
041:001 Rashad H. M.
041:001 Sarwar Ha. Mim.
041:001 Shakir Ha Mim!
041:001 Sherali Há Mím.
041:001 Yusufali Ha Mim:
041:002
041:002 Khan A revelation from Allah, the Most Beneficent, the Most Merciful.
041:002 Maulana A revelation from the Beneficent, the Merciful.
041:002 Pickthal A revelation from the Beneficent, the Merciful,
041:002 Rashad A revelation from the Most Gracious, Most Merciful.
041:002 Sarwar This is the revelations from the Beneficent, Merciful God.
041:002 Shakir A revelation from the Beneficent, the Merciful Allah:
041:002 Sherali This Qur'an is a revelation from the Gracious, the Merciful God,
041:002 Yusufali A Revelation from (Allah), Most Gracious, Most Merciful;-
041:003
041:003 Khan A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know.
041:003 Maulana A Book of which the verses are made plain, an Arabic Qur'an for a people who know --
041:003 Pickthal A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,
041:003 Rashad A scripture whose verses provide the complete details, in an Arabic Quran, for people who know.
041:003 Sarwar The verses of this Book have been fully expounded. It is a reading in the Arabic language for the people of knowledge.
041:003 Shakir A Book of which the verses are made plain, an Arabic Quran for a people who know:
041:003 Sherali A Book, the verses of which have been expounded in detail and which will be repeatedly read, couched in clear, eloquent language, for a people who have knowledge,
041:003 Yusufali A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for people who understand;-
041:004
041:004 Khan Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not.
041:004 Maulana Good news and a warning. But most of them turn away, so they hear not.
041:004 Pickthal Good tidings and a warning. But most of them turn away so that they hear not.
041:004 Rashad A bearer of good news, as well as a warner. However, most of them turn away; they do not hear.
041:004 Sarwar It contains glad news and warnings (for the people), but most of them have ignored it and do not listen.
041:004 Shakir A herald of good news and a warner, but most of them turn aside so they hear not.
041:004 Sherali A bringer of glad tidings and a warner. But most of them turn away and they hear not.
041:004 Yusufali Giving good news and admonition: yet most of them turn away, and so they hear not.
041:005
041:005 Khan And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."
041:005 Maulana And they say: Our hearts are under coverings from that to which thou callest us, and there is a deafness in our ears, and there is a veil between us and thee, so act, we too are acting.
041:005 Pickthal And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.
041:005 Rashad They said, "Our minds are made up, our ears are deaf to your message, and a barrier separates us from you. Do what you want, and so will we."
041:005 Sarwar They say, "Our hearts are covered against and our ears are deaf to whatever you (Muhammad) invite us to. There is a barrier between us and you. So act as you please and we shall act as we please".
041:005 Shakir And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.
041:005 Sherali And they say, `Our hearts are secure under coverings against that which thou callest us, and in our ears there is a heaviness, and between us and thee is a veil. So carry on thy work; we, too, are working.'
041:005 Yusufali They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"

041:006	
041:006 Khan	Say (O Muhammad SAW): "I am only a human being like you. It is inspired in me that your Ilah (God) is One Ilah (God - Allah), therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc. - see V.2:105).
041:006 Maulana	Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheists!
041:006 Pickthal	Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,
041:006 Rashad	Say, "I am no more than a human being like you, who has been inspired that your god is one god. You shall be devoted to Him, and ask His forgiveness. Woe to the idol worshipers.
041:006 Sarwar	(Muhammad), say, "I am a mere mortal like you. I have received a revelation that your Lord is the only One. So be up-right and obedient to Him and seek forgiveness from Him.
041:006 Shakir	Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;
041:006 Sherali	Say, `I am only a mortal like you. It is revealed to me that your god is One God; so go ye straight to HIM without deviating, and ask forgiveness of HIM.' And woe to the idolaters,
041:006 Yusufali	Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-
041:007	
041:007 Khan	Those who give not the Zakat and they are disbelievers in the Hereafter.
041:007 Maulana	Who give not the poor-rate, and who are disbelievers in the hereafter.
041:007 Pickthal	Who give not the poor-due, and who are disbelievers in the Hereafter.
041:007 Rashad	"Who do not give the obligatory charity (Zakat), and with regard to the Hereafter, they are disbelievers."
041:007 Sarwar	Woe to the pagans, who do not pay zakat and have no faith in the life to come.
041:007 Shakir	(To) those who do not give poor-rate and they are unbelievers in the hereafter.
041:007 Sherali	Who give not the Zakát, and they it is who disbelieve in the Hereafter.
041:007 Yusufali	Those who practise not regular Charity, and who even deny the Hereafter.
041:008	
041:008 Khan	Truly, those who believe (in the Oneness of Allah Islamic Monotheism, and in His Messenger Muhammad SAW) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
041:008 Maulana	Those who believe and do good, for them is surely a reward never to be cut off.
041:008 Pickthal	Lo! as for those who believe and do good works, for them is a reward enduring.
041:008 Rashad	As for those who believe and lead a righteous life, they receive a well deserved recompense.
041:008 Sarwar	The righteously striving believers will have a never-ending reward".
041:008 Shakir	(As for) those who believe and do good, they shall surely have a reward never to be cut off.
041:008 Sherali	As to those who believe and do righteous deeds, for them, surely, is a reward that will never end.
041:008 Yusufali	For those who believe and work deeds of righteousness is a reward that will never fail.
041:009	
041:009	Section 2: The Warning
041:009 Khan	Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinns and all that exists).
041:009 Maulana	Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds.
041:009 Pickthal	Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.
041:009 Rashad	Say, "You disbelieve in the One who created the earth in two days, and you set up idols to rank with Him, though He is Lord of the universe."
041:009 Sarwar	Say, "Do you really disbelieve in the One Who created the earth in two days? Do you consider things equal to Him? He is the Lord of the Universe.
041:009 Shakir	Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.
041:009 Sherali	Say, `Do you really disbelieve in HIM Who created the earth in two days? And do you set up equals to HIM?' That is the Lord of the worlds.
041:009 Yusufali	Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.
041:010	
041:010 Khan	He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).
041:010 Maulana	And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days; alike for (all) seekers.
041:010 Pickthal	He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;
041:010 Rashad	He placed on it stabilizers (mountains), made it productive, and He calculated its provisions in four days, to satisfy the needs of all its inhabitants.
041:010 Sarwar	In four days He placed the mountains on it, blessed it, and equally measured out sustenance for those who seek sustenance.
041:010 Shakir	And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.
041:010 Sherali	HE placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.
041:010 Yusufali	He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).

041:011
041:011 Khan Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."
041:011 Maulana Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.
041:011 Pickthal Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.
041:011 Rashad Then He turned to the sky, when it was still gas, and said to it, and to the earth, "Come into existence, willingly or unwillingly." They said, "We come willingly."
041:011 Sarwar He established His dominance over the sky, which (for that time) was like smoke. Then He told the heavens and the earth, "Take your shape either willingly or by force" They said, "We willingly obey".
041:011 Shakir Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.
041:011 Sherali Then HE turned to the heaven, while it was something like smoke, and said to it and to the earth; `Come ye both of you in obedience, willingly or unwillingly.' They said, `We come willingly.'
041:011 Yusufali Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."
041:012
041:012 Khan Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All- Mighty, the All-Knower.
041:012 Maulana So He ordained them seven heavens in two days, and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing.
041:012 Pickthal Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.
041:012 Rashad Thus, He completed the seven universes in two days, and set up the laws for every universe. And we adorned the lowest universe with lamps, and placed guards around it. Such is the design of the Almighty, the Omniscient.
041:012 Sarwar He formed the seven heavens in two days and revealed to each one its task. He decked the sky above the earth with torches and protected it from (intruders).. Such is the design of the Majestic and All-knowing God".
041:012 Shakir So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.
041:012 Sherali So HE completed them in the form of seven heavens in two days, and HE revealed to each heaven its function. And WE adorned the lowest heaven with lamps for light and provided it with the means of protection. That is the decree of the Mighty, the All-Knowing.
041:012 Yusufali So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.
041:013
041:013 Khan But if they turn away, then say (O Muhammad SAW): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people)."
041:013 Maulana But if they turn away, then say: I warn you of a scourge like the scourge of ‘Ad and Thamud.
041:013 Pickthal But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;
041:013 Rashad If they turn away, then say, "I am warning you of a disaster like the disaster that annihilated `Aad and Thamoud."
041:013 Sarwar If they ignore (your message), tell them, "I have warned you against a destructive blast of sound like that which struck the people of `Ad and Thamud.
041:013 Shakir But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.
041:013 Sherali But if they turn away, then say, `I warn you of a destructive punishment like the punishment which overtook Ad and Thamud.'
041:013 Yusufali But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"
041:014
041:014 Khan When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."
041:014 Maulana When messengers came to them from before them and behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent.
041:014 Pickthal When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.
041:014 Rashad Their messengers went to them, as well as before them and after them, saying, "You shall not worship except GOD." They said, "Had our Lord willed, He could have sent angels. We are disbelievers in what you say."
041:014 Sarwar When Messengers from all sides came to them saying, "Do not worship anything besides God, " they said, "Had our Lord wanted, He would have sent us angelic Messengers. We do not believe in your message".
041:014 Shakir When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.
041:014 Sherali When their Messengers came to them before them and from behind them, admonishing them, `Worship none but ALLAH,' they said, `If our Lord had so willed, HE would, certainly, have sent down angels. So we do disbelieve in that with which you have been sent.'
041:014 Yusufali Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."

041:015
041:015 Khan As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations, etc.)!
041:015 Maulana Then as to ‘Ad, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allah Who created them is mightier than they in power? And they denied Our messages.
041:015 Pickthal As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.
041:015 Rashad As for `Aad, they turned arrogant on earth, opposed the truth, and said, "Who is more powerful than we?" Did they not realize that GOD, who created them, is more powerful than they? They were unappreciative of our revelations.
041:015 Sarwar The people of Ad unjustly sought dominance on earth saying, "Who is more powerful than us?" Did they not consider that God created them and that He is more powerful than they were?" They rejected Our revelations.
041:015 Shakir Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?
041:015 Sherali As for Ad, they behaved arrogantly in the earth without justification and said, `Who is mightier than we in power?' Do they not see that ALLAH, Who created them, is mightier than they in power? Still they continued to deny Our Signs.
041:015 Yusufali Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!
041:016
041:016 Khan So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.
041:016 Maulana So We sent on them a curious wind in unlucky days that We might make them taste the chastisement of abasement in this world’s life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped.
041:016 Pickthal Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
041:016 Rashad Consequently, we sent upon them violent wind, for a few miserable days. We thus afflicted them with humiliating retribution in this life, and the retribution of the Hereafter is more humiliating; they can never win.
041:016 Sarwar We sent upon them a violent wind during a few ill-fated days to make them suffer a disgraceful torment in this life. Their torment in the life to come will be even more disgraceful and they will not receive any help.
041:016 Shakir So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.
041:016 Sherali So WE sent upon them a furious wind for several ominous days, that WE might make them taste the punishment of humiliation in this life. And the punishment of the Hereafter will, surely, be more humiliating, and they will not be helped.
041:016 Yusufali So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.
041:017
041:017 Khan And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.
041:017 Maulana And as for Thamud, We showed them the right way, but they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned.
041:017 Pickthal And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.
041:017 Rashad As for Thamoud, we provided them with guidance, but they preferred blindness over guidance. Consequently, the disastrous and shameful retribution annihilated them, because of what they earned.
041:017 Sarwar We sent guidance to the people of Thamud but they preferred blindness to guidance so a humiliating blast of torment struck them for their evil deeds.
041:017 Shakir And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.
041:017 Sherali And as for Thamud, WE guided them, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.
041:017 Yusufali As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.
041:018
041:018 Khan And We saved those who believed and used to fear Allah, keep their duty to Him and avoid evil.
041:018 Maulana And We delivered those who believed and kept their duty.
041:018 Pickthal And We delivered those who believed and used to keep their duty to Allah.
041:018 Rashad We always save those who believe and lead a righteous life.
041:018 Sarwar We only rescued the believers who had fear of God.
041:018 Shakir And We delivered those who believed and guarded (against evil).
041:018 Sherali And WE saved those who believed and acted righteously.
041:018 Yusufali But We delivered those who believed and practised righteousness.
041:019
041:019 Section 3: Man’s Evidence against Himself
041:019 Khan And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last).
041:019 Maulana And the day when the enemies of Allah are gathered to the Fire, they will be formed into groups.
041:019 Pickthal And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on
041:019 Rashad The day will come when the enemies of GOD will be summoned to the hellfire, forcibly.
041:019 Sarwar They will be spurred on
041:019 Shakir And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.
041:019 Sherali And warn them of the day when the enemies of ALLAH will be gathered together and driven to the Fire, and they will be divided into groups;
041:019 Yusufali On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.

041:020
041:020 Khan Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
041:020 Maulana Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did.
041:020 Pickthal Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
041:020 Rashad Once they get there, their own hearing, eyes, and skins will bear witness to everything they had done.
041:020 Sarwar until (on the brink of it) their eyes, ears and skin will testify to their deeds on the Day when the enemies of God are driven to the fire.
041:020 Shakir Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.
041:020 Sherali Till when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.
041:020 Yusufali At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.
041:021
041:021 Khan And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."
041:021 Maulana And they will say to their skins: Why bear ye witness against us? They will say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you are returned.
041:021 Pickthal And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.
041:021 Rashad They will say to their skins, "Why did you bear witness against us?" They will reply, "GOD made us speak up; He is the One who causes everything to speak. He is the One who created you the first time, and now you have been returned to Him."
041:021 Sarwar They will ask their own skin, "Why did you testify against us?" They will reply, "God, who has made everything speak, made us also speak. It was He Who created you in the first place and to Him you have returned.
041:021 Shakir And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.
041:021 Sherali And they will say to their skins, `Why have you borne witness against us?' They will say, `ALLAH has made us speak as HE has made everything else speak. And HE it is Who created you the first time, and unto HIM have you been brought back.
041:021 Yusufali They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
041:022
041:022 Khan And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing.
041:022 Maulana And you did not cover yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah knew not much of what you did.
041:022 Pickthal Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.
041:022 Rashad There is no way you can hide from your own hearing, your eyes, or your skins. In fact, you thought that GOD was unaware of much of what you do.
041:022 Sarwar You did not (think) to hide your deeds from your ears, eyes and skin and you felt that God would not know all that you had been doing.
041:022 Shakir And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.
041:022 Sherali `And you did not apprehend, while committing sins, that your ears and your eyes and your skins would bear witness against you; nay, you thought that even ALLAH did not know much of what you used to do.
041:022 Yusufali "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!
041:023
041:023 Khan And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!
041:023 Maulana And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones?
041:023 Pickthal That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.
041:023 Rashad This kind of thinking about your Lord will cause you to fall, and then you become losers.
041:023 Sarwar This was how you considered your Lord, but He knows you better than you know yourselves. Thus, you are now lost".
041:023 Shakir And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.
041:023 Sherali `And that thought of yours, which you entertained concerning your Lord, has ruined you. So now you have become of those who are lost.'
041:023 Yusufali "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!”
041:024
041:024 Khan Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.
041:024 Maulana Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill.
041:024 Pickthal And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.
041:024 Rashad If they continue the way they are, Hell will be their destiny, and if they make up excuses, they will not be excused.
041:024 Sarwar Even if they were to exercise patience, their dwelling would still be hell fire. Even if they were to seek favors, they would receive none.
041:024 Shakir Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.
041:024 Sherali Now if they can endure, the Fire is their abode; and if they ask for favour, they are not of those whom favour will be shown.
041:024 Yusufali If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.

041:025
041:025 Khan And We have assigned them (devils) intimate companions (in this world), who have made fair- seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.
041:025 Maulana And We have appointed for them comrades, so they make fair-seeming to them what is before them and what is behind them, and the word proved true against them among the nations of jinn and men that have passed away before them: they are surely losers.
041:025 Pickthal And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.
041:025 Rashad We assign to them companions who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.
041:025 Sarwar We assigned for them companions who would make their past and present (deeds) seem attractive to them. Thus, they became subject to what the jinn and human beings before were destined to suffer. They were certainly lost.
041:025 Shakir And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.
041:025 Sherali And we had assigned to them companions who made to appear attractive to them what was before them and what was behind them of their deeds, and the same sentence was proved true concerning them as had proved true concerning the communities of jinn and men that had gone before them. Surely, they were the losers.
041:025 Yusufali And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.
041:026
041:026 Section 4: Believers Strengthened
041:026 Khan And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."
041:026 Maulana And those who disbelieve say: Listen not to this Qur’an but make noise therein, perhaps you may overcome.
041:026 Pickthal Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.
041:026 Rashad Those who disbelieved said, "Do not listen to this Quran and distort it, that you may win."
041:026 Sarwar The disbelievers say, "Do not listen to this Quran but make a lot of unnecessary noise while it is being read so that perhaps you will defeat it".
041:026 Shakir And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.
041:026 Sherali And those who disbelieve say, `Listen not to this Qur'an, but make noise during its recital that you may have the upper hand.'
041:026 Yusufali The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!”
041:027
041:027 Khan But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
041:027 Maulana So We shall certainly make those who disbelieve taste a severe chastisement, and We shall certainly requite them for the worst of what they did.
041:027 Pickthal But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.
041:027 Rashad We will certainly afflict these disbelievers with a severe retribution. We will certainly requite them for their evil works.
041:027 Sarwar We shall certainly make the unbelievers suffer severe torment and will punish them far worse than what they deserve for their deeds.
041:027 Shakir Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.
041:027 Sherali And, most certainly, WE will make those who disbelieve taste a severe punishment, and, most certainly, WE will requite them for the worst of their deeds.
041:027 Yusufali But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.
041:028
041:028 Khan That is the recompense of the enemies of Allah: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
041:028 Maulana That is the reward of Allah’s enemies -- the Fire. For them therein is the home to abide. A requital for their denying Our messages.
041:028 Pickthal That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.
041:028 Rashad Such is the requital that awaits GOD's enemies. Hell will be their eternal abode; a just requital for discarding our revelations.
041:028 Sarwar The recompense of the enemies of God for their rejection of Our revelations will be fire as their eternal dwelling.
041:028 Shakir That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.
041:028 Sherali That is the reward of the enemies of ALLAH - the Fire. For them there will be an abiding home therein as a requital because they persisted in denying Our Signs.
041:028 Yusufali Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.
041:029
041:029 Khan And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."
041:029 Maulana And those who disbelieve will say: Our Lord, show us those who led us astray from among the jinn and the men that we may trample them under our feet, so that they may be of the lowest.
041:029 Pickthal And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost.
041:029 Rashad Those who disbelieved will say, "Our Lord, show us those among the two kinds - jinns and humans - who misled us, so we can trample them under our feet, and render them the lowliest."
041:029 Sarwar The disbelievers will say, "Lord, show us the human beings and jinn who caused us to go astray. We shall put them under our feet to lower them".
041:029 Shakir And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.
041:029 Sherali And those who disbelieve will say, `Our Lord, show us those who led us astray from among both the jinn and men, that we may trample them under our feet so that they may be abased.'
041:029 Yusufali And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all).”

041:030
041:030 Khan Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
041:030 Maulana Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised.
041:030 Pickthal Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.
041:030 Rashad Those who proclaim: "Our Lord is GOD," then lead a righteous life, the angels descend upon them: "You shall have no fear, nor shall you grieve. Rejoice in the good news that Paradise has been reserved for you.
041:030 Sarwar To those who have said, "God is our Lord, " and who have remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you.
041:030 Shakir (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.
041:030 Sherali As for those who say, `Our Lord is ALLAH;' and then remain steadfast, the angels descend on them, reassuring them: `Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised;
041:030 Yusufali In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!
041:031
041:031 Khan "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.
041:031 Maulana We are your friends in this world’s life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for.
041:031 Pickthal We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.
041:031 Rashad "We are your allies in this life, and in the Hereafter. You will have in it anything you wish for; you will have anything you want.
041:031 Sarwar We are your guardians in this world and in the life to come, where you will have whatever you call for,
041:031 Shakir We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:
041:031 Sherali `We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for -
041:031 Yusufali "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-
041:032
041:032 Khan "An entertainment from (Allah), the Oft- Forgiving, Most Merciful."
041:032 Maulana A welcome gift from the Forgiving, the Merciful.
041:032 Pickthal A gift of welcome from One Forgiving, Merciful.
041:032 Rashad "(Such is your) ultimate abode, from a Forgiver, Most Merciful."
041:032 Sarwar a hospitable welcome from the All-forgiving and All-merciful God".
041:032 Shakir A provision from the Forgiving, the Merciful.
041:032 Sherali `An entertainment from the Most Forgiving, Merciful God.'
041:032 Yusufali "A hospitable gift from one Oft-Forgiving, Most Merciful!"
041:033
041:033 Section 5: Effect of the Revelation
041:033 Khan And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
041:033 Maulana And who is better in speech than one who calls to Allah and does good, and says: I am surely of those who submit?
041:033 Pickthal And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).
041:033 Rashad Who can utter better words than one who invites to GOD, works righteousness, and says, "I am one of the submitters"?
041:033 Sarwar Who speaks better than one who invites human beings to God, acts righteously and says, "I am a Muslim".
041:033 Shakir And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?
041:033 Sherali And who is better in speech than he who invites men to ALLAH and does righteous deeds and says, `I am, surely, of those who submit?'
041:033 Yusufali Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?
041:034
041:034 Khan The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.
041:034 Maulana And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend.
041:034 Pickthal The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.
041:034 Rashad Not equal is the good response and the bad response. You shall resort to the nicest possible response. Thus, the one who used to be your enemy, may become your best friend.
041:034 Sarwar Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your intimate friends.
041:034 Shakir And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.
041:034 Sherali And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.
041:034 Yusufali Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

041:035
041:035 Khan But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).
041:035 Maulana And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune.
041:035 Pickthal But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
041:035 Rashad None can attain this except those who steadfastly persevere. None can attain this except those who are extremely fortunate.
041:035 Sarwar Only those who exercise patience and who have been granted a great share of God's favor can find such an opportunity.
041:035 Shakir And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.
041:035 Sherali But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.
041:035 Yusufali And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.
041:036
041:036 Khan And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad SAW) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.
041:036 Maulana And if a false imputation from the devil afflict thee, seek refuge in Allah. Surely He is the Hearing, the Knowing.
041:036 Pickthal And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
041:036 Rashad When the devil whispers an idea to you, you shall seek refuge in GOD. He is the Hearer, the Omniscient.
041:036 Sarwar (Muhammad), seek God's protection if satan's temptation grieves you, for God is All-hearing and All-knowing.
041:036 Shakir And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.
041:036 Sherali And if an incitement from Satan incite thee, then seek refuge in ALLAH. Surely, HE is the All-Hearing, the All-Knowing.
041:036 Yusufali And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
041:037
041:037 Khan And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.
041:037 Maulana And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who created them if He it is that you serve.
041:037 Pickthal And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.
041:037 Rashad Among His proofs are the night and the day, and the sun and the moon. Do not prostrate before the sun, nor the moon; you shall fall prostrate before the GOD who created them, if you truly worship Him alone.
041:037 Sarwar (Some evidence of His existence) are the night, day, sun, and moon. Do not prostrate before the sun and the moon, but prostrate before God Who has created them if you want to worship Him alone.
041:037 Shakir And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.
041:037 Sherali And of HIS Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before ALLAH, Who created them, if it is HIM Whom you really worship.
041:037 Yusufali Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.
041:038
041:038 Khan But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
041:038 Maulana But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not.
041:038 Pickthal But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.
041:038 Rashad If they are too arrogant to do this, then those at your Lord glorify Him night and day, without ever tiring.
041:038 Sarwar However, if people are too proud to prostrate before God, let them know that God's other creatures glorify Him both day and night without fatigue.
041:038 Shakir But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.
041:038 Sherali But if they turn away with disdain, they do it to their own detriment, while those who are with thy Lord glorify HIM night and day, and they are never wearied.
041:038 Yusufali But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).
041:039
041:039 Khan And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.
041:039 Maulana And of His signs is this, that thou seest the earth still, but when We send down water thereon, it stirs and swells. He Who gives it life is surely the Giver of life to the dead. Surely He is Possessor of Power over all things.
041:039 Pickthal And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.
041:039 Rashad Among His proofs is that you see the land still, then, as soon as we shower it with water, it vibrates with life. Surely, the One who revived it can revive the dead. He is Omnipotent.
041:039 Sarwar Further evidence is that (at times) you find the earth to be barren. When it is watered it moves and swells (to let the plants grow). The One who brings it back to life will also bring the dead back to life. He has power over all things.
041:039 Shakir And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.
041:039 Sherali And of HIS signs is that thou seest the earth lying withered, but when WE send down water on it, it stirs and swells with verdure. Surely, HE, Who quickened it, can quicken the dead also. Verily, HE has power over all things.
041:039 Yusufali And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

041:040
041:040 Khan Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).
041:040 Maulana Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who comes safe on the day of Resurrection? Do what you like, surely He is Seer of what you do.
041:040 Pickthal Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.
041:040 Rashad Surely, those who distort our revelations are not hidden from us. Is one who gets thrown into Hell better, or one who comes secure on the Day of Resurrection? Do whatever you wish; He is Seer of everything you do.
041:040 Sarwar Those who deviate from Our revelations are not hidden from Us. Is the one who will be thrown into hell fire better than the one who will be brought safely into the presence of God on the Day of Judgment? Act as you wish; God is Well-Aware of whatever you do.
041:040 Shakir Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.
041:040 Sherali Surely, those who distort Our Signs to seek deviation therein, are not hidden from US. Is he , then, who is cast into the Fire better, or he who comes to US in security on the Day of Resurrection? Do what you will. Surely, HE sees all that you do.
041:040 Yusufali Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.
041:041
041:041 Khan Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). (See V.15:9]
041:041 Maulana Those who disbelieve in the Reminder when it comes to them, and surely it is an Invincible Book:
041:041 Pickthal Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.
041:041 Rashad Those who have rejected the Quran's proof when it came to them, have also rejected an Honorable book.
041:041 Sarwar The disbelievers (do not know) that the Quran which was sent to them is certainly a glorious Book.
041:041 Shakir Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:
041:041 Sherali Those who disbelieve in the Reminder - the Qur'an - when it has come to them are the losers. And truly, it is a mighty Book,
041:041 Yusufali Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.
041:042
041:042 Khan Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah swt).
041:042 Maulana Falsehood cannot come at it from before or behind it: a revelation from the Wise, the Praised One.
041:042 Pickthal Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.
041:042 Rashad No falsehood could enter it, in the past or in the future; a revelation from a Most Wise, Praiseworthy.
041:042 Sarwar Falsehood can not reach it from any direction. It is the revelation from the All-wise, Praiseworthy One.
041:042 Shakir Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.
041:042 Sherali Falsehood cannot approach it either from before it nor from behind it. It is a revelation from the Wise, the Praiseworthy.
041:042 Yusufali No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.
041:043
041:043 Khan Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.
041:043 Maulana Naught is said to thee but what was said to messengers before thee. Surely thy Lord is the Lord of Forgiveness and the Lord of painful Retribution.
041:043 Pickthal Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.
041:043 Rashad What is said to you is precisely what was said to the previous messengers. Your Lord possesses forgiveness, and He also possesses painful retribution.
041:043 Sarwar Nothing has been said to you which was not said to the Messengers who lived before you. Your Lord is certainly All-forgiving, but stern in His retribution.
041:043 Shakir Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.
041:043 Sherali Nothing is said in opposition to thee but what was said to the Messengers before thee. Thy Lord is, indeed, the Master of great forgiveness; and also the master of painful chastisement.
041:043 Yusufali Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.

041:044
041:044 Khan And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).
041:044 Maulana And if We had made it a Qur'an in a foreign tongue, they would have said: Why have not its messages been made clear? What! a foreign (tongue) and an Arab! Say: It is to those who believe a guidance and a healing, and those who believe not, there is a deafness in their ears and it is obscure to them. These are called to from a place afar.
041:044 Pickthal And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
041:044 Rashad If we made it a non-Arabic Quran they would have said, "Why did it come down in that language?" Whether it is Arabic or non-Arabic, say, "For those who believe, it is a guide and healing. As for those who disbelieve, they will be deaf and blind to it, as if they are being addressed from faraway."
041:044 Sarwar Had We sent down this Quran in a non-Arabic language, they would have said, "Why have its verses not been well expounded?" Could a non-Arabic Book be revealed to an Arabic speaking person? (Muhammad), say, "It is a guide and a cure for the believers. As for those who do not believe, they are deaf and blind. It is as though they had been called from a distant place".
041:044 Shakir And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.
041:044 Sherali And if WE had made it a Qur'an in a foreign tongue, they, surely, would have said, `Why have not its verses been made clear? What ! a foreign tongue and an Arab Prophet?' Say, `It is a guidance and a healing for those who believe.' But as to those who believe not, there is a deafness in their ears and to them it is blindness. They are, as it were, being called from a far-off place.
041:044 Yusufali Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"
041:045
041:045 Section 6: Gradual Spread of Truth
041:045 Khan And indeed We gave Musa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'an).
041:045 Maulana And indeed We gave Moses the Book, but differences arose therein. And had not a word already gone forth from thy Lord, judgment would have been given between them. And surely they are in a disquieting doubt about it.
041:045 Pickthal And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.
041:045 Rashad We have given Moses the scripture and it was also disputed. If it were not for your Lord's predetermined decision, they would have been judged immediately. Indeed, they harbor too many doubts.
041:045 Sarwar We had given the Book to Moses about which people greatly disagreed. Had the word of your Lord not been decreed, He would have certainly settled their differences (there and then). They were greatly suspicious and doubtful about the Book of Moses.
041:045 Shakir And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.
041:045 Sherali And indeed, WE gave Moses the Book, but differences were created concerning it; and had it not been for a word that had gone forth from thy Lord, the matter would have been decided between them, and certainly they are in a disquieting doubt about it.
041:045 Yusufali We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.
041:046
041:046 Khan Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.
041:046 Maulana Whoever does good, it is for his own soul; and whoever does evil, it is against it. And thy Lord is not in the least unjust to the servants.
041:046 Pickthal Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
041:046 Rashad Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. Your Lord is never unjust towards the people.
041:046 Sarwar Whoever acts righteously does so for his own good and whoever commits evil does so against his soul. Your Lord is not unjust to His servants.
041:046 Shakir Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.
041:046 Sherali Whose does right, it is for the benefit of his own soul; and whoso does evil, the burden thereof will be on it. And thy Lord is not in the least unjust to HIS servants.
041:046 Yusufali Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.

041:047
041:047 Part 25.
041:047 Khan (The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so- called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
041:047 Maulana To Him is referred the knowledge of the Hour. And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge. And on the day when He calls out to them: Where are My associates? they will say: We declare to Thee, not one of us can bear witness.
041:047 Pickthal Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).
041:047 Rashad With Him is the knowledge about the Hour (end of the world). No fruits emerge from their sheaths, nor does any female conceive or give birth, without His knowledge. The day will come when He asks them: "Where are those idols that you set up beside Me?" They will say, "We proclaim to You that none of us bears witness to that."
041:047 Sarwar It is He who has the knowledge of the Hour of Doom and the fruits that will come out of their covering. He knows what the females conceive and deliver. On the day when the unbelievers will be asked, "Where are the idols which you considered equal to God?," they will reply, "We declare that none of us have seen them".
041:047 Shakir To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.
041:047 Sherali To HIM alone is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear a child, nor does she give birth to it, but with HIS knowledge. And on the day when HE will call unto them, saying, `Where are MY partners?' They will say, `We declare unto Thee, not one of us is a witness thereto.'
041:047 Yusufali To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!”
041:048
041:048 Khan And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allah's punishment).
041:048 Maulana And those whom they called upon before will fail them, and they will know that they cannot escape.
041:048 Pickthal And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.
041:048 Rashad The idols they had idolized will disown them, and they will realize that there will be no escape.
041:048 Sarwar Whatever they had worshipped before will disappear and they will then know that there is no way for them to escape.
041:048 Shakir And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.
041:048 Sherali And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.
041:048 Yusufali The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.
041:049
041:049 Khan Man (the disbeliever) does not get tired of asking good (things from Allah), but if an evil touches him, then he gives up all hope and is lost in despair.
041:049 Maulana Man tires not of praying for good, but, if evil touch him, he is despairing, hopeless.
041:049 Pickthal Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.
041:049 Rashad The human being never tires of imploring for good things. And when adversity befalls him, he turns despondent, desperate.
041:049 Sarwar The human being never tires of asking for good, but if he is afflicted by hardship, he despairs and gives up all hope.
041:049 Shakir Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.
041:049 Sherali Man tires not of praying for good; but if evil touch him, he despairs, giving up all hope.
041:049 Yusufali Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.
041:050
041:050 Khan And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.
041:050 Maulana And if We make him taste mercy from Us after distress has touched him, he says: This is due to me, and I think not that the Hour will come to pass; and if I am sent back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste of hard chastisement.
041:050 Pickthal And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.
041:050 Rashad And when we bless him after suffering some adversity, he says, "This belongs to me. I do not believe that the Hour will ever come to pass. Even if I am returned to my Lord, I will find at Him better things." Most certainly, we will inform the disbelievers of all their works, and will commit them to severe retribution.
041:050 Sarwar When We grant him mercy after his suffering, he (boldly) says, "This is what I deserved. I do not think that there will ever be a Day of Judgment. Even if I will be returned to my Lord, I shall still deserve to receive better rewards from Him." We shall certainly tell the unbelievers about their deeds and cause them to suffer a severe punishment.
041:050 Shakir And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.
041:050 Sherali And if WE make him taste of mercy from US after some affliction that has befallen him, he is sure to say, `This is but my due and I do not think the Hour will ever come. But even if I am returned to my Lord, I will, surely, have with HIM the very best.' Then WE will, surely, inform the disbelievers of all that they did, and WE will, certainly, make them taste a hard punishment.
041:050 Yusufali When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

041:051
041:051 Khan And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.
041:051 Maulana And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.
041:051 Pickthal When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.
041:051 Rashad When we bless the human being, he turns away, and drifts farther and farther away, and when he suffers any affliction, he implores loudly.
041:051 Sarwar When We grant the human being a favor, he ignores it and turns away but when he is afflicted by hardship, he starts lengthy prayers.
041:051 Shakir And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.
041:051 Sherali And when WE bestow a favour on man, he goes away, turning aside; but when evil touches him, lo ! he starts offering long prayers.
041:051 Yusufali When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!
041:052
041:052 Khan Say: "Tell me, if it (the Qur'an) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience).
041:052 Maulana Say: See you, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in opposition far away?
041:052 Pickthal Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)?
041:052 Rashad Proclaim: "What if this is truly from GOD, then you decide to reject it? Who are farther astray than those who decide to oppose this?"
041:052 Sarwar Say, "Think, if the (Quran) is from God and you have rejected it, then who has gone farther astray than the one who has wandered far from the truth?.
041:052 Shakir Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?
041:052 Sherali Say, `Tell me, if it is from ALLAH, but you disbelieve in it - who is more astray than one who has drifted far away from the truth?
041:052 Yusufali Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"
041:053
041:053 Khan We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
041:053 Maulana We will soon show them Our signs in farthest regions and among their own people, until it is quite clear to them that it is the Truth. Is it not enough that thy Lord is a Witness over all things?
041:053 Pickthal We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?
041:053 Rashad We will show them our proofs in the horizons, and within themselves, until they realize that this is the truth. Is your Lord not sufficient as a witness of all things?
041:053 Sarwar We shall (continue to) show them Our evidence in the world and within their souls until it becomes clear that the Quran is the truth. Is it not sufficient for you that your Lord witness all things?.
041:053 Shakir We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?
041:053 Sherali Soon WE will show them Our Signs in farthest regions of the earth and among their own people until it becomes manifest to them that it is the truth. It is not enough that thy Lord is Witness over all things?
041:053 Yusufali Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?
041:054
041:054 Khan Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!
041:054 Maulana Now surely they are in doubt as to the meeting with their Lord. Lo! He surely encompasses all things.
041:054 Pickthal How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?
041:054 Rashad Indeed, they are doubtful about meeting their Lord. He is fully aware of all things.
041:054 Sarwar They are certainly doubtful about their meeting with their Lord. God indeed encompasses all things.
041:054 Shakir Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.
041:054 Sherali Aye, they are, surely, in doubt concerning the meeting with their Lord; aye, HE, certainly, encompasses all things.
041:054 Yusufali Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!
042:000
042:000 Translations of the Qur'an, Chapter 42: ASH-SHURA (COUNCIL, CONSULTATION). Total Verses: 53. Revealed At: MAKKA
042:000 In the name of God, Most Gracious, Most Merciful
042:001
042:001 Section 1: Divine Mercy in giving Warning
042:001 Khan Ha-Mim.
042:001 Maulana Beneficent God!
042:001 Pickthal Ha. Mim.
042:001 Rashad H. M.
042:001 Sarwar Ha. Mim.
042:001 Shakir Ha Mim.
042:001 Sherali Há Mím.
042:001 Yusufali Ha-Mim
042:002
042:002 Khan 'Ain-Sin-Qaf. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
042:002 Maulana Knowing, Hearing, Powerful God!
042:002 Pickthal A'in. Sin. Qaf.
042:002 Rashad `A. S. Q.
042:002 Sarwar Ayn. Sin. Qaf.
042:002 Shakir Ain Sin Qaf.
042:002 Sherali `Ain Sín Qáf.
042:002 Yusufali 'Ain. Sin. Qaf.

042:003
042:003 Khan Likewise Allah, the All-Mighty, the All-Wise inspires you (O Muhammad SAW) as (He inspired) those before you.
042:003 Maulana Thus does Allah, the Mighty, the Wise, reveal to thee, and (He revealed) to those before thee.
042:003 Pickthal Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.
042:003 Rashad Inspiring you, and those before you, is GOD, the Almighty, Most Wise.
042:003 Sarwar (Muhammad), this is how God, the Majestic and All-wise, sends revelations to you and sent them to those who lived before you.
042:003 Shakir Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.
042:003 Sherali Thus does ALLAH, the Mighty, the Wise, send revelation to thee as HE revealed to those before thee.
042:003 Yusufali Thus doth (He) send inspiration to thee as (He did) to those before thee,- Allah, Exalted in Power, Full of Wisdom.
042:004
042:004 Khan To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.
042:004 Maulana To Him belongs whatever is in the heavens and whatever is in the earth; and He is the High, the Great.
042:004 Pickthal Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.
042:004 Rashad To Him belongs everything in the heavens and everything on earth, and He is the Most High, the Great.
042:004 Sarwar To Him belongs all that is in the heavens and the earth. He is the Most High and the Most Great.
042:004 Shakir His is what is in the heavens and what is in the earth, and He is the High, the Great.
042:004 Sherali To HIM belongs whatever is in the heavens and whatever is in the earth, and HE is the High, the Great.
042:004 Yusufali To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.
042:005
042:005 Khan Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allah is the Oft-Forgiving, the Most Merciful.
042:005 Maulana The heavens may almost be rent asunder above them, while the angels celebrate the praise of their Lord and ask forgiveness for those on earth. Now surely Allah is the Forgiving, the Merciful.
042:005 Pickthal Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.
042:005 Rashad The heavens above them almost shatter, out of reverence for Him, and the angels praise and glorify their Lord, and they ask forgiveness for those on earth. Absolutely, GOD is the Forgiver, Most Merciful.
042:005 Sarwar (When the revelation passes through) the heavens, they almost break apart. At that time the angels glorify their Lord with His praise and seek forgiveness for those who live on earth. God is certainly All-forgiving and All-merciful.
042:005 Shakir The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.
042:005 Sherali The heavens may well-nigh rend asunder from above them; and the angels proclaim the praises of their Lord and ask forgiveness for those on earth. Behold ! it is, surely, ALLAH Who is the Most Forgiving, the Merciful.
042:005 Yusufali The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.
042:006
042:006 Khan And as for those who take as Auliya' (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than Allah (as) protectors, and they worship them] Allah is Hafiz (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).
042:006 Maulana And those who take protectors besides Him -- Allah watches over them; and thou hast not charge over them.
042:006 Pickthal And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.
042:006 Rashad Those who set up other lords beside Him, GOD is the One in charge of them; you are not their advocate.
042:006 Sarwar God is the guardian of even those who have chosen others (idols) besides Him as their guardians (Muhammad), you will not have to answer for them.
042:006 Shakir And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.
042:006 Sherali And as for those who take for themselves protectors beside HIM- ALLAH watches over them, and thou art not a guardian over them.
042:006 Yusufali And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.
042:007
042:007 Khan And thus We have inspired unto you (O Muhammad SAW) a Qur'an (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger SAW brought them)
042:007 Maulana And thus have We revealed to thee an Arabic Qur’an, that thou mayest warn the mother-town and those around it, and give warning of the day of Gathering, wherein is no doubt a party will be in the Garden and (another) party in the burning Fire.
042:007 Pickthal And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
042:007 Rashad We thus reveal to you an Arabic Quran to warn the central community and all around it, and to warn about the Day of Summoning that is inevitable. Some will end up in Heaven, and some in Hell.
042:007 Sarwar We have revealed the Quran to you in the Arabic language so that you could warn the people of the Mother Town (Mecca) and those around it of the inevitable Day of Resurrection when some will go to Paradise and others to hell.
042:007 Shakir And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.
042:007 Sherali Thus have WE revealed to thee the Qur'an in Arabic, that thou mayest warn the Mother of towns, and all those around it; and that thou mayest warn them of the Day of Gathering, whereof there is no doubt; when a party will be in the Garden and a party in the blazing Fire.
042:007 Yusufali Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

042:008
042:008 Khan And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zalimun (polytheists and wrong-doers, etc.) will have neither a Wali (protector) nor a helper.
042:008 Maulana And if Allah had pleased, He would surely have made them a single nation, but He admits whom He pleases to His mercy. And the wrongdoers have no protector nor helper.
042:008 Pickthal Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.
042:008 Rashad Had GOD willed, He could have made them one community. But He redeems into His mercy whomever He wills. As for the transgressors, they have no master, nor a helper.
042:008 Sarwar Had God wanted, He could have made them all one single nation, but He grants mercy to whomever He wills. The unjust will have no guardian or helper.
042:008 Shakir And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.
042:008 Sherali And if ALLAH had so willed, HE could have made them one people; but HE admits into HIS mercy whomsoever HE pleases. The wrongdoers will have no protector and no helper.
042:008 Yusufali If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.
042:009
042:009 Khan Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allah, He Alone is the Wali (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.
042:009 Maulana Or have they taken protectors besides Him? But Allah is the Protector, and He gives life to the dead, and He is Possessor of power over all things.
042:009 Pickthal Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.
042:009 Rashad Did they find other lords beside Him? GOD is the only Lord and Master. He is the One who resurrects the dead, and He is the Omnipotent One.
042:009 Sarwar Have they chosen other guardians besides Him? God is the real Guardian and it is He who will bring the dead back to life. He has power over all things.
042:009 Shakir Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.
042:009 Sherali Have they taken for themselves protectors other than HIM? But it is ALLAH Who is the real Protector. And HE quickens the dead, and HE has power over all things.
042:009 Yusufali What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,
042:010
042:010 Section 2: Judgment is Given
042:010 Khan And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.
042:010 Maulana And in whatever you differ, the judgment thereof is with Allah. That is Allah, my Lord; on Him I rely, and to Him I turn.
042:010 Pickthal And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.
042:010 Rashad If you dispute any part of this message, the judgment for doing this rests with GOD. Such is GOD my Lord. In Him I trust, and to Him I submit.
042:010 Sarwar Whatever differences you may have about the Quran, the final decision rests with God. In Him do I trust and to Him do I turn in repentance.
042:010 Shakir And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.
042:010 Sherali And in whatsoever you differ, the final decision thereof rests with ALLAH. Say, `Such is ALLAH, my Lord; in HIM I put my trust, and to HIM I always turn.'
042:010 Yusufali Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.
042:011
042:011 Khan The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.
042:011 Maulana The Originator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs of the cattle, too, multiplying you thereby. Nothing is like Him; and He is the Hearing, the Seeing.
042:011 Pickthal The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.
042:011 Rashad Initiator of the heavens and the earth. He created for you from among yourselves spouses - and also for the animals. He thus provides you with the means to multiply. There is nothing that equals Him. He is the Hearer, the Seer.
042:011 Sarwar He is the Originator of the heavens and the earth. He has made you and the cattle in pairs and has multiplied you by His creation. There is certainly nothing like Him. He is All-hearing and All-aware.
042:011 Shakir The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.
042:011 Sherali HE is the originator of the heavens and the earth. HE has made for you pairs of you own selves, and of the cattle also HE has made pairs. HE multiplies you therein. There is nothing whatever like unto HIM, and HE is the All-Hearing, the All-Seeing.
042:011 Yusufali (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

042:012
042:012 Khan To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.
042:012 Maulana His are the treasures of the heavens and the earth -- He amplifies and straitens subsistence for whom He pleases. Surely He is Knower of all things.
042:012 Pickthal His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
042:012 Rashad To Him belongs absolute control of the heavens and the earth. He is the One who increases the provision for whomever He wills, or reduces it. He is fully aware of all things.
042:012 Sarwar In His hands are the keys of the heavens and the earth. He increases and determines the sustenance of whomever He wants. He has the knowledge of all things.
042:012 Shakir His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.
042:012 Sherali To HIM belong the keys of the heavens and the earth. HE enlarges the provision for whomsoever HE pleases and straitens it for whomsoever HE pleases. Surely, HE knows all things full well.
042:012 Yusufali To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.
042:013
042:013 Khan He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that to which you (O Muhammad SAW) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
042:013 Maulana He has made plain to you the religion which He enjoined upon Noah and We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus -- to establish religion and not to be divided therein. Hard for the polytheists is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him).
042:013 Pickthal He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
042:013 Rashad He decreed for you the same religion decreed for Noah, and what we inspired to you, and what we decreed for Abraham, Moses, and Jesus: "You shall uphold this one religion, and do not divide it." The idol worshipers will greatly resent what you invite them to do. GOD redeems to Himself whomever He wills; He guides to Himself only those who totally submit.
042:013 Sarwar He has plainly clarified the religion which is revealed to you and that which Noah, Abraham, Moses, and Jesus were commanded to follow (He has explained it) so that you would be steadfast and united in your religion. What you call the pagans to is extremely grave for them. God attracts to (the religion) whomever He wants and guides to it whoever turns to Him in repentance.
042:013 Shakir He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.
042:013 Sherali HE has prescribed for you the religion which HE enjoined on Noah, and which WE have now revealed to thee, and which WE enjoined on Abraham and Moses and Jesus, viz., `Establish obedience to ALLAH in the earth, and be not divided therein. Hard upon the idolaters is that to which thou callest them. ALLAH chooses for Himself whom HE pleases, and guides to Himself him who turns to HIM.'
042:013 Yusufali The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).
042:014
042:014 Khan And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurah (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allah's true religion Islam or the Qur'an).
042:014 Maulana And they were not divided until after knowledge had come to them, out of envy among themselves. And had not a word gone forth from thy Lord for an appointed term, the matter would surely have been judged between them. And those who were made to inherit the Book after them are surely in disquieting doubt about it.
042:014 Pickthal And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.
042:014 Rashad Ironically, they broke up into sects only after the knowledge had come to them, due to jealousy and resentment among themselves. If it were not for a predetermined decision from your Lord to respite them for a definite interim, they would have been judged immediately. Indeed, the later generations who inherited the scripture are full of doubts.
042:014 Sarwar Only after receiving the knowledge did people divide themselves into different groups because of rebellion among themselves. Had it not been for your Lord's giving them respite for an appointed time, He would certainly have settled their differences once and for all. Those who inherited the Book, from their quarrelsome predecessors, also have doubts and suspicions about it.
042:014 Shakir And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.
042:014 Sherali And they did not become divided but, after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, the matter would, surely, have been decided between them. Surely, those who were made to inherit the Book after them are in a disquieting doubt concerning it.
042:014 Yusufali And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

042:015
042:015 Khan So unto this (religion of Islam, alone and this Qur'an) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.
042:015 Maulana To this then go on inviting, and be steadfast as thou art commanded, and follow not their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming.
042:015 Pickthal Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.
042:015 Rashad This is what you shall preach, and steadfastly maintain what you are commanded to do, and do not follow their wishes. And proclaim: "I believe in all the scriptures sent down by GOD. I was commanded to judge among you equitably. GOD is our Lord and your Lord. We have our deeds and you have your deeds. There is no argument between us and you. GOD will gather us all together; to Him is the ultimate destiny."
042:015 Sarwar Thus, (Muhammad), preach (My revelation) to the people and be steadfast (in your faith) as you have been commanded. Do not follow their desires but say, "I believe in the Book which God has sent down and I have been commanded to exercise justice among you. God is our Lord and your Lord. Each of us will be responsible for his own deeds. Let there be no disputes among us. God will bring us all together and to Him we shall all return".
042:015 Shakir To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.
042:015 Sherali To this religion, then, do thou invite mankind. And be thou steadfast in it as thou art commanded, and follow not their evil inclinations, but say, `I believe in whatever book ALLAH has sent down, and I am commanded to judge justly between you; ALLAH is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. ALLAH will gather us together, and to HIM is the return.'
042:015 Yusufali Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.
042:016
042:016 Khan And those who dispute concerning Allah (His Religion of Islamic Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.
042:016 Maulana And those who dispute about Allah after obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe chastisement.
042:016 Pickthal And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
042:016 Rashad Those who argue about GOD, after receiving His message, their argument is nullified at their Lord. They have incurred condemnation, and have deserved a severe retribution.
042:016 Sarwar The disputes of those who quarrel about God, after pledging obedience to Him, will be void in the eyes of their Lord. Such people will be subject to His wrath and will suffer a severe torment.
042:016 Shakir And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.
042:016 Sherali And those who dispute concerning ALLAH after HIS call has been responded to - their contention is null and void in the sight of their Lord; and on them will fall God's wrath and for them will be a severe punishment.
042:016 Yusufali But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.
042:017
042:017 Khan It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
042:017 Maulana Allah is He Who revealed the Book with truth, and the Balance; and what will make thee know that perhaps the Hour is nigh.
042:017 Pickthal Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
042:017 Rashad GOD is the One who sent down the scripture, to deliver the truth and the law. For all that you know, the Hour (Day of Judgment) may be very close.
042:017 Sarwar It is God who revealed the Book and the Balance for a truthful purpose. You never know. Perhaps the Hour of Doom is close at hand.
042:017 Shakir Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?
042:017 Sherali ALLAH is HE Who has sent down the Book with truth and also the Balance. And what will make thee know that the Hour may be nigh?
042:017 Yusufali It is Allah Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?

042:018
042:018 Khan Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
042:018 Maulana Those who believe not in it would hasten it on, and those who believe are in fear from it, and they know that it is the Truth. Now surely those who dispute concerning the Hour are far astray.
042:018 Pickthal Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?
042:018 Rashad Challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth. Absolutely, those who deny the Hour have gone far astray.
042:018 Sarwar The disbelievers want you to show them the Day of Judgment immediately while the believers are afraid of it for they know it to be the truth. Those who insist on disputing the Hour of Doom are certainly in plain error.
042:018 Shakir Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.
042:018 Sherali Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is bound to come. Beware ! those who dispute concerning the Hour are in error, far gone.
042:018 Yusufali Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.
042:019
042:019 Khan Allah is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
042:019 Maulana Allah is Benignant to His servants; He gives sustenance to whom He pleases; and He is the Strong, the Mighty.
042:019 Pickthal Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.
042:019 Rashad GOD is fully aware of all His creatures; He provides for whomever He wills. He is the Powerful, the Almighty.
042:019 Sarwar God is kind to His servants. He gives sustenance to whomever He wants. He is All-powerful and Majestic.
042:019 Shakir Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.
042:019 Sherali ALLAH is Benignant to HIS servants. HE provides for whom HE pleases. And HE is the Powerful, the Mighty.
042:019 Yusufali Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.
042:020
042:020 Section 3: Allah’s Dealing is Just
042:020 Khan Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.
042:020 Maulana Whoso desires the tilth of the Hereafter, We give him increase in his tilth; and whoso desires the tilth of this world, We give him thereof; and he has no portion in the Hereafter.
042:020 Pickthal Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.
042:020 Rashad Whoever seeks the rewards of the Hereafter, we multiply the rewards for him. And whoever seeks the materials of this world, we give him therefrom, then he receives no share in the Hereafter.
042:020 Sarwar We shall increase the harvest of those who seek a good harvest in the life hereafter. However, those who want to have their harvest in this life will be given it but will have no share in the hereafter.
042:020 Shakir Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.
042:020 Sherali Whoso desires the harvest of the Hereafter, WE give him increase in his harvest; and whoso desires the harvest of this world, WE give him his portion thereof, but in the hereafter he will have no share.
042:020 Yusufali To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.
042:021
042:021 Khan Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zalimun (polytheists and wrong-doers), there is a painful torment.
042:021 Maulana Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, it would have been decided between them. And surely for the wrongdoers is a painful chastisement.
042:021 Pickthal Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.
042:021 Rashad They follow idols who decree for them religious laws never authorized by GOD. If it were not for the predetermined decision, they would have been judged immediately. Indeed, the transgressors have incurred a painful retribution.
042:021 Sarwar Do they have idols who have established a religion without the permission of God? Had not it been for your Lord's giving them respite for an appointed time, He would certainly have settled their differences once and for all. The unjust will certainly suffer a painful torment.
042:021 Shakir Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.
042:021 Sherali Have they such associates of ALLAH as have made lawful for them in religion that which ALLAH has not allowed? And but for Our word about the final judgment, the matter would have been decided by now between them. And, surely, the wrongdoers will have a grievous punishment.
042:021 Yusufali What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong-doers will have a grievous Penalty.

042:022
042:022 Khan You will see (on the Day of Resurrection), the Zalimun (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allah's Torment) will surely befall them, while those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).
042:022 Maulana Thou seest the unjust fearing on account of what they have earned, and it must befall them. And those who believe and do good are in the meadows of the Gardens -- they have what they please with their Lord. That is the great grace.
042:022 Pickthal Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.
042:022 Rashad You will see the transgressors worried about everything they had committed; everything will come back and haunt them. As for those who believed and led a righteous life, they will be in the gardens of Paradise. They will receive whatever they wish from their Lord. This is the great blessing.
042:022 Sarwar You can see that the unjust are afraid of the consequences of their deeds which will inevitably strike them. However, the righteously striving believers will live in the gardens wherein they will have whatever they want from their Lord. This is certainly the greatest reward.
042:022 Shakir You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.
042:022 Sherali Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them. But those who believe and do good works will be in meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty of ALLAH.
042:022 Yusufali Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).
042:023
042:023 Khan That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
042:023 Maulana This it is of which Allah gives the goods news to His servants, who believe and do good. Say: I ask of you naught in return for it but love for relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful.
042:023 Pickthal This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save lovingkindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
042:023 Rashad This is the good news from GOD to His servants who believe and lead a righteous life. Say, "I do not ask you for any wage. I do ask each of you to take care of your own relatives." Anyone who does a righteous work, we multiply his reward for it. GOD is Forgiver, Appreciative.
042:023 Sarwar This is the glad news which God gives to His servants, the righteously striving believers. (Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives." Whoever achieves virtue will have its merit increased. God is All-forgiving and Appreciating.
042:023 Shakir That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.
042:023 Sherali This it is whereof ALLAH gives the glad tidings to HIS servants who believe and do good works. Say, `I ask of you no reward for my service to you, except such love as subsist between kindred. And whoso earns a good deed, WE give him increase of good therein. Surely, ALLAH is Most Forgiving, Most Appreciating.
042:023 Yusufali That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).
042:024
042:024 Khan Or say they: "He has invented a lie against Allah?" If Allah willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).
042:024 Maulana Or say they: He has forged a lie against Allah? So, if Allah please, He would seal thy heart (against them). And Allah blots out the falsehood and confirms the Truth with His words. Surely He is Knower of what is in the breasts.
042:024 Pickthal Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).
042:024 Rashad Are they saying, "He has fabricated lies about GOD!"? If GOD willed, He could have sealed your mind, but GOD erases the falsehood and affirms the truth with His words. He is fully aware of the innermost thoughts.
042:024 Sarwar Do they say that he, (Muhammad), has invented falsehood against God? Had God wanted, He could have sealed up your heart. God causes falsehood to vanish and, by His words, firmly establishes the truth. He has full knowledge of what the hearts contain.
042:024 Shakir Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.
042:024 Sherali Do they say, `He has forged a lie against ALLAH?' If ALLAH had so willed, HE could seal thy heart. But ALLAH blots out falsehood through thee and establishes the truth by HIS words. Surely, HE knows quite well what is in the breasts.
042:024 Yusufali What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.
042:025
042:025 Khan And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.
042:025 Maulana And He it is Who accepts repentance from his servants and pardons evil deeds, and He knows what you do;
042:025 Pickthal And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,
042:025 Rashad He is the One who accepts the repentance from His servants, and remits the sins. He is fully aware of everything you do.
042:025 Sarwar It is He who accepts the repentance of His servants, forgives their evil deeds and knows all about what you do.
042:025 Shakir And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;
042:025 Sherali And HE it is Who accepts repentance from HIS servants and forgives sins. And HE knows what you do.
042:025 Yusufali He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.

042:026
042:026 Khan And He answers (the invocation of) those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
042:026 Maulana And He answers those who believe and do good deeds, and gives them more out of His grace. And for the disbelievers is a severe chastisement.
042:026 Pickthal And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.
042:026 Rashad Responding to Him are those who believe and lead a righteous life. He will shower them with His blessings. As for the disbelievers, they have incurred a severe retribution.
042:026 Sarwar He answers the prayers of the righteously striving believers and grants them increasing favors. The unbelievers will suffer a severe punishment.
042:026 Shakir And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.
042:026 Sherali And HE accepts the prayers of those who believe and do good works, and gives them more than their due reward, out of HIS grace; and the disbelievers will have a severe punishment.
042:026 Yusufali And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.
042:027
042:027 Khan And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).
042:027 Maulana And if Allah were to amplify the provision for His servants, they would rebel in the earth; but He sends (it) down by measure, as He pleases. Surely He is Aware, Seer of His servants.
042:027 Pickthal And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.
042:027 Rashad If GOD increased the provision for His servants, they would transgress on earth. This is why He sends it precisely measured to whomever He wills. He is fully Cognizant and Seer of His servants.
042:027 Sarwar Had God given abundant sustenance to His servants, they would have certainly rebelled on earth, but He sends them a known measure of sustenance as He wills. He is All-aware of His servants and watches over them all.
042:027 Shakir And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.
042:027 Sherali And if ALLAH should greatly enlarge the provision for HIS servants, they would rebel in the earth; but HE sends down according to a proper measure as HE pleases. Indeed, HE is All-Aware and All-Seeing of the condition of His servants.
042:027 Yusufali If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.
042:028
042:028 Khan And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wali (Helper, Supporter, Protector, etc.), Worthy of all Praise.
042:028 Maulana And He it is Who sends down the rain after they have despaired, and He unfolds His mercy. And He is the Friend, the Praised One.
042:028 Pickthal And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.
042:028 Rashad He is the One who sends down the rain after they had despaired, and spreads His mercy. He is the only Master, Most Praiseworthy.
042:028 Sarwar It is He who sends down the rain after they had lost hope and spreads out His mercy. He is the Guardian and the Most Praiseworthy.
042:028 Shakir And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.
042:028 Sherali And HE it is Who sends down rain after they have despaired of it and spreads out his mercy. And HE is the Protector, the Praiseworthy.
042:028 Yusufali He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise.
042:029
042:029 Khan And among His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.
042:029 Maulana And of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings. And He is all-powerful to gather them together, when He will.
042:029 Pickthal And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.
042:029 Rashad Among His proofs is the creation of the heavens and the earth, and the creatures He spreads in them. He is able to summon them, when He wills.
042:029 Sarwar Some of the evidence (of His existence) are His creation of the heavens and the earth and the beasts which inhabit it. He has all the power to bring them together if He wishes this to be so.
042:029 Shakir And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.
042:029 Sherali And among HIS signs is the creation of the Heavens and the earth, and of whatever living creatures HE has spread forth in both. And HE has the power to gather them together whenever HE pleases.
042:029 Yusufali And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.
042:030
042:030 Section 4: Believers should be Patient
042:030 Khan And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an Verse 35:45).
042:030 Maulana And whatever misfortune befalls you, it is on account of what your hands have wrought and He pardons much.
042:030 Pickthal Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.
042:030 Rashad Anything bad that happens to you is a consequence of your own deeds, and He overlooks many (of your sins).
042:030 Sarwar Whatever hardship befalls you is the result of your own deeds. God pardons many of your sins.
042:030 Shakir And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).
042:030 Sherali And whatever misfortune befalls you is the consequence of what your own hands have wrought. And HE forgives many of your sins.
042:030 Yusufali Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.

042:031
042:031 Khan And you cannot escape from Allah (i.e. His Punishment) in the earth, and besides Allah you have neither any Wali (guardian or a protector) nor any helper.
042:031 Maulana And you cannot escape in the earth, and besides Allah you have no protector nor helper.
042:031 Pickthal Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.
042:031 Rashad You can never escape, and you have none beside GOD as a Lord and Master.
042:031 Sarwar You cannot challenge God on earth and you will have no one besides Him as your guardian or helper.
042:031 Shakir And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.
042:031 Sherali And you cannot frustrate God's purpose in the earth, nor have you any friend or helper beside ALLAH.
042:031 Yusufali Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.
042:032
042:032 Khan And among His Signs are the ships, in the sea, like mountains.
042:032 Maulana And of His signs are the ships, like mountains on the sea.
042:032 Pickthal And of His portents are the ships, like banners on the sea;
042:032 Rashad Among His proofs are the ships that sail the sea with sails like flags.
042:032 Sarwar Further evidence (of His existence) are the ships which stand as mountains in the sea.
042:032 Shakir And among His signs are the ships in the sea like mountains.
042:032 Sherali And of HIS signs are the sailing ships on the sea, tall like mountains.
042:032 Yusufali And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.
042:033
042:033 Khan If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
042:033 Maulana If He will, He stills the wind so that they lie motionless on its back. Surely there are signs in this for every patient, grateful one,
042:033 Pickthal If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart). -
042:033 Rashad If He willed, He could have stilled the winds, leaving them motionless on top of the water. These are proofs for those who are steadfast, appreciative.
042:033 Sarwar Had He wanted, He could have stopped the wind and let the ships remain motionless on the surface of the sea, in this there is evidence (of the Truth) for all those who are patient and grateful,.
042:033 Shakir If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,
042:033 Sherali If HE so desires HE can cause the wind to become still so that they become motionless upon the surface thereof - in that, surely, are Signs for every patient and grateful person -
042:033 Yusufali If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.
042:034
042:034 Khan Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.
042:034 Maulana Or He causes them to perish for what they have earned, and He pardons much;
042:034 Pickthal Or He causeth them to perish on account of that which they have earned - And He forgiveth much -
042:034 Rashad He can annihilate them, as a consequence of their own works. Instead, He overlooks many (of their sins).
042:034 Sarwar or He could have destroyed them as punishment for the human being's deeds. However, God pardons many sins.
042:034 Shakir Or He may make them founder for what they have earned, and (even then) pardon most;
042:034 Sherali Or HE can destroy those who are in them because of that which they have earned - but HE forgives many of their sins -
042:034 Yusufali Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.
042:035
042:035 Khan And those who dispute (polytheists, etc. with Our Messenger Muhammad SAW) as regards Our Ayat (proofs, signs, verses, etc. of Islamic Monotheism) may know that there is no place of refuge for them (from Allah's punishment).
042:035 Maulana And (that) those who dispute about Our messages may know. There is no refuge for them.
042:035 Pickthal And that those who argue concerning Our revelations may know they have no refuge.
042:035 Rashad Those who argue against our proofs will find out that they have no basis.
042:035 Sarwar He knows all those who dispute His revelations. They will find no way to escape from (His torment).
042:035 Shakir And (that) those who dispute about Our communications may know; there is no place of refuge for them.
042:035 Sherali And HE destroys them so that those who dispute concerning Our Signs may know that they have no refuge.
042:035 Yusufali But let those know, who dispute about Our Signs, that there is for them no way of escape.
042:036
042:036 Khan So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allah (Paradise) is better and more lasting for those who believe (in the Oneness of Allah Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs).
042:036 Maulana So whatever you are given is but a provision of this world’s life, and that which Allah has is better and more lasting for those who believe and rely on their Lord;
042:036 Pickthal Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord,
042:036 Rashad Whatever you are given is no more than temporary material of this life. What GOD possesses is far better and everlasting, for those who believe and trust in their Lord.
042:036 Sarwar Whatever you have received is just a means of enjoyment for this life but the reward of God for the believers and those who trust in their Lord will be better and everlasting.
042:036 Shakir So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.
042:036 Sherali And whatever you have been given is only a temporary provision of this life, but that which is with ALLAH is better and more lasting for those who believe and put their trust in their Lord,
042:036 Yusufali Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:

042:037
042:037 Khan And those who avoid the greater sins, and Al- Fawahish (illegal sexual intercourse, etc.), and when they are angry, they forgive
042:037 Maulana And those who shun the great sins and indecencies, and whenever they are angry they forgive;
042:037 Pickthal And those who shun the worst of sins and indecencies and, when they are wroth, forgive,
042:037 Rashad They avoid gross sins and vice, and when angered they forgive.
042:037 Sarwar (This reward will be for) those who keep away from major sins and indecency, who forgive when they are made angry,
042:037 Shakir And those who. shun the great sins and indecencies, and whenever they are angry they forgive.
042:037 Sherali And those who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,
042:037 Yusufali Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;
042:038
042:038 Khan And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;
042:038 Maulana And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them;
042:038 Pickthal And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
042:038 Rashad They respond to their Lord by observing the Contact Prayers (Salat). Their affairs are decided after due consultation among themselves, and from our provisions to them they give (to charity).
042:038 Sarwar who have pledged their obedience to the Lord, who are steadfast in prayer, who conduct their affairs with consultation among themselves, who spend for the cause of God out of what We have given them,
042:038 Shakir And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.
042:038 Sherali And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what WE have provided for them,
042:038 Yusufali Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;
042:039
042:039 Khan And those who, when an oppressive wrong is done to them, they take revenge.
042:039 Maulana And those who, when great wrong afflicts them, defend themselves.
042:039 Pickthal And those who, when great wrong is done to them, defend themselves,
042:039 Rashad When gross injustice befalls them, they stand up for their rights.
042:039 Sarwar and those who, when suffering a great injustice, seek to defend themselves.
042:039 Shakir And those who, when great wrong afflicts them, defend themselves.
042:039 Sherali And those who, when a wrong is done to them, defend themselves.
042:039 Yusufali And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.
042:040
042:040 Khan The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.).
042:040 Maulana And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrongdoers.
042:040 Pickthal The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
042:040 Rashad Although the just requital for an injustice is an equivalent retribution, those who pardon and maintain righteousness are rewarded by GOD. He does not love the unjust.
042:040 Sarwar The recompense for evil will be equivalent to the deed. He who pardons (the evil done to him) and reforms himself, will receive his reward from God. God certainly does not love the unjust.
042:040 Shakir And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.
042:040 Sherali Remember that the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about an improvement, his reward is with ALLAH. Surely, HE loves not the wrongdoers.
042:040 Yusufali The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.
042:041
042:041 Khan And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
042:041 Maulana And whoever defends himself after his being oppressed, these it is against whom there is no way (of blame).
042:041 Pickthal And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.
042:041 Rashad Certainly, those who stand up for their rights, when injustice befalls them, are not committing any error.
042:041 Sarwar Those who successfully defend themselves after being wronged will not be questioned.
042:041 Shakir And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).
042:041 Sherali There is no blame on those who defend themselves after they have been wronged.
042:041 Yusufali But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.
042:042
042:042 Khan The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.
042:042 Maulana The way (of blame) is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement.
042:042 Pickthal The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
042:042 Rashad The wrong ones are those who treat the people unjustly, and resort to aggression without provocation. These have incurred a painful retribution.
042:042 Sarwar Only those who do injustice to people and commit rebellion on earth for no reason will be questioned. They will suffer a painful torment.
042:042 Shakir The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.
042:042 Sherali The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.
042:042 Yusufali The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

042:043
042:043 Khan And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.
042:043 Maulana And whoever is patient and forgives -- that surely is an affair of great resolution.
042:043 Pickthal And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.
042:043 Rashad Resorting to patience and forgiveness reflects a true strength of character.
042:043 Sarwar To exercise patience and forgive (the wrong done to one) is the proof of genuine determination.
042:043 Shakir And whoever is patient and forgiving, these most surely are actions due to courage.
042:043 Sherali And he who is patient and forgives - that, surely, is a matter of high resolve.
042:043 Yusufali But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.
042:044
042:044 Section 5: Revelation guides aright
042:044 Khan And whomsoever Allah sends astray, for him there is no Wali (protector) after Him. And you will see the Zalimun (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"
042:044 Maulana And he whom Allah leaves in error has no friend after Him. And thou wilt see the iniquitous, when they see the chastisement, saying: Is there any way of return?
042:044 Pickthal He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?
042:044 Rashad Whomever GOD sends astray will never find any other lord, and you will see such transgressors, when they see the retribution, saying, "Can we get another chance?"
042:044 Sarwar Whomever God has caused to go astray will find no guardian after this. You will see the unjust, on facing the torment, say, "Is there any way to turn back?.
042:044 Shakir And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?
042:044 Sherali And he whom ALLAH adjudges astray - there is no protector for him thereafter. And thou wilt find the wrongdoers, when they see the punishment, saying, `Is there any way of return?'
042:044 Yusufali For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"
042:045
042:045 Khan And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zalimun [i.e. Al- Kafirun (disbelievers in Allah, in His Oneness and in His Messenger SAW, polytheists, wrong- doers, etc.)] will be in a lasting torment.
042:045 Maulana And thou wilt see them brought before it, humbling themselves because of abasement, looking with a faint glance. And those who believe will say: Surely the losers are they who lose themselves and their followers on the Resurrection day. Now surely the iniquitous are in lasting chastisement.
042:045 Pickthal And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?
042:045 Rashad You will see them facing it, humiliated and debased, and looking, yet trying to avoid looking. Those who believed will proclaim: "The real losers are those who lost their souls and their families on the Day of Resurrection. The transgressors have deserved an everlasting retribution."
042:045 Sarwar You will see them exposed to the fire, subdued in humiliation, looking sideways at it pleadingly. However, at the same time, the believers will say, "The true losers are those who will lose their souls and families on the Day of Judgment. The unjust will certainly suffer everlasting torment.
042:045 Shakir And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.
042:045 Sherali And thou wilt see them brought before the Fire, casting down their eyes in humiliation, looking at it with a furtive glance. And those who believe will say, `The losers, indeed, are those who ruin themselves and their families on the Day of Resurrection.' Behold ! the wrongdoers will remain in a lasting punishment.
042:045 Yusufali And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"
042:046
042:046 Khan And they will have no Auliya' (protectors) to help them other than Allah. And he whom Allah sends astray, for him there is no way.
042:046 Maulana And they will have no friends to help them besides Allah. And he whom Allah leaves in error cannot find a way.
042:046 Pickthal And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.
042:046 Rashad There will be no allies to help them against GOD. Whomever GOD sends astray can never be guided.
042:046 Sarwar They will have no guardian or helper besides God. Whoever God has caused to go astray will never find the right direction".
042:046 Shakir And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.
042:046 Sherali And they have no helpers to help them against ALLAH. And for him, whom ALLAH leaves in error, there is no way of guidance.
042:046 Yusufali And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal).

042:047
042:047 Khan Answer the Call of your Lord (i.e. accept the Islamic Monotheism, O mankind, and jinns) before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
042:047 Maulana Hearken to your Lord before there comes from Allah the day which there is no averting. You will have no refuge on that day, nor will it be yours to make a denial.
042:047 Pickthal Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal.
042:047 Rashad You shall respond to your Lord before a day comes which is decreed inevitable by GOD. There will be no refuge for you on that day, nor an advocate.
042:047 Sarwar Pledge obedience to your Lord before the coming of the inevitable Day when you will find no refuge to escape from God's wrath and no one to defend you.
042:047 Shakir Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.
042:047 Sherali Hearken ye to your Lord before there comes a day for which there will be no averting contrary to the decree of ALLAH. There will be no refuge for you on that day, nor will there be for you any chance of denial.
042:047 Yusufali Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!
042:048
042:048 Khan But if they turn away (O Muhammad SAW from the Islamic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
042:048 Maulana But if they turn away, We have not sent thee as a watcher over them. Thy duty is only to deliver (the message). And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have sent before, then surely man is ungrateful.
042:048 Pickthal But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.
042:048 Rashad If they turn away, we did not send you as their guardian. Your sole mission is delivering the message. When we shower the human beings with mercy, they become proud, and when adversity afflicts them, as a consequence of their own deeds, the human beings turn into disbelievers.
042:048 Sarwar (Muhammad), if they turn away from your message, know that We have not sent you as their keeper. Your duty is only to deliver the message. When We grant mercy to the human being, he becomes joyous, but when he is afflicted by evil as a result of his own deeds, he proves to be ungrateful.
042:048 Shakir But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.
042:048 Sherali But if they turn away, WE have not sent thee as a guardian over them. Thy duty is only to convey the Message. And truly when WE cause man to taste of mercy from US, he rejoice therein. But if an evil befalls them because of what their hands have sent forth, then lo ! man is ungrateful.
042:048 Yusufali If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!
042:049
042:049 Khan To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
042:049 Maulana Allah's is the kingdom of the heavens and the earth. He creates what He pleases. He grants females to whom He pleases and grants males to whom He pleases,
042:049 Pickthal Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
042:049 Rashad To GOD belongs the sovereignty of the heavens and the earth. He creates whatever He wills, granting daughters to whomever He wills, and granting sons to whomever He wills.
042:049 Sarwar To God belongs the heavens and the earth. He created whatever He wanted. He grants males, female, or pairs of.
042:049 Shakir Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.
042:049 Sherali To ALLAH belongs the Kingdom of the heavens and the earth. HE creates what HE pleases. HE bestows daughters upon whom HE pleases and HE bestows sons upon whom HE pleases;
042:049 Yusufali To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),
042:050
042:050 Khan Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.
042:050 Maulana Or He grants them both males and females, and He makes whom He pleases, barren. Surely He is Knower, Powerful.
042:050 Pickthal Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.
042:050 Rashad Or, He may have the males and the females marry each other, then render whomever He wills sterile. He is Omniscient, Omnipotent.
042:050 Sarwar offspring to whomever He wants. He causes whomever He wants to be childless. He is All-Knowing and All-Powerful.
042:050 Shakir Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.
042:050 Sherali Or, HE mixes them, males and females; and HE makes whom HE pleases barren. Surely, HE is All-Knowing, Powerful.
042:050 Yusufali Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

042:051
042:051 Khan It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.
042:051 Maulana And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise.
042:051 Pickthal And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.
042:051 Rashad No human being can communicate with GOD except through inspiration, or from behind a barrier, or by sending a messenger through whom He reveals what He wills. He is the Most High, Most Wise.
042:051 Sarwar To no mortal does God speak but through revelation, from behind a curtain, or by sending a Messenger who reveals, by His permission whatever He pleases. He is the Most High and the All-wise.
042:051 Shakir And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see.
042:051 Sherali And it is not for a man that ALLAH should speak to him except by direct revelation, or from behind a veil, or by sending a messenger to reveal by HIS command what HE pleases. Surely, HE is High, Wise.
042:051 Yusufali It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.
042:052
042:052 Khan And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism).
042:052 Maulana And thus did We reveal to thee an inspired Book by our command. Thou knewest not what the Book was, nor (what) Faith (was), but We made it a light, guiding thereby whom We please of Our servants. And surely thou guidest to the right path --
042:052 Pickthal And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,
042:052 Rashad Thus, we inspired to you a revelation proclaiming our commandments. You had no idea about the scripture, or faith. Yet, we made this a beacon to guide whomever we choose from among our servants. Surely, you guide in a straight path.
042:052 Sarwar Thus, We have revealed a Spirit to you, (Muhammad), by Our command. Before, you did not even know what a Book or Faith was, but We have made the Quran as a light by which We guide whichever of Our servants We want. You certainly guide (people) to the right path,
042:052 Shakir And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path:
042:052 Sherali And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made the revelation a light, whereby We guide such of Our servants as WE please. And, truly, thou guidest mankind to the right path,
042:052 Yusufali And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way,-
042:053
042:053 Khan The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision).
042:053 Maulana The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Now surely to Allah do all affairs eventually come.
042:053 Pickthal The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?
042:053 Rashad The path of GOD, to whom belongs everything in the heavens and everything on earth. Absolutely, all matters are controlled by GOD.
042:053 Sarwar the path of God who is the owner of all that is in the heavens and the earth. To God certainly do all matters return.
042:053 Shakir The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.
042:053 Sherali The path of ALLAH, to Whom belongs whatever is in the heavens and whatever is in the earth. Remember, to ALLAH do all things return.
042:053 Yusufali The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah!
043:000
043:000 Translations of the Qur'an, Chapter 43: AZ-ZUKHRUF (ORNAMENTS OF GOLD, LUXURY). Total Verses: 89. Revealed At: MAKKA
043:000 In the name of God, Most Gracious, Most Merciful
043:001
043:001 Section 1: Revelation is a Divine Favour
043:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
043:001 Maulana Beneficent God!
043:001 Pickthal Ha. Mim.
043:001 Rashad H. M.
043:001 Sarwar Ha. Mim.
043:001 Shakir Ha Mim.
043:001 Sherali Há Mím.
043:001 Yusufali Ha-Mim
043:002
043:002 Khan By the manifest Book (that makes things clear, i.e. this Qur'an).
043:002 Maulana By the Book that makes manifest!
043:002 Pickthal By the Scripture which maketh plain,
043:002 Rashad And the enlightening scripture.
043:002 Sarwar I swear by the illustrious Book.
043:002 Shakir I swear by the Book that makes things clear:
043:002 Sherali WE cite as evidence this perspicuous Book,
043:002 Yusufali By the Book that makes things clear,-

043:003
043:003 Khan We verily, have made it a Qur'an in Arabic, that you may be able to understand (its meanings and its admonitions).
043:003 Maulana Surely We have made it an Arabic Qur'an that you may understand.
043:003 Pickthal Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.
043:003 Rashad We have rendered it an Arabic Quran, that you may understand.
043:003 Sarwar We have made it an Arabic reading text so that perhaps you may understand.
043:003 Shakir Surely We have made it an Arabic Quran that you may understand.
043:003 Sherali WE have made it a Book to be oft read in clear, eloquent language that you may understand.
043:003 Yusufali We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).
043:004
043:004 Khan And Verily, it (this Qur'an) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfuz), before Us, indeed Exalted, full of Wisdom.
043:004 Maulana And it is in the Original of the Book with Us, truly elevated, full of wisdom.
043:004 Pickthal And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.
043:004 Rashad It is preserved with us in the original master, honorable and full of wisdom.
043:004 Sarwar It (the Quran) exists in the original Book with Us which is certainly Most Exalted, full of wisdom and (beyond linguistic structures).
043:004 Shakir And surely it is in the original of the Book with Us, truly elevated, full of wisdom.
043:004 Sherali And, surely, it is safe with US in the Mother of the Book, exalted and full of wisdom.
043:004 Yusufali And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.
043:005
043:005 Khan Shall We then (warn you not and) take away the Reminder (this Qur'an) from you, because you are a people Musrifun.
043:005 Maulana Shall We then turn away the Reminder from you altogether because you are a prodigal people?
043:005 Pickthal Shall We utterly ignore you because ye are a wanton folk?
043:005 Rashad Should we just ignore the fact that you have transgressed the limits?
043:005 Sarwar Can We ignore sending you the Quran just because you are a transgressing people?.
043:005 Shakir What! shall We then turn away the reminder from you altogether because you are an extravagant people?
043:005 Sherali Shall WE then take away the reminder from you, leaving you without guidance because you are an extravagant people?
043:005 Yusufali Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?
043:006
043:006 Khan And how many a Prophet have We sent amongst the men of old.
043:006 Maulana And how many a prophet did We send among the ancients!
043:006 Pickthal How many a prophet did We send among the men of old!
043:006 Rashad We have sent many a prophet to the previous generations.
043:006 Sarwar How many Messengers did We send to the ancient people?.
043:006 Shakir And how many a prophet have We sent among the ancients.
043:006 Sherali And how many a Prophet did WE send among the earlier peoples !
043:006 Yusufali But how many were the prophets We sent amongst the peoples of old?
043:007
043:007 Khan And never came there a Prophet to them but they used to mock at him.
043:007 Maulana And no prophet came to them but they mocked him.
043:007 Pickthal And never came there unto them a prophet but they used to mock him.
043:007 Rashad Every time a prophet went to them, they ridiculed him.
043:007 Sarwar No Prophet came to them whom they did not mock.
043:007 Shakir And there came not to them a prophet but they mocked at him.
043:007 Sherali But there never came to them a Prophet but they mocked at him.
043:007 Yusufali And never came there a prophet to them but they mocked him.
043:008
043:008 Khan Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).
043:008 Maulana Then We destroyed those stronger than these in prowess, and the example of the ancients has gone before.
043:008 Pickthal Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).
043:008 Rashad Consequently, we annihilated people who were even more powerful than these. We thus set the examples from the previous communities.
043:008 Sarwar We destroyed the strongest among them in power. The stories of the ancient people have already been mentioned.
043:008 Shakir Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,
043:008 Sherali And WE destroyed those who were mightier in power than these, and the example of the earlier peoples has gone before.
043:008 Yusufali So We destroyed (them)- stronger in power than these;- and (thus) has passed on the Parable of the peoples of old.
043:009
043:009 Khan And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
043:009 Maulana And if thou ask them, Who created the heavens and the earth? they would say: The Mighty, the Knowing One, has created them,
043:009 Pickthal And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;
043:009 Rashad If you asked them, "Who created the heavens and the earth," they would say, "The Almighty, the Omniscient has created them."
043:009 Sarwar (Muhammad), if you ask them, "Who has created the heavens and the earth?" They will certainly say, "The Majestic and All-knowing God has created them".
043:009 Shakir And if you should ask them, Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;
043:009 Sherali And if thou ask them, `Who created the heavens and the earth?' they will, surely, say `The Mighty, the All-Knowing God created them,'
043:009 Yusufali If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Exalted in Power, Full of Knowledge';-

043:010
043:010 Khan Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,
043:010 Maulana Who made the earth a resting-place for you, and made in it ways for you that you might go aright.
043:010 Pickthal Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way;
043:010 Rashad He is the One who made the earth habitable for you, and created for you roads therein, that you may follow the right way.
043:010 Sarwar It is He who has made the earth for you as a cradle and has made roads therein so that you will perhaps seek guidance.
043:010 Shakir He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;
043:010 Sherali HE, Who has made the earth for you a cradle and has made pathways for you therein, that you may follow the right way;
043:010 Yusufali (Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way);
043:011
043:011 Khan And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),
043:011 Maulana And Who sends down water from the cloud according to a measure, then We raise to life thereby a dead land; even so will you be brought forth.
043:011 Pickthal And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;
043:011 Rashad He is the One who sends down from the sky water, in exact measure, to revive dead lands therewith. Similarly, you will be resurrected.
043:011 Sarwar It is He who has sent down water from the sky in a known measure by which He has given life to the dead earth. In the same way will you also be resurrected.
043:011 Shakir And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;
043:011 Sherali And Who sends down water from the clouds in proper measure, and WE, thereby, quicken a dead land - even so will you be raise -
043:011 Yusufali That sends down (from time to time) rain from the sky in due measure;- and We raise to life therewith a land that is dead; even so will ye be raised (from the dead);-
043:012
043:012 Khan And Who has created all the pairs and has appointed for you ships and cattle on which you ride,
043:012 Maulana And Who created pairs of all things, and made for you ships and cattle on which you ride,
043:012 Pickthal He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.
043:012 Rashad He is the One who created all kinds, in pairs (male and female), and He created for you ships and livestock to ride.
043:012 Sarwar It is He who has created everything in pairs and the ships and cattle for you to ride,
043:012 Shakir And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,
043:012 Sherali And Who has created pairs of all things, and has made for you ships and cattle whereon you ride,
043:012 Yusufali That has created pairs in all things, and has made for you ships and cattle on which ye ride,
043:013
043:013 Khan In order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."
043:013 Maulana That you may sit firm on their backs, then remember the favour of your Lord, when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it,
043:013 Pickthal That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them);
043:013 Rashad As you rest on top of them, you shall appreciate such a blessing from your Lord, and say, "Glory be to the One who subdued this for us. We could not have controlled them by ourselves.
043:013 Sarwar so that perhaps when you ride them, you will recall the bounties of your Lord and when you establish your control over it you would say, "Glory belongs to Him who has made it subservient to us when we would not have been able to do so ourselves.
043:013 Shakir That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it
043:013 Sherali That you may sit firmly upon their backs, and, then, when you are firmly seated thereon, you may remember the favour of your Lord, and say, `Holy is HE Who has subjected these to us, and we were not capable of subduing them ourselves,
043:013 Yusufali In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves),
043:014
043:014 Khan And verily, to Our Lord we indeed are to return!
043:014 Maulana And surely to our Lord we must return.
043:014 Pickthal And lo! unto our Lord we surely are returning.
043:014 Rashad "We ultimately return to our Lord."
043:014 Sarwar To our Lord we shall all return".
043:014 Shakir And surely to our Lord we must return.
043:014 Sherali `And to our Lord, surely, shall we return.'
043:014 Yusufali "And to our Lord, surely, must we turn back!"
043:015
043:015 Khan Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!
043:015 Maulana And they assign to Him a part of His servants. Man, to be sure, is clearly ungrateful.
043:015 Pickthal And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.
043:015 Rashad They even assigned for Him a share from His own creation! Surely, the human being is profoundly unappreciative.
043:015 Sarwar The pagans have considered some of His servants as His children. There is no doubt that the human being is simply ungrateful.
043:015 Shakir And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.
043:015 Sherali And they assign to HIM a part of HIS servants as HIS children. Indeed man is manifestly ungrateful.
043:015 Yusufali Yet they attribute to some of His servants a share with Him (in his godhead)! truly is man a blasphemous ingrate avowed!

043:016
043:016 Section 2: Polytheism condemned
043:016 Khan Or has He taken daughters out of what He has created, and He has selected for you sons?
043:016 Maulana Or has He taken daughters to Himself of what He creates and chosen you to have sons?
043:016 Pickthal Or chooseth He daughters of all that He hath created, and honoureth He you with sons?
043:016 Rashad Has He chosen from among His creations daughters for Himself, while blessing you with sons?
043:016 Sarwar Has God chosen some of His own creatures as daughters for Himself and has given you the preference of having sons?.
043:016 Shakir What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?
043:016 Sherali Has HE taken daughters from what HE has created, and favoured you with sons?
043:016 Yusufali What! has He taken daughters out of what He himself creates, and granted to you sons for choice?
043:017
043:017 Khan And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allah) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!
043:017 Maulana And when one of them is given news of that of which he sets up a likeness for the Beneficent his face becomes black and he is full of rage.
043:017 Pickthal And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage.
043:017 Rashad When one of them is given news (of a daughter) as they claimed for the Most Gracious, his face is darkened with misery and anger!
043:017 Sarwar When one of them is given the glad news of the birth of a daughter, which they believe to be the only kind of child that the Beneficent God can have, his face blackens with anger.
043:017 Shakir And when one of them is given news of that of which he sets up as a likeness for the Beneficent Allah, his face becomes black and he is full of rage.
043:017 Sherali Yet when the tidings are given to one of them of that the like of which he ascribes to the Gracious God, his face becomes dark and he is choked with inward grief.
043:017 Yusufali When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!
043:018
043:018 Khan (Do they then like for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?
043:018 Maulana Is one decked with ornaments and unable to make plain speech in disputes (a partner with God)?
043:018 Pickthal (Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?
043:018 Rashad (They say,) "What is good about an offspring that is brought up to be beautiful, and cannot help in war?"
043:018 Sarwar Does God choose for Himself the kind of children who grow up wearing ornaments and who are not strong enough to defend their rights?.
043:018 Shakir What! that which is made in ornaments and which in contention is unable to make plain speech!
043:018 Sherali Do they assign to ALLAH one who is nurtured among ornaments, and who is not able to give clear expression to an argument in disputation?
043:018 Yusufali Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)?
043:019
043:019 Khan And they make the angels who themselves are slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!
043:019 Maulana And they make the angels who are the servants of the Beneficent, females. Did they witness their creation? Their evidence will be recorded and they will be questioned.
043:019 Pickthal And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.
043:019 Rashad They claimed that the angels, who are servants of the Most Gracious, are females! Have they witnessed their creation? Their claims are recorded, and they will be asked.
043:019 Sarwar Do they say that the angels, who are the servants of the Beneficent God, are females? Have they witnessed their creation? Their words as such will be recorded and they will be questioned for it.
043:019 Shakir And they make the angels-- them who are the servants of the Beneficent Allah-- female (divinities). What! did they witness their creation? Their evidence shall be written down and they shall be questioned.
043:019 Sherali And they regard as females the angels who are the servants of the Gracious God. Did they witness their creation? Then their testimony will be recorded, and they will be questioned.
043:019 Yusufali And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!
043:020
043:020 Khan And they said: "If it had been the Will of the Most Beneficent (Allah), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
043:020 Maulana And they say: If the Beneficent had pleased, we should not have worshipped them. They have no knowledge of this; they only lie.
043:020 Pickthal And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.
043:020 Rashad They even said, "If the Most Gracious willed, we would not have worshipped them." They have no basis for such a claim; they only conjecture.
043:020 Sarwar The pagans say, "Had the Beneficent God wanted, we would not have worshipped them (idols)." Whatever they say is not based on knowledge. It is only a false conjecture.
043:020 Shakir And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.
043:020 Sherali And they say, `If the Gracious God had so willed, we should not have worshiped them.' They have no knowledge whatsoever of that. They do nothing but conjecture.
043:020 Yusufali ("Ah!") they say, "If it had been the will of (Allah) Most Gracious, we should not have worshipped such (deities)!" Of that they have no knowledge! they do nothing but lie!
043:021
043:021 Khan Or have We given them any Book before this (the Qur'an), to which they are holding fast?
043:021 Maulana Or have We given them a Book before it so that they hold fast to it?
043:021 Pickthal Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto?
043:021 Rashad Have we given them a book before this, and they are upholding it?
043:021 Sarwar Had We, before sending the Quran, given them a book to which they now refer as an authority?.
043:021 Shakir Or have We given them a book before it so that they hold fast to it?
043:021 Sherali Have WE given them a Scripture before this, so that they are holding fast to it?
043:021 Yusufali What! have We given them a Book before this, to which they are holding fast?

043:022
043:022 Khan Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
043:022 Maulana Nay, they say: We found our fathers on a course, and surely we are guided by their footprints.
043:022 Pickthal Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.
043:022 Rashad The fact is that: they said, "We found our parents carrying on certain practices, and we are following in their footsteps."
043:022 Sarwar In fact, they say, "We found our fathers following a certain belief and we now follow in their footsteps for our guidance".
043:022 Shakir Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.
043:022 Sherali Nay, but they say, `We found our fathers following a certain course, and we are guided by their footsteps.'
043:022 Yusufali Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."
043:023
043:023 Khan And similarly, We sent not a warner before you (O Muhammad SAW) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
043:023 Maulana And thus, We sent not before thee a warner in a town, but its wealthy ones said: Surely we found our fathers following a religion, and we follow their footsteps.
043:023 Pickthal And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.
043:023 Rashad Invariably, when we sent a warner to any community, the leaders of that community would say, "We found our parents following certain practices, and we will continue in their footsteps."
043:023 Sarwar In the same way, whenever We had sent a Messenger before you to warn a town, the rich ones therein said, "We found our fathers following a certain belief and we follow in their footsteps.
043:023 Shakir And thus, We did not send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.
043:023 Sherali Even so WE never sent any Warner before thee to any township, but the wealthy ones among them said, `We found our fathers following a certain course, and we are following in their footsteps.'
043:023 Yusufali Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."
043:024
043:024 Khan (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."
043:024 Maulana (The warner) said: And even if I bring to you a better guide than that which you found your fathers following? They said: We surely disbelieve in that with which you are sent.
043:024 Pickthal (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.
043:024 Rashad (The messenger) would say, "What if I brought to you better guidance than what you inherited from your parents?" They would say, "We are disbelievers in the message you brought."
043:024 Sarwar The Messengers would say, "Would you still follow in the footsteps of your fathers even if I was to bring you better guidance?" They would say, "We have no faith in your message".
043:024 Shakir (The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.
043:024 Sherali Their Messenger said, `What ! even though I bring you a better guidance than that which you found your fathers following?' They said, `Certainly we disbelieve in that which you are sent with.'
043:024 Yusufali He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."
043:025
043:025 Khan So We took revenge of them, then see what was the end of those who denied (Islamic Monotheism).
043:025 Maulana So We exacted retribution from them, then see what was the end of the rejectors!
043:025 Pickthal So We requited them. Then see the nature of the consequence for the rejecters!
043:025 Rashad Consequently, we requited them. Note the consequences for the rejectors.
043:025 Sarwar We took revenge on them. See how terrible the end of those who rejected (Or revelations) was!
043:025 Shakir So We inflicted retribution on them, then see how was the end of the rejecters.
043:025 Sherali So WE exacted retribution from them. Then see what was the end of those who rejected the Prophets !
043:025 Yusufali So We exacted retribution from them: now see what was the end of those who rejected (Truth)!
043:026
043:026 Section 3: Allah's Choice of a Prophet
043:026 Khan And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
043:026 Maulana And when Abraham said to his sire and his people: I am clear of what you worship,
043:026 Pickthal And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship
043:026 Rashad Abraham said to his father and his people, "I disown what you worship.
043:026 Sarwar When Abraham said to his father and his people, "I boldly renounce what you worship
043:026 Shakir And when Ibrahim said to his father and his people: Surely I am clear of what you worship,
043:026 Sherali And call to mind when Abraham said to his father, and his people, `I do, indeed, disown what you worship,
043:026 Yusufali Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:
043:027
043:027 Khan "Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me."
043:027 Maulana Save Him Who created me, for surely He will guide me.
043:027 Pickthal Save Him Who did create me, for He will surely guide me.
043:027 Rashad "Only the One who initiated me can guide me."
043:027 Sarwar except for the One who has created me and will guide me".
043:027 Shakir Save Him Who created me, for surely He will guide me.
043:027 Sherali `Except HIM Who created me, and HE will, surely, guide me.'
043:027 Yusufali "(I worship) only Him Who made me, and He will certainly guide me."

043:028
043:028 Khan And he made it [i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition).
043:028 Maulana And he made it a word to continue in his posterity that they might return.
043:028 Pickthal And he made it a word enduring among his seed, that haply they might return.
043:028 Rashad This example (of Abraham) was rendered an everlasting lesson for subsequent generations; perhaps they redeem their souls.
043:028 Sarwar God made (belief in one God) an everlasting task for his successors, so that perhaps they would return (to Him).
043:028 Shakir And he made it a word to continue in his posterity that they may return.
043:028 Sherali And he left this as a permanent legacy among his posterity, that they might turn to God.
043:028 Yusufali And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).
043:029
043:029 Khan Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'an), and a Messenger (Muhammad SAW) making things clear.
043:029 Maulana Nay! I let these and their fathers enjoy till there came to them the Truth and a Messenger making manifest.
043:029 Pickthal Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.
043:029 Rashad Indeed, I have given these people and their ancestors sufficient chances, then the truth came to them, and a clarifying messenger.
043:029 Sarwar In fact, We allowed them and their fathers to enjoy themselves until the truth and a strong Messenger came to them.
043:029 Shakir Nay! I gave them and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).
043:029 Sherali Nay, but I bestowed upon these disbelievers and their fathers worldly provision until there comes to them the truth and a Messenger who makes his Message clear.
043:029 Yusufali Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a messenger making things clear.
043:030
043:030 Khan And when the truth (this Qur'an) came to them, they (the disbelievers in this Qur'an) said: "This is magic, and we disbelieve therein."
043:030 Maulana And when the Truth came to them they said: This is enchantment, and surely we are disbelievers in it.
043:030 Pickthal And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.
043:030 Rashad When the truth came to them, they said, "This is magic, and we are disbelievers therein."
043:030 Sarwar When the truth came to them, they said, "This is magic and we have no faith in it".
043:030 Shakir And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.
043:030 Sherali But when the truth came to them they said, `This is sorcery and we do reject it.'
043:030 Yusufali But when the Truth came to them, they said: "This is sorcery, and we do reject it."
043:031
043:031 Khan And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?"
043:031 Maulana And they say: Why was not this Qur'an revealed to a man of importance in the two towns?
043:031 Pickthal And they say: If only this Qur'an had been revealed to some great man of the two towns?
043:031 Rashad They said, "If only this Quran was sent down through another man from the two communities (Mecca or Yathrib) who is prominent!"
043:031 Sarwar Then they said, "Why this Quran had not been revealed to a man from either of the two great towns".
043:031 Shakir And they say: Why was not this Quran revealed to a man of importance in the two towns?
043:031 Sherali And they say, `Why has not the Qur'an been sent to some great man of the two towns?'
043:031 Yusufali Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"
043:032
043:032 Khan Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass.
043:032 Maulana Do they apportion the mercy of thy Lord? We portion out among them their livelihood in the life of this world and We exalt some of them above others in rank, that some of them may take others in service. And the mercy of thy Lord is better than that which they amass.
043:032 Pickthal Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.
043:032 Rashad Are they the ones who assign your Lord's mercy? We have assigned their shares in this life, raising some of them above others in ranks, in order to let them serve one another. The mercy from your Lord is far better than any material they may hoard.
043:032 Sarwar Do they distribute the mercy of your Lord? It is We who have distributed their sustenance in this world and raised the positions of some of them above the others so that they would mock each other. The mercy of your Lord is better than what they can amass.
043:032 Shakir Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.
043:032 Sherali Are they then the distributors of the mercy of thy Lord? It is WE Who distribute among them their livelihood in the present life, and WE exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass.
043:032 Yusufali Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.

043:033	
043:033 Khan	And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allah), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend,
043:033 Maulana	And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend,
043:033 Pickthal	And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount,
043:033 Rashad	If it were not that all the people might become one (disbelieving) congregation, we would have granted everyone who disbelieves in the Most Gracious mansions with silver roofs, and stairs upon which they could climb.
043:033 Sarwar	Were it not for the fear that all people would become one in disbelief, We would have made for the disbelievers in the Beneficent God ceilings out of silver and ladders by which they would climb up,
043:033 Shakir	And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah (to make) of silver the roofs of their houses and the stairs by which they ascend.
043:033 Sherali	And were it not that all mankind would have become one type of people, WE would have given to those who disbelieve in the Gracious God roofs of silver for their houses, and silver stairways by which they could ascend;
043:033 Yusufali	And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,
043:034	
043:034 Khan	And for their houses, doors (of silver), and thrones (of silver) on which they could recline,
043:034 Maulana	And (of silver) the doors of their houses and the couches on which they recline.
043:034 Pickthal	And for their houses doors (of silver) and couches of silver whereon to recline,
043:034 Rashad	Their mansions would have impressive gates, and luxurious furnishings.
043:034 Sarwar	doors for their houses, couches on which to recline,
043:034 Shakir	And the doors of their houses and the couches on which they recline,
043:034 Sherali	And doors of silver to their houses, and couches of silver, on which they could recline,
043:034 Yusufali	And (silver) doors to their houses, and thrones (of silver) on which they could recline,
043:035	
043:035 Khan	And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaqun.
043:035 Maulana	And of gold. And all this is naught but a provision of this world’s life; and the Hereafter is with thy Lord only for the dutiful.
043:035 Pickthal	And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.
043:035 Rashad	Also many ornaments. All these are the temporary materials of this lowly life. The Hereafter - at your Lord - is far better for the righteous.
043:035 Sarwar	and other ornament of gold. All these are only the means of enjoyment in this world, but the pious will receive their reward from your Lord in the life hereafter.
043:035 Shakir	And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard (against evil).
043:035 Sherali	And even of gold, but all that is nothing but a temporary provision of the present life. And the comfort of the Hereafter with thy Lord is for the righteous.
043:035 Yusufali	And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.
043:036	
043:036	Section 4: Opposition to Truth is punished
043:036 Khan	And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaitan (Satan - devil) to be a Qarin (an intimate companion) to him.
043:036 Maulana	And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate.
043:036 Pickthal	And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;
043:036 Rashad	Anyone who disregards the message of the Most Gracious, we appoint a devil to be his constant companion.
043:036 Sarwar	We shall make satan the companion of whoever ignores the remembrance of the Beneficent God.
043:036 Shakir	And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.
043:036 Sherali	And he who turns away from the remembrance of the Gracious God, WE appoint for him a satan, who becomes his intimate companion.
043:036 Yusufali	If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.
043:037	
043:037 Khan	And verily, they (Satans / devils) hinder them from the Path (of Allah), but they think that they are guided aright!
043:037 Maulana	And surely they hinder them from the (right) path, and they think that they are guided aright.
043:037 Pickthal	And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;
043:037 Rashad	Such companions will divert them from the path, yet make them believe that they are guided.
043:037 Sarwar	Satan will prevent them from the right path while they think that they have the right guidance.
043:037 Shakir	And most surely they turn them away from the path, and they think that they are guided aright:
043:037 Sherali	And, surely, these companions hinder them from the way of God, but they think that they are rightly guided;
043:037 Yusufali	Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!

043:038
043:038 Khan Till, when (such a one) comes to Us, he says [to his Qarin (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!
043:038 Maulana Until when he comes to Us, he says: O would that between me and thee there were the distance of the East and the West! so evil is the associate!
043:038 Pickthal Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!
043:038 Rashad When he comes before us he will say, "Oh I wish you were as far from me as the two easts. What a miserable companion!"
043:038 Sarwar When he returns to us, he will say (to satan), "Would that there had been as long a distance between me and you as that between the East and West. What a terrible companion you have been".
043:038 Shakir Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!
043:038 Sherali Till when, such a one comes to US, he says to his companion, `Would that between me and thee were the distance of the East and the West !' What an evil companion he is !
043:038 Yusufali At length, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! evil is the companion (indeed)!
043:039
043:039 Khan It will profit you not this Day (O you who turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment.
043:039 Maulana And as you did wrong, it will profit you naught this day that you are sharers in the chastisement.
043:039 Pickthal And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.
043:039 Rashad It will not console you on that day, as transgressors, that both of you will share in the retribution.
043:039 Sarwar They will be told on the Day of Judgment, "Regret will never be of any benefit to you. You have done injustice to your souls and you will share the torment".
043:039 Shakir And since you were unjust, it will not profit you this day that you are sharers in the chastisement.
043:039 Sherali And it will be said to them, `Your being partners in punishment will not profit you this day, for you have acted wrongfully.'
043:039 Yusufali When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!
043:040
043:040 Khan Can you (O Muhammad SAW) make the deaf to hear, or can you guide the blind or him who is in manifest error?
043:040 Maulana Canst thou then make the deaf to hear or guide the blind and him who is in clear error?
043:040 Pickthal Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?
043:040 Rashad Can you make the deaf hear; can you make the blind see, or those who are far astray?
043:040 Sarwar (Muhammad), can you make the deaf hear or guide the blind or the one who is clearly in error?.
043:040 Shakir What! can you then make the deaf to hear or guide the blind and him who is in clear error?
043:040 Sherali Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?
043:040 Yusufali Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?
043:041
043:041 Khan And even if We take you (O Muhammad SAW) away, We shall indeed take vengeance on them.
043:041 Maulana So if We take thee away, still We shall exact retribution from them,
043:041 Pickthal And if We take thee away, We surely shall take vengeance on them,
043:041 Rashad Whether we let you die before it or not, we will surely requite them.
043:041 Sarwar We shall revenge them either after your death
043:041 Shakir But if We should take you away, still We shall inflict retribution on them;
043:041 Sherali And if WE take thee away from this world, WE shall nevertheless take vengeance upon them;
043:041 Yusufali Even if We take thee away, We shall be sure to exact retribution from them,
043:042
043:042 Khan Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.
043:042 Maulana Or We shall sow thee that which We promise them -- surely We are Possessors of power over them.
043:042 Pickthal Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.
043:042 Rashad Or, we may show you (the retribution) we promised for them. We are in full control over them.
043:042 Sarwar or show them to you suffering the torment with which We had threatened them. We are certainly dominant over them all.
043:042 Shakir Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.
043:042 Sherali Or, WE shall show thee that which WE have promised them; for, surely, WE have complete power over them.
043:042 Yusufali Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.
043:043
043:043 Khan So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily, you are on a Straight Path.
043:043 Maulana So hold fast to that which has been revealed to thee; surely thou art on the right path.
043:043 Pickthal So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.
043:043 Rashad You shall steadfastly preach what is revealed to you; you are in the right path.
043:043 Sarwar Follow devotedly that which is revealed to you. You are certainly on the right path.
043:043 Shakir Therefore hold fast to that which has been revealed to you; surely you are on the right path.
043:043 Sherali So hold thou fast to that which has been revealed to thee; for thou art on the right path.
043:043 Yusufali So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.
043:044
043:044 Khan And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad SAW) and your people (Quraish people, or your followers), and you will be questioned (about it).
043:044 Maulana And surely it is a reminder for thee and thy people, and you will be questioned.
043:044 Pickthal And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.
043:044 Rashad This is a message for you and your people; all of you will be questioned.
043:044 Sarwar The Quran is a reminder to you and to your people and you will soon be questioned about it.
043:044 Shakir And most surely it is a reminder for you and your people, and you shall soon be questioned.
043:044 Sherali And, truly, this Qur'an is a source of eminence for thee and for thy people; and you will, surely, be questioned.
043:044 Yusufali The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.

043:045
043:045 Khan And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint aliha (gods) to be worshipped besides the Most Beneficent (Allah)?"
043:045 Maulana And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent?
043:045 Pickthal And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?
043:045 Rashad Check the messengers we sent before you: "Have we ever appointed any other gods - beside the Most Gracious - to be worshipped?"
043:045 Sarwar You can ask Our Messengers whom We sent before you if We had commanded them to worship other gods besides the Beneficent God?".
043:045 Shakir And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?
043:045 Sherali And ask those of Our Messengers whom WE sent before thee, `Did WE appoint any deities beside the Gracious God, to be worshiped?'
043:045 Yusufali And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?
043:046
043:046 Section 5: Pharaoh's Opposition to Moses
043:046 Khan And indeed We did send Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allah's Religion of Islam) He said: "Verily, I am a Messenger of the Lord of the 'Alamin (mankind, jinns and all that exists)."
043:046 Maulana And truly We sent Moses with our messages to Pharaoh and his chiefs, so he said: I am the messenger of the Lord of the worlds.
043:046 Pickthal And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.
043:046 Rashad For example, we sent Moses with our proofs to Pharaoh and his elders, proclaiming: "I am a messenger from the Lord of the universe."
043:046 Sarwar We sent Moses to the Pharaoh and his nobles with Our miracles and he said, "I am the Messenger of the Lord of the Universe".
043:046 Shakir And certainly We sent Musa with Our communications to Firon and his chiefs, so he said: Surely I am the messenger of the Lord of the worlds.
043:046 Sherali And, indeed, WE sent Moses with Our Signs to Pharaoh and his chiefs and he said, `I am, truly, a Messenger of the Lord of the worlds.'
043:046 Yusufali We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."
043:047
043:047 Khan But when he came to them with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.
043:047 Maulana But when he brought them Our signs, lo! they laughed at them.
043:047 Pickthal But when he brought them Our tokens, behold! they laughed at them.
043:047 Rashad When he showed them our proofs, they laughed at them.
043:047 Sarwar When he showed them Our miracles, they started to laugh at them.
043:047 Shakir But when he came to them with Our signs, lo! they laughed at them.
043:047 Sherali But when he came to them with Our Signs, lo ! they laughed at them.
043:047 Yusufali But when he came to them with Our Signs, behold they ridiculed them.
043:048
043:048 Khan And not an Ayah (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allah's Religion (Islamic Monotheism)].
043:048 Maulana And We showed them not a sign but it was greater than its fellow, and We seized them with chastisement that they might turn.
043:048 Pickthal And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again.
043:048 Rashad Every sign we showed them was bigger than the one before it. We afflicted them with the plagues, perhaps they repent.
043:048 Sarwar Of all the miracles which We showed to them the latter ones were greater than the former. We struck them with torment so that perhaps they would return to Us.
043:048 Shakir And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.
043:048 Sherali And WE showed them no Sign but it was greater than its preceding sister Sign, and WE seized them with punishment, that they might turn to US.
043:048 Yusufali We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).
043:049
043:049 Khan And they said [to Musa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."
043:049 Maulana And they said: O enchanter, call on thy Lord for us, as He has made the covenant with thee; we shall surely follow guidance.
043:049 Pickthal And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.
043:049 Rashad They said, "O you magician, implore your Lord on our behalf (to relieve this plague), since you have an agreement with Him; we will then be guided."
043:049 Sarwar They said, "Magician, pray to your Lord for us through your covenant with Him (If he saves us from the torment), we shall certainly seek guidance".
043:049 Shakir And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.
043:049 Sherali And each time they said, `O thou sorcerer, pray for us to thy Lord, according to the promise HE made with thee that if HE avert this evil from us, then we will, surely, follow guidance.'
043:049 Yusufali And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."
043:050
043:050 Khan But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).
043:050 Maulana But when We removed from them the chastisement, lo! they broke the pledge.
043:050 Pickthal But when We eased them of the torment, behold! they broke their word.
043:050 Rashad But as soon as we relieved their affliction, they reverted.
043:050 Sarwar When We relieved them from the torment they suddenly turned back on their heels.
043:050 Shakir But when We removed from them the chastisement, lo! they broke the pledge.
043:050 Sherali But when WE removed the punishment from them, behold ! they broke their pledge.
043:050 Yusufali But when We removed the Penalty from them, behold, they broke their word.

043:051
043:051 Khan And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?
043:051 Maulana And Pharaoh proclaimed amongst his people, saying: O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me? Do you not see?
043:051 Pickthal And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?
043:051 Rashad Pharaoh announced to his people, "O my people, do I not possess the kingship over Egypt, and these flowing rivers belong to me? Do you not see?
043:051 Sarwar The Pharaoh shouted to his people, "My people, is the kingdom of Egypt not mine? and can you not see that the streams flow from beneath my palace?.
043:051 Shakir And Firon proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?
043:051 Sherali And Pharaoh made a proclamation among his people: `O my people ! does not the kingdom of Egypt belong to me and these streams flowing beneath me? Do you not then see?
043:051 Yusufali And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?
043:052
043:052 Khan "Am I not better than this one [Musa (Moses)], who is Mahin [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?
043:052 Maulana Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly.
043:052 Pickthal I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain!
043:052 Rashad "Which one is better; me or that one who is lowly and can hardly speak?
043:052 Sarwar Am I not better than this lowly man who can barely express himself?.
043:052 Shakir Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:
043:052 Sherali `Nay, I am better than this despicable fellow who can scarcely express himself clearly.
043:052 Yusufali "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?
043:053
043:053 Khan "Why then are not golden bracelets bestowed on him, or angels sent along with him?"
043:053 Maulana Why, then, have bracelets of gold not been bestowed on him, or angels come along with him in procession?
043:053 Pickthal Why, then, have armlets of gold not been set upon him, or angels sent along with him?
043:053 Rashad "How come he does not possess a treasure of gold; how come the angels do not accompany him?"
043:053 Sarwar Why have bracelets of gold not been given to him and why have some angels not accompanied him?".
043:053 Shakir But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?
043:053 Sherali `And why have not bracelets of gold bestowed on him, or angels accompanied him in serried ranks?'
043:053 Yusufali "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"
043:054
043:054 Khan Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiqun (rebellious, disobedient to Allah).
043:054 Maulana So he incited his people to levity and they obeyed him. Surely they were a transgressing people.
043:054 Pickthal Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.
043:054 Rashad He thus fooled his people, and they obeyed him; they were wicked people.
043:054 Sarwar Thus, he made dimwits out of his people and they followed him. They, certainly, were a sinful people. When they invoked Our anger,.
043:054 Shakir So he incited his people to levity and they obeyed him: surely they were a transgressing people.
043:054 Sherali Thus did he make light of his people, and they obeyed him. Indeed, they were a wicked people.
043:054 Yusufali Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).
043:055
043:055 Khan So when they angered Us, We punished them, and drowned them all.
043:055 Maulana Then when they displeased Us, We exacted retribution from them, so We drowned them all together.
043:055 Pickthal So, when they angered Us, We punished them and drowned them every one.
043:055 Rashad When they persisted in opposing us, we punished them and drowned them all.
043:055 Sarwar We took revenge on them by drowning them all together.
043:055 Shakir Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,
043:055 Sherali So, when they exited Our anger, WE took vengeance upon them, and drowned them all.
043:055 Yusufali When at length they provoked Us, We exacted retribution from them, and We drowned them all.
043:056
043:056 Khan And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
043:056 Maulana And We made them a thing past and an example for later generations.
043:056 Pickthal And We made them a thing past, and an example for those after (them).
043:056 Rashad We rendered them a precedent and an example for the others.
043:056 Sarwar We made them become of the people of the past and an example for the coming generations.
043:056 Shakir And We made them a precedent and example to the later generations.
043:056 Sherali And WE made them a precedent, and an example for the coming generations.
043:056 Yusufali And We made them (a people) of the Past and an Example to later ages.
043:057
043:057 Section 6: Jesus as Prophet
043:057 Khan And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).
043:057 Maulana And when the son of Mary is mentioned as an example, lo! thy people raise a clamour thereat.
043:057 Pickthal And when the son of Mary is quoted as an example, behold! the folk laugh out,
043:057 Rashad When the son of Mary was cited as an example, your people disregarded it.
043:057 Sarwar When the son of Mary was mentioned as an example, you people cried out in protest, saying,.
043:057 Shakir And when a description of the son of Marium is given, lo! your people raise a clamor thereat.
043:057 Sherali And when the son of Mary is mentioned as an example, lo ! thy people raise a clamour thereat;
043:057 Yusufali When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!

043:058
043:058 Khan And say: "Are our aliha (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) - The Qur'an.]
043:058 Maulana And they say: Are our gods better, or is he? They set it forth to thee only by way of disputation. Nay, they are a contentious people.
043:058 Pickthal And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.
043:058 Rashad They said, "Is it better to worship our gods, or to worship him?" They said this only to argue with you. Indeed, they are people who have joined the opposition.
043:058 Sarwar "Are our gods any better than Jesus (for according to Muhammad), if our gods go to hell so too will Jesus. What they say is only a false argument. In fact, they are a quarrelsome people.
043:058 Shakir And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.
043:058 Sherali And they say, `Are our gods better, or he?' They mention not this to thee but for the sake of disputation. Nay, but they are a contentious people.
043:058 Yusufali And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.
043:059
043:059 Khan He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).
043:059 Maulana He was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel.
043:059 Pickthal He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.
043:059 Rashad He was no more than a servant whom we blessed, and we sent him as an example for the Children of Israel.
043:059 Sarwar Jesus was a servant of Ours to whom We had granted favors and whom We made as an example for the Israelites.
043:059 Shakir He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.
043:059 Sherali He was only Our servant, on whom WE bestowed Our favour, and WE made him an Example for the children of Israel.
043:059 Yusufali He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.
043:060
043:060 Khan And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.
043:060 Maulana And if We pleased, We could make among you angels to be (Our) vicegerents in the land.
043:060 Pickthal And had We willed We could have set among you angels to be viceroys in the earth.
043:060 Rashad If we willed, we could have made you angels who colonize and reproduce on earth.
043:060 Sarwar Had We wanted, We could have made the angels as your successors on the earth.
043:060 Shakir And if We please, We could make among you angels to be successors in the land.
043:060 Sherali And if WE so willed, WE could make from among you angels to be your successors in the earth.
043:060 Yusufali And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.
043:061
043:061 Khan And he ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise).
043:061 Maulana And this (revelation) is surely knowledge of the Hour, so have no doubt about it and follow me. This is the right path.
043:061 Pickthal And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.
043:061 Rashad He is to serve as a marker for knowing the end of the world, so you can no longer harbor any doubt about it. You shall follow Me; this is the right path.
043:061 Sarwar (Muhammad), tell them, "Jesus is a sign of the Hour of Doom. Have no doubt about it and follow me; this is the straight path.
043:061 Shakir And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.
043:061 Sherali But, verily, he was a sign of the Hour. So entertain no doubt about it, but follow me. This is the right path.
043:061 Yusufali And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.
043:062
043:062 Khan And let not Shaitan (Satan) hinder you (from the right religion, i.e. Islamic Monotheism), Verily, he (Satan) to you is a plain enemy.
043:062 Maulana And let not the devil hinder you; surely he is your open enemy.
043:062 Pickthal And let not Satan turn you aside. Lo! he is an open enemy for you.
043:062 Rashad Let not the devil repel you; he is your most ardent enemy.
043:062 Sarwar Let satan not prevent you from the right path. He is your sworn enemy".
043:062 Shakir And let not the Shaitan prevent you; surely he is your j open enemy.
043:062 Sherali And let not Satan hinder you, he is to you an open enemy.
043:062 Yusufali Let not the Evil One hinder you: for he is to you an enemy avowed.
043:063
043:063 Khan And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al- Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allah and obey me,
043:063 Maulana And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and to make clear to you some of that about which you differ. So keep your duty to Allah and obey me.
043:063 Pickthal When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.
043:063 Rashad When Jesus went with the proofs, he said, "I bring to you wisdom, and to clarify some of the matters in which you dispute. You shall reverence GOD and obey me.
043:063 Sarwar When Jesus came with clear proof (in support of his truthfulness), he said, "I have come to you with wisdom to clarify for you some of the matters in which you have disputes. Have fear of God and obey me.
043:063 Shakir And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:
043:063 Sherali And when Jesus came with clear proofs, he said, `Truly, I have come to you with wisdom, and to make clear to you some of that about which you differ. So fear ALLAH and obey me.
043:063 Yusufali When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.

043:064
043:064 Khan "Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allah's religion of true Islamic Monotheism)."
043:064 Maulana Surely Allah is my Lord and your Lord, so serve Him. This is the right path.
043:064 Pickthal Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.
043:064 Rashad "GOD is my Lord and your Lord, you shall worship Him alone. This is the right path."
043:064 Sarwar God is your Lord and my Lord, so worship Him. This is the right path".
043:064 Shakir Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:
043:064 Sherali `Verily, ALLAH - HE is my Lord and your Lord. So worship HIM. This is the right path.'
043:064 Yusufali "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."
043:065
043:065 Khan But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!
043:065 Maulana But parties among them differed, so woe to those who did wrong for the chastisement of a painful day!
043:065 Pickthal But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.
043:065 Rashad The opponents disputed among themselves. Woe to those who transgress from the retribution of a painful day.
043:065 Sarwar But certain groups created differences among themselves. Woe to the unjust. They will face a painful torment.
043:065 Shakir But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.
043:065 Sherali But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a painful day !
043:065 Yusufali But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!
043:066
043:066 Khan Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?
043:066 Maulana Wait they for aught but the Hour, that it should come on them all of a sudden, while they perceive not?
043:066 Pickthal Await they aught save the Hour, that it shall come upon them suddenly, when they know not?
043:066 Rashad Are they waiting for the Hour (Day of Judgment) to come to them suddenly when they least expect it?
043:066 Sarwar Are they waiting for the Hour of Doom when the torment will suddenly strike them and they will not even realize from where it came?.
043:066 Shakir Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?
043:066 Sherali They wait not but for the Hour to come suddenly upon them, while they perceive it not.
043:066 Yusufali Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?
043:067
043:067 Khan Friends on that Day will be foes one to another except Al-Muttaqun (pious - see V.2:2).
043:067 Maulana Friends on that day will be foes one to another, except those who keep their duty.
043:067 Pickthal Friends on that day will be foes one to another, save those who kept their duty (to Allah).
043:067 Rashad The close friends on that day will become enemies of one another, except for the righteous.
043:067 Sarwar All intimate friends on that day will become each others enemies except for the pious,
043:067 Shakir The friends shall on that day be enemies one to another, except those who guard (against evil).
043:067 Sherali Friends on that day will be foes to one another, except the righteous;
043:067 Yusufali Friends on that day will be foes, one to another,- except the Righteous.
043:068
043:068 Section 7: The two Parties
043:068 Khan (It will be said to the true believers of Islamic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
043:068 Maulana O My servants, there is no fear for you this day, nor will you grieve --
043:068 Pickthal O My slaves! For you there is no fear this day, nor is it ye who grieve;
043:068 Rashad O My servants, you will have no fear on that day, nor will you grieve.
043:068 Sarwar whom God will tell, "My servants, you need have no fear on this day, nor will you be grieved".
043:068 Shakir O My servants! there is no fear for you this day, nor shall you grieve.
043:068 Sherali To them ALLAH will say, `O MY servants, there is no fear for you this day, nor shall you grieve.
043:068 Yusufali My devotees! no fear shall be on you that Day, nor shall ye grieve,-
043:069
043:069 Khan (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah - Islamic Monotheism).
043:069 Maulana Those who believed in Our messages and submitted (to Us),
043:069 Pickthal (Ye) who believed Our revelations and were self-surrendered,
043:069 Rashad They are the ones who believed in our revelations, and were submitters.
043:069 Sarwar Those who have faith in Our revelations and have submitted themselves to Our will,
043:069 Shakir Those who believed in Our communications and were submissive:
043:069 Sherali `You who believed in Our Signs and submitted,
043:069 Yusufali (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.
043:070
043:070 Khan Enter Paradise, you and your wives, in happiness.
043:070 Maulana Enter the Garden, you and your wives, being made happy.
043:070 Pickthal Enter the Garden, ye and your wives, to be made glad.
043:070 Rashad Enter Paradise, together with your spouses, and rejoice.
043:070 Sarwar will be told, "Enter Paradise with your spouses in delight.
043:070 Shakir Enter the garden, you and your wives; you shall be made happy.
043:070 Sherali `Enter ye the Garden, you and your wives, honoured and happy.'
043:070 Yusufali Enter ye the Garden, ye and your wives, in (beauty) and) rejoicing.

043:071	
043:071 Khan	Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever.
043:071 Maulana	Sent round to them are golden bowls and drinking-cups, and therein is that which (their) souls yearn for and the eyes delight in, and therein you will abide.
043:071 Pickthal	Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.
043:071 Rashad	Offered to them will be golden trays and cups, and they will find everything the hearts desire and the eyes wish for. You live therein forever.
043:071 Sarwar	Golden dishes and cups will be passed among them. All that the souls may desire and that may delight their eyes will be available therein. You will live therein forever.
043:071 Shakir	There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.
043:071 Sherali	There will be passed around to them dishes of gold and cups, and therein will be all that the souls desire and in which the eyes delight. And therein you will dwell forever.
043:071 Yusufali	To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their ayes could delight in: and ye shall abide therein (for eye).
043:072	
043:072 Khan	This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
043:072 Maulana	And this is the Garden, which you are made to inherit on account of what you did.
043:072 Pickthal	This is the Garden which ye are made to inherit because of what ye used to do.
043:072 Rashad	Such is the Paradise that you inherit, in return for your works.
043:072 Sarwar	This is the Paradise which you have received as your inheritance by virtue of what you have done.
043:072 Shakir	And this is the garden which you are given as an inheritance on account of what you did.
043:072 Sherali	`And this is the garden to which you have been made heirs because of what you did.
043:072 Yusufali	Such will be the Garden of which ye are made heirs for your (good) deeds (in life).
043:073	
043:073 Khan	Therein for you will be fruits in plenty, of which you will eat (as you desire).
043:073 Maulana	For you therein is abundant fruit to eat thereof.
043:073 Pickthal	Therein for you is fruit in plenty whence to eat.
043:073 Rashad	You will have in it all kinds of fruits, from which you eat.
043:073 Sarwar	You will have abundant fruits therein to consume".
043:073 Shakir	For you therein are many fruits of which you shall eat.
043:073 Sherali	`Therein for you is fruit in abundance, of which you will eat.'
043:073 Yusufali	Ye shall have therein abundance of fruit, from which ye shall have satisfaction.
043:074	
043:074 Khan	Verily, the Mujrimun (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.
043:074 Maulana	Surely the guilty will abide in the chastisement of hell.
043:074 Pickthal	Lo! the guilty are immortal in hell's torment.
043:074 Rashad	Surely, the guilty will abide in the retribution of Gehenna forever.
043:074 Sarwar	The criminals will live forever in the torment of hell. Their torment will not be relieved and they will despair of escaping.
043:074 Shakir	Surely the guilty shall abide in the chastisement of hell.
043:074 Sherali	The guilty will, certainly, abide in the punishment of Hell.
043:074 Yusufali	The sinners will be in the Punishment of Hell, to dwell therein (for aye):
043:075	
043:075 Khan	(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
043:075 Maulana	It is not abated for them and they will therein despair.
043:075 Pickthal	It is not relaxed for them, and they despair therein.
043:075 Rashad	Never will the retribution be commuted for them; they will be confined therein.
043:075 Sarwar	We had not done any injustice to them but they had wronged themselves.
043:075 Shakir	It shall not be abated from them and they shall therein be despairing.
043:075 Sherali	It will not be lightened for them, and they will be seized therein with despair.
043:075 Yusufali	Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed.
043:076	
043:076 Khan	We wronged them not, but they were the Zalimun (polytheists, wrong-doers, etc.).
043:076 Maulana	And We wronged them not but they were themselves the wrongdoers.
043:076 Pickthal	We wronged them not, but they it was who did the wrong.
043:076 Rashad	It is not us who wronged them; it is they who wronged their own souls.
043:076 Sarwar	They will cry out, "Guard, let your Lord destroy us".
043:076 Shakir	And We are not unjust to them, but they themselves were unjust.
043:076 Sherali	And WE wronged them not, but it was they themselves who were the wrongdoers.
043:076 Yusufali	Nowise shall We be unjust to them: but it is they who have been unjust themselves.
043:077	
043:077 Khan	And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."
043:077 Maulana	And they cry: O Malik, let thy Lord make an end of us. He will say: You shall stay (here).
043:077 Pickthal	And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.
043:077 Rashad	They will implore: "O Maalek, let your Lord finish us off." He will say, "You are staying forever.
043:077 Sarwar	The angelic guard will say, "You will have to stay.
043:077 Shakir	And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.
043:077 Sherali	And they will cry, `O Malik ! let thy Lord make an end of us.' He will say, `You must stay here.'
043:077 Yusufali	They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

043:078
043:078 Khan Indeed We have brought the truth (Muhammad SAW with the Qur'an), to you, but most of you have a hatred for the truth.
043:078 Maulana Certainly We bring the Truth to you, but most of you are averse to the Truth.
043:078 Pickthal We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.
043:078 Rashad "We have given you the truth, but most of you hate the truth."
043:078 Sarwar We brought you the truth but most of you disliked it".
043:078 Shakir Certainly We have brought you the truth, but most of you are averse to the truth.
043:078 Sherali ALLAH will say, `WE, certainly, brought you the truth; but most of you were averse to the truth.'
043:078 Yusufali Verily We have brought the Truth to you: but most of you have a hatred for Truth.
043:079
043:079 Khan Or have they plotted some plan? Then We too are planning.
043:079 Maulana Or have they settled an affair? But it is We Who settle (affairs).
043:079 Pickthal Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.
043:079 Rashad Have they schemed some scheme? We too are scheming.
043:079 Sarwar If the disbelievers persist in their disbelief, We shall also persist in punishing them.
043:079 Shakir Or have they settled an affair? Then surely We are the settlers.
043:079 Sherali Have they determined upon a course to compass thy end? Then WE, too, have determined their destruction.
043:079 Yusufali What! have they settled some plan (among themselves)? But it is We Who settle things.
043:080
043:080 Khan Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.
043:080 Maulana Or do they think that We near not their secrets and their private counsels? Aye, and Our messengers with them write down.
043:080 Pickthal Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.
043:080 Rashad Do they think that we do not hear their secrets and conspiracies? Yes indeed; our messengers are with them, recording.
043:080 Sarwar Do they think that We do not hear their secrets and whispers? We certainly can hear them and Our Messengers record it all.
043:080 Shakir Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.
043:080 Sherali Do they think that WE hear not their secrets and their private counsels? Yea ! and Our Messengers remain with them recording everything.
043:080 Yusufali Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record.
043:081
043:081 Khan Say (O Muhammad SAW): "If the Most Beneficent (Allah) had a son (or children as you pretend), then I am the first of Allah's worshippers [who deny and refute this claim of yours (and the first to believe in Allah Alone and testify that He has no children)]."
043:081 Maulana Say: The Beneficent has no son; so I am the foremost of those who serve (God).
043:081 Pickthal Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).
043:081 Rashad Proclaim: "If the Most Gracious did have a son, I would still be the foremost worshiper."
043:081 Sarwar (Muhammad), say, "Had the Beneficent God really had a son, I would certainly have been the first one to worship him.
043:081 Shakir Say: If the Beneficent Allah has a son, I am the foremost of those who serve.
043:081 Sherali Say, `If the Gracious God had a son, I would have been the first of worshippers.'
043:081 Yusufali Say: "If (Allah) Most Gracious had a son, I would be the first to worship."
043:082
043:082 Khan Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).
043:082 Maulana Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power, from what they describe!
043:082 Pickthal Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!
043:082 Rashad Be He glorified; He is the Lord of the heavens and the earth, the Lord with the great dominion, far above their claims.
043:082 Sarwar The Lord of the heavens and the earth and the Throne is too glorious to be described in the way they describe Him.
043:082 Shakir Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.
043:082 Sherali Holy is ALLAH, the Lord of the heavens and the earth , the Lord of the Throne, far above that which they attribute to HIM.
043:082 Yusufali Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)!
043:083
043:083 Khan So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.
043:083 Maulana So let them talk and sport until they meet their day which they are promised.
043:083 Pickthal So let them flounder (in their talk) and play until they meet the Day which they are promised.
043:083 Rashad Let them blunder and play until they meet their day that is awaiting them.
043:083 Sarwar Leave them (to indulge) in their desires and play around until they face that day which has been promised to them.
043:083 Shakir So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.
043:083 Sherali So leave them alone to indulge in vain discourse and to amuse themselves until they meet that Day of theirs which they have been promised.
043:083 Yusufali So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.
043:084
043:084 Khan It is He (Allah) Who is the only Ilah (God to be worshipped) in the heaven and the only Ilah (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
043:084 Maulana And He it is Who is God in the heavens and God in the earth. And He is the Wise, the Knowing.
043:084 Pickthal And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower.
043:084 Rashad He is the only One who is a deity in the heaven and a deity on earth. He is the Most Wise, the Omniscient.
043:084 Sarwar It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing.
043:084 Shakir And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.
043:084 Sherali HE it is Who is God in heaven, and God on earth; and HE is the Wise, the All-Knowing.
043:084 Yusufali It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.

043:085
043:085 Khan And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
043:085 Maulana And blessed is He Whose is the kingdom of the heavens and the earth and all between them; and with Him is the knowledge of the Hour, and to Him you will be returned.
043:085 Pickthal And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.
043:085 Rashad Most Exalted is the One who possesses all sovereignty of the heavens and the earth, and everything between them. With Him is the knowledge about the Hour (end of the world), and to Him you will be returned.
043:085 Sarwar Blessed is He to whom belongs the heavens, the earth and all that is between them and who has the knowledge of the Hour of Doom. To Him you will all return.
043:085 Shakir And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.
043:085 Sherali And blessed is HE to Whom belongs the Kingdom of the Heavens and the earth and all that is between them, and with HIM is the knowledge of the Hour, and to HIM shall you all be brought back.
043:085 Yusufali And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour (of Judgment): and to Him shall ye be brought back.
043:086
043:086 Khan And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah).
043:086 Maulana And those whom they call upon besides Him control not intercession, but he who bears witness to the Truth and they know (him).
043:086 Pickthal And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.
043:086 Rashad None of those whom they idolize beside Him possess any power to intercede, unless their intercession coincides with the truth, and they fully know.
043:086 Sarwar Those whom they worship besides God are not able to intercede, except for those among them who believe in the Truth (God) and who know whom to intercede for.
043:086 Shakir And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).
043:086 Sherali And those on whom they call beside HIM possess no power of intercession but only he may intercede who bears witness to the truth, and they know this well.
043:086 Yusufali And those whom they invoke besides Allah have no power of intercession;- only he who bears witness to the Truth, and they know (him).
043:087
043:087 Khan And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?
043:087 Maulana And if thou wert to ask them who created them, they would say: Allah. How are they then turned back?
043:087 Pickthal And if thou ask them who created them, they will surely say: Allah. How then are they turned away?
043:087 Rashad If you asked them who created them, they would say, "GOD." Why then did they deviate?
043:087 Sarwar (Muhammad), if you ask them, "Who had created the idols?" They will certainly say, "God has created them." Why do you then turn away from God?
043:087 Shakir And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?
043:087 Sherali And if thou ask them, `Who created them?' They will surely, say, `ALLAH.' How, then, are they being turned away?
043:087 Yusufali If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away (from the Truth)?
043:088
043:088 Khan (Allah has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"
043:088 Maulana And his cry -- O my Lord, these are a people who believe not!
043:088 Pickthal And he saith: O my Lord! Lo! these are a folk who believe not.
043:088 Rashad It will be proclaimed: "O my Lord, these people do not believe."
043:088 Sarwar (God has knowledge of Muhammad's words when he complains to Him), "My Lord, these, my people, do not believe".
043:088 Shakir Consider his cry: O my Lord! surely they are a people who do not believe.
043:088 Sherali WE call to witness the Prophets repeated cry: `O my Lord ! these are a people who will not believe.'
043:088 Yusufali (Allah has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!”
043:089
043:089 Khan So turn away from them (O Muhammad SAW), and say: Salam (peace)! But they will come to know.
043:089 Maulana So turn away from them and say, Peace! They will soon come to know.
043:089 Pickthal Then bear with them (O Muhammad) and say: Peace. But they will come to know.
043:089 Rashad You shall disregard them and say, "Peace;" they will surely find out.
043:089 Sarwar We have told him, "Ignore them and say to them 'farewell'. They will soon know the consequences of their deeds
043:089 Shakir So turn away from them and say, Peace, for they shall soon come to know.
043:089 Sherali And Our reply was, `So turn aside from them, and say, `Peace;' and soon shall they know.
043:089 Yusufali But turn away from them, and say "Peace!" But soon shall they know!
044:000
044:000 Translations of the Qur'an, Chapter 44: AD-DUKHAN (SMOKE). Total Verses: 59. Revealed At: MAKKA
044:000 In the name of God, Most Gracious, Most Merciful
044:001
044:001 Section 1: Lighter Punishment followed by Severer
044:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
044:001 Maulana Beneficent God!
044:001 Pickthal Ha. Mim.
044:001 Rashad H. M.
044:001 Sarwar Ha. Mim.
044:001 Shakir Ha Mim!
044:001 Sherali Há Mím.
044:001 Yusufali Ha-Mim.

044:002
044:002 Khan By the manifest Book (this Qur'an) that makes things clear,
044:002 Maulana By the Book that makes it manifest!
044:002 Pickthal By the Scripture that maketh plain
044:002 Rashad And this enlightening scripture.
044:002 Sarwar I swear by the illustrious Book.
044:002 Shakir I swear by the Book that makes manifest (the truth).
044:002 Sherali By this perspicuous Book.
044:002 Yusufali By the Book that makes things clear;-
044:003
044:003 Khan We sent it (this Qur'an) down on a blessed night [(i.e. night of Qadr, Surah No: 97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
044:003 Maulana We revealed it on a blessed night -- truly We are ever warning.
044:003 Pickthal Lo! We revealed it on a blessed night - Lo! We are ever warning -
044:003 Rashad We have sent it down in a blessed night, for we are to warn.
044:003 Sarwar that We have revealed the Quran on a blessed night to warn mankind.
044:003 Shakir Surely We revealed it on a blessed night surely We are ever warning--
044:003 Sherali Truly, WE revealed it in a blessed night. Truly, WE have ever been warning.
044:003 Yusufali We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).
044:004
044:004 Khan Therein (that night) is decreed every matter of ordainments.
044:004 Maulana Therein is made clear every affair full of wisdom --
044:004 Pickthal Whereon every wise command is made clear
044:004 Rashad In it (the scripture), every matter of wisdom is clarified.
044:004 Sarwar On this night, every absolute command coming from Us becomes distinguishable.
044:004 Shakir Therein every wise affair is made distinct,
044:004 Sherali Therein are decided all matters of wisdom
044:004 Yusufali In the (Night) is made distinct every affair of wisdom,
044:005
044:005 Khan Amran (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
044:005 Maulana A command from Us -- truly We are ever sending messengers --
044:005 Pickthal As a command from Our presence - Lo! We are ever sending -
044:005 Rashad It is a predetermined command from us that we send messengers.
044:005 Sarwar The command that We have been sending
044:005 Shakir A command from Us; surely We are the senders (of messengers),
044:005 Sherali By our own command. Verily, WE have ever been sending Messengers,
044:005 Yusufali By command, from Our Presence. For We (ever) send (revelations),
044:006
044:006 Khan (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.
044:006 Maulana A mercy from thy Lord -- truly He is the Hearing, the Knowing,
044:006 Pickthal A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,
044:006 Rashad This is a mercy from your Lord. He is the Hearer, the Omniscient.
044:006 Sarwar as a mercy (for the human being) from your Lord. Your Lord is All-hearing and All-knowing.
044:006 Shakir A mercy from your Lord, surely He is the Hearing, the Knowing,
044:006 Sherali As a mercy from thy Lord. Verily, HE is the All-Hearing, the All-Knowing,
044:006 Yusufali As Mercy from thy Lord: for He hears and knows (all things);
044:007
044:007 Khan The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
044:007 Maulana The Lord of the heavens and the earth and what is between them, if you would be sure.
044:007 Pickthal Lord of the heavens and the earth and all that is between them, if ye would be sure.
044:007 Rashad Lord of the heavens and the earth, and everything between them. If only you could be certain!
044:007 Sarwar He is the Lord of the heavens and the earth and all that is between them, if only you would have strong faith.
044:007 Shakir The Lord of the heavens and the earth and what is between them, if you would be sure.
044:007 Sherali The Lord of the heavens and the earth and all that is between them, if you would only be inclined to believe.
044:007 Yusufali The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.
044:008
044:008 Khan La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death, your Lord and the Lord of your fore-fathers.
044:008 Maulana There is no God but He; He gives life and causes death -- your Lord and the Lord of your fathers of yore.
044:008 Pickthal There is no Allah save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.
044:008 Rashad There is no other god beside Him. He controls life and death; your Lord and the Lord of your ancestors.
044:008 Sarwar There is only One Lord. It is He who gives life and causes things to die. He is your Lord and the Lord of your forefathers.
044:008 Shakir There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.
044:008 Sherali There is no god but HE. HE gives life and HE causes death. HE is your Lord and the Lord of your forefathers.
044:008 Yusufali There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.
044:009
044:009 Khan Nay! They play in doubt.
044:009 Maulana Nay, in doubt they sport.
044:009 Pickthal Nay, but they play in doubt.
044:009 Rashad Indeed, they are doubtful, heedless.
044:009 Sarwar In fact, the unbelievers have doubts because of excessive involvement in worldly affairs.
044:009 Shakir Nay, they are in doubt, they sport.
044:009 Sherali Yet they play about in doubt.
044:009 Yusufali Yet they play about in doubt.

044:010
044:010 Khan Then wait you for the Day when the sky will bring forth a visible smoke.
044:010 Maulana So wait for the day when the heaven brings a clear drought,
044:010 Pickthal But watch thou (O Muhammad) for the day when the sky will produce visible smoke
044:010 Rashad Therefore, watch for the day when the sky brings a profound smoke.
044:010 Sarwar Wait for the day (which will come before the Day of Judgment) when the sky will give out dense smoke
044:010 Shakir Therefore keep waiting for the day when the heaven shall bring an evident smoke,
044:010 Sherali So watch thou for the day when the sky will bring forth a visible smoke,
044:010 Yusufali Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,
044:011
044:011 Khan Covering the people, this is a painful torment.
044:011 Maulana Enveloping men. This is a painful chastisement.
044:011 Pickthal That will envelop the people. This will be a painful torment.
044:011 Rashad It will envelope the people; this is a painful retribution.
044:011 Sarwar which will smother the people. They will say, "This is a painful torment.
044:011 Shakir That shall overtake men; this is a painful punishment.
044:011 Sherali That will envelope the people. This will be a painful torment.
044:011 Yusufali Enveloping the people: this will be a Penalty Grievous.
044:012
044:012 Khan (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
044:012 Maulana Our Lord, remove from us the chastisement -- surely we are believers.
044:012 Pickthal (Then they will say): Our Lord relieve us of the torment. Lo! we are believers.
044:012 Rashad "Our Lord, relieve this retribution for us; we are believers."
044:012 Sarwar Lord, remove this torment from us for we are believers".
044:012 Shakir Our Lord! remove from us the punishment; surely we are believers.
044:012 Sherali On seeing it the people will cry, `Our Lord, remove from us the torment; truly, we are believers.'
044:012 Yusufali (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!”
044:013
044:013 Khan How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
044:013 Maulana When will they be reminded? And a Messenger has indeed come, making clear;
044:013 Pickthal How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,
044:013 Rashad Now that it is too late, they remember! An enlightening messenger had come to them.
044:013 Sarwar How could this punishment bring them to their senses when a Messenger evidently had come to them,
044:013 Shakir How shall they be reminded, and there came to them an Messenger making clear (the truth),
044:013 Sherali How can they benefit by admonition, when there has already come to them a Messenger explaining things clearly,
044:013 Yusufali How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,-
044:014
044:014 Khan Then they had turned away from him (Messenger Muhammad SAW) and said: "One (Muhammad SAW) taught (by a human being), a madman!"
044:014 Maulana Yet they turned away from him and said: One taught (by others); a madman!
044:014 Pickthal And they had turned away from him and said: One taught (by others), a madman?
044:014 Rashad But they turned away from him, saying, "Well educated, but crazy!"
044:014 Sarwar and they turned away, saying, "He is a trained and insane person".
044:014 Shakir Yet they turned their backs on him and said: One taught (by others), a madman.
044:014 Sherali And yet they turned away from him and said, `He is tutored, a man possessed !'
044:014 Yusufali Yet they turn away from him and say: "Tutored (by others), a man possessed!”
044:015
044:015 Khan Verily, We shall remove the torment for a while. Verily! You will revert.
044:015 Maulana We shall remove the chastisement a little, (but) you will surely return (to evil).
044:015 Pickthal Lo! We withdraw the torment a little. Lo! ye return (to disbelief).
044:015 Rashad We will relieve the retribution for awhile; you will soon revert.
044:015 Sarwar We shall remove the torment for a while but you will revert to your old ways.
044:015 Shakir Surely We will remove the punishment a little, (but) you will surely return (to evil).
044:015 Sherali WE shall remove the punishment for a little while, but you will certainly revert to mischief.
044:015 Yusufali We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).
044:016
044:016 Khan On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution.
044:016 Maulana On the day when We seize (them) with the most violent seizing; surely We shall exact retribution.
044:016 Pickthal On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.
044:016 Rashad The day we strike the big stroke, we will avenge.
044:016 Sarwar However, We shall truly take Our revenge on the day when the great seizure takes place.
044:016 Shakir On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.
044:016 Sherali On the day when WE shall seize you with the great seizure, you will know that WE will, certainly, exact retribution.
044:016 Yusufali One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!
044:017
044:017 Khan And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Musa (Moses)],
044:017 Maulana And certainly We tried before them Pharaoh’s people and a nobel messenger came to them,
044:017 Pickthal And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,
044:017 Rashad We have tested before them the people of Pharaoh; an honorable messenger went to them.
044:017 Sarwar We had certainly tested the people of the Pharaoh before them to whom a noble Messengers had come, saying,
044:017 Shakir And certainly We tried before them the people of Firon, and there came to them a noble messenger,
044:017 Sherali And WE tried the people of Pharaoh before them, and there came to them a noble Messenger,
044:017 Yusufali We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,

044:018
044:018 Khan Saying: "Restore to me the slaves of Allah (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,
044:018 Maulana Saying: Deliver to me the servants of Allah. Surely I am a faithful messenger to you.
044:018 Pickthal Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.
044:018 Rashad Proclaiming: "Listen to me, servants of GOD. I am an honest messenger to you."
044:018 Sarwar "Send the servants of God with me. I am a trustworthy Messenger sent to you.
044:018 Shakir Saying: Deliver to me the servants of Allah, surely I am a faithful messenger to you,
044:018 Sherali Who said to them, `Deliver to me the servants of ALLAH. Truly, I am to you a Messenger, faithful to my trust;
044:018 Yusufali Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;
044:019
044:019 Khan "And exalt not (yourselves) against Allah. Truly, I have come to you with a manifest authority.
044:019 Maulana And exalt not yourselves against Allah. Surely I bring to you a clear authority.
044:019 Pickthal And saying: Be not proud against Allah. Lo! I bring you a clear warrant.
044:019 Rashad And, "Do not transgress against GOD. I bring to you powerful proofs.
044:019 Sarwar Do not consider yourselves above God? I shall show you a manifest authority (in support of my truthfulness).
044:019 Shakir And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:
044:019 Sherali `And exalt not yourselves in defiance of ALLAH. Surely, I come to you with a clear authority,
044:019 Yusufali "And be not arrogant as against Allah: for I come to you with authority manifest.
044:020
044:020 Khan "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).
044:020 Maulana And I take refuge with my Lord and your Lord, lest you stone me to death.
044:020 Pickthal And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.
044:020 Rashad "I seek refuge in my Lord and your Lord, if you oppose me.
044:020 Sarwar I seek protection from my Lord and your Lord from your decision of stoning me.
044:020 Shakir And surely I take refuge with my Lord and your Lord that you should stone me to death:
044:020 Sherali `And I seek refuge in my Lord and your Lord, lest you stone me to death,
044:020 Yusufali "For me, I have sought safety with my Lord and your Lord, against your injuring me.
044:021
044:021 Khan "But if you believe me not, then keep away from me and leave me alone."
044:021 Maulana And if you believe not in me, leave me alone.
044:021 Pickthal And if ye put no faith in me, then let me go.
044:021 Rashad "If you do not wish to believe, then simply leave me alone."
044:021 Sarwar If you do not want to believe, leave me alone".
044:021 Shakir And if you do not believe in me, then leave me alone.
044:021 Sherali `And if you believe me not, then leave me alone.'
044:021 Yusufali "If ye believe me not, at least keep yourselves away from me."
044:022
044:022 Khan (But they were aggressive), so he [Musa (Moses)] called upon his Lord (saying): "These are indeed the people who are Mujrimun (disbelievers, polytheists, sinners, criminals, etc.)."
044:022 Maulana Then he called upon his Lord: These are a guilty people.
044:022 Pickthal And he cried unto his Lord, (saying): These are guilty folk.
044:022 Rashad Subsequently, he implored his Lord: "These are wicked people."
044:022 Sarwar Moses addressed his Lord, saying, "Lord, these people are sinners".
044:022 Shakir Then he called upon his Lord: These are a guilty people.
044:022 Sherali Then Moses prayed unto his Lord, `These are, indeed, a sinful people.'
044:022 Yusufali (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."
044:023
044:023 Khan (Allah said): "Depart you with My slaves by night. Surely, you will be pursued.
044:023 Maulana So go forth with My servants by night; surely you will be pursued,
044:023 Pickthal Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,
044:023 Rashad (God said,) "Travel with My servants during the night; you will be pursued.
044:023 Sarwar We told him, "Leave the city with My servants during the night. You will be pursued.
044:023 Shakir So go forth with My servants by night; surely you will be pursued:
044:023 Sherali ALLAH said, `Take MY servants away by night; for you will surely be pursued.
044:023 Yusufali (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.
044:024
044:024 Khan "And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."
044:024 Maulana And leave the sea behind calm. Surely they are a host to be drowned.
044:024 Pickthal And leave the sea behind at rest, for lo! they are a drowned host.
044:024 Rashad "Cross the sea quickly; their troops will be drowned."
044:024 Sarwar Cross the sea by cutting a path through it. Pharaoh's army will be drowned.
044:024 Shakir And leave the sea intervening; surely they are a host that shall be drowned.
044:024 Sherali `And leave thou the sea behind when it is calm, crossing over the dunes. Surely, they are a host that are doomed to be drowned.'
044:024 Yusufali "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."
044:025
044:025 Khan How many of gardens and springs do they [Fir'aun's (Pharaoh) people] left.
044:025 Maulana How many the gardens and springs they left behind!
044:025 Pickthal How many were the gardens and the watersprings that they left behind,
044:025 Rashad Thus, they left behind many gardens and springs.
044:025 Sarwar How many were the gardens, springs,
044:025 Shakir How many of the gardens and fountains have they left!
044:025 Sherali How many were the gardens and the springs that they left behind,
044:025 Yusufali How many were the gardens and springs they left behind,

044:026
044:026 Khan And green crops (fields etc.) and goodly places,
044:026 Maulana And cornfields and noble places!
044:026 Pickthal And the cornlands and the goodly sites
044:026 Rashad Crops and a luxurious life.
044:026 Sarwar corn-fields, gracious mansions,
044:026 Shakir And cornfields and noble places!
044:026 Sherali And the cornfields and the noble places,
044:026 Yusufali And corn-fields and noble buildings,
044:027
044:027 Khan And comforts of life wherein they used to take delight!
044:027 Maulana And goodly things wherein they rejoiced!
044:027 Pickthal And pleasant things wherein they took delight!
044:027 Rashad Blessings that they enjoyed.
044:027 Sarwar and other bounties which they enjoyed yet left behind!
044:027 Shakir And goodly things wherein they rejoiced;
044:027 Sherali And the comforts and luxuries wherein they took delight !
044:027 Yusufali And wealth (and conveniences of life), wherein they had taken such delight!
044:028
044:028 Khan Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
044:028 Maulana Thus (it was). And We made other people inherit them.
044:028 Pickthal Even so (it was), and We made it an inheritance for other folk;
044:028 Rashad All these we caused to be inherited by other people.
044:028 Sarwar We gave these as an inheritance to other people.
044:028 Shakir Thus (it was), and We gave them as a heritage to another people.
044:028 Sherali Thus it happened. And WE made another people inherit these things.
044:028 Yusufali Thus (was their end)! And We made other people inherit (those things)!
044:029
044:029 Khan And the heavens and the earth wept not for them, nor were they given a respite.
044:029 Maulana So the heaven and the earth wept not for them, nor were they respited.
044:029 Pickthal And the heaven and the earth wept not for them, nor were they reprieved.
044:029 Rashad Neither the heaven, nor the earth wept over them, and they were not respited.
044:029 Sarwar The sky nor the earth cried for them, nor were they given respite.
044:029 Shakir So the heaven and the earth did not weep for them, nor were they respited.
044:029 Sherali And the heaven and the earth wept not for them, nor were they respited.
044:029 Yusufali And neither heaven nor earth shed a tear over them: nor were they given a respite (again).
044:030
044:030 Section 2: Good and Evil Rewarded
044:030 Khan And indeed We saved the Children of Israel from the humiliating torment,
044:030 Maulana And We indeed delivered the Children of Israel from the abasing chastisement,
044:030 Pickthal And We delivered the Children of Israel from the shameful doom;
044:030 Rashad Meanwhile, we saved the Children of Israel from the humiliating persecution.
044:030 Sarwar We rescued the Israelites from the humiliating torment
044:030 Shakir And certainly We delivered the children of Israel from the abasing chastisement,
044:030 Sherali And WE delivered the Children of Israel from the abasing torment
044:030 Yusufali We did deliver aforetime the Children of Israel from humiliating Punishment,
044:031
044:031 Khan From Fir'aun (Pharaoh); Verily! He was arrogant and was of the Musrifun (those who transgress beyond bound in spending and other things and commit great sins).
044:031 Maulana From Pharaoh. Surely he was haughty, prodigal.
044:031 Pickthal (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.
044:031 Rashad From Pharaoh; he was a tyrant.
044:031 Sarwar and from the Pharaoh. He was the chief of the transgressors.
044:031 Shakir From Firon; surely he was haughty, (and) one of the extravagant.
044:031 Sherali Inflicted by Pharaoh. He was, surely, haughty even among the extravagant.
044:031 Yusufali Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.
044:032
044:032 Khan And We chose them (the Children of Israel) above the 'Alamin (mankind, and jinns) [during the time of Musa (Moses)] with knowledge,
044:032 Maulana And certainly We chose them above the nations, having knowledge.
044:032 Pickthal And We chose them, purposely, above (all) creatures.
044:032 Rashad We have chosen them from among all the people, knowingly.
044:032 Sarwar We gave preference to the Israelites over the other people with Our knowledge
044:032 Shakir And certainly We chose them, having knowledge, above the nations.
044:032 Sherali And WE chose them above the peoples of their time knowingly.
044:032 Yusufali And We chose them aforetime above the nations, knowingly,
044:033
044:033 Khan And granted them signs in which there was a plain trial.
044:033 Maulana And We gave them signs wherein was clear blessing.
044:033 Pickthal And We gave them portents wherein was a clear trial.
044:033 Rashad We showed them so many proofs, which constituted a great test.
044:033 Sarwar and sent them revelations of which some were a clear trial for them.
044:033 Shakir And We gave them of the communications wherein was clear blessing.
044:033 Sherali And WE gave them Signs wherein was a clear trial.
044:033 Yusufali And granted them Signs in which there was a manifest trial

044:034
044:034 Khan Verily, these (Quraish) people are saying:
044:034 Maulana These do indeed say:
044:034 Pickthal Lo! these, forsooth, are saying:
044:034 Rashad The present generations say,
044:034 Sarwar These people say,.
044:034 Shakir Most surely these do say:
044:034 Sherali These people do say,
044:034 Yusufali As to these (Quraish), they say forsooth:
044:035
044:035 Khan "There is nothing but our first death, and we shall not be resurrected.
044:035 Maulana There is naught but our first death and we shall not be raised again.
044:035 Pickthal There is naught but our first death, and we shall not be raised again.
044:035 Rashad "We only die the first death; we will never be resurrected!
044:035 Sarwar "After we die, we shall never be raised to life again.
044:035 Shakir There is naught but our first death and we shall not be raised again.
044:035 Sherali `There is only one death for us, and we shall not be raised up again,
044:035 Yusufali "There is nothing beyond our first death, and we shall not be raised again.
044:036
044:036 Khan "Then bring back our fore-fathers, if you speak the truth!"
044:036 Maulana So bring our fathers (back), of you are truthful.
044:036 Pickthal Bring back our fathers, if ye speak the truth!
044:036 Rashad "Bring back our forefathers, if you are truthful."
044:036 Sarwar Bring back to life our fathers if what you say is true".
044:036 Shakir So bring our fathers (back), if you are truthful.
044:036 Sherali `So bring back our fathers, if you speak the truth.'
044:036 Yusufali "Then bring (back) our forefathers, if what ye say is true!"
044:037
044:037 Khan Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).
044:037 Maulana Are they better or the people of Tubba', and those before them? We destroyed them, for surely they were guilty.
044:037 Pickthal Are they better, or the folk of Tubb'a and those before them? We destroyed them, for surely they were guilty.
044:037 Rashad Are they better than the people of Tubba` and others before them? We annihilated them for their crimes.
044:037 Sarwar Are they better than the tribe of Tubba (name of a Yemenite tribal chief) and those who lived before them? We destroyed them. They were criminals.
044:037 Shakir Are they better or the people of Tubba and those before them? We destroyed them, for surely they were guilty.
044:037 Sherali Are they better or the people of Tubba and those before them? WE destroyed them because they were sinful.
044:037 Yusufali What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.
044:038
044:038 Khan And We created not the heavens and the earth, and all that is between them, for mere play,
044:038 Maulana And We did not create the heavens and the earth and that which is between them in sport.
044:038 Pickthal And We created not the heavens and the earth, and all that is between them, in play.
044:038 Rashad We did not create the heavens and the earth, and everything between them, just to play.
044:038 Sarwar We have not created the heavens and the earth and all that is between them for Our own amusement.
044:038 Shakir And We did not create the heavens and the earth and what is between them in sport.
044:038 Sherali And WE created not the heavens and the earth and all that is between them in sport.
044:038 Yusufali We created not the heavens, the earth, and all between them, merely in (idle) sport:
044:039
044:039 Khan We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.
044:039 Maulana We created them but with truth, but most of them know not.
044:039 Pickthal We created them not save with truth; but most of them know not.
044:039 Rashad We created them for a specific purpose, but most of them do not know.
044:039 Sarwar We have created them for a genuine purpose, but most people do not know.
044:039 Shakir We did not create them both but with the truth, but most of them do not know.
044:039 Sherali WE created them not but for an eternal purpose, but most of them understand not.
044:039 Yusufali We created them not except for just ends: but most of them do not understand.
044:040
044:040 Khan Verily, the Day of Judgement (when Allah will judge between the creatures) is the time appointed for all of them,
044:040 Maulana Surely the day of Decision is the term for them all,
044:040 Pickthal Assuredly the Day of Decision is the term for all of them,
044:040 Rashad The Day of Decision awaits them all.
044:040 Sarwar The appointed time for all of them will be the Day of Judgment
044:040 Shakir Surely the day of separation is their appointed term, of all of them
044:040 Sherali Verily, the Day of Decision is the appointed time for all of them.
044:040 Yusufali Verily the Day of sorting out is the time appointed for all of them,-
044:041
044:041 Khan The Day when Maulan (a near relative) cannot avail Maulan (a near relative) in aught, and no help can they receive,
044:041 Maulana The day when friend will avail friend in naught, nor will they be helped-
044:041 Pickthal A day when friend can in naught avail friend, nor can they be helped,
044:041 Rashad That is the day when no friend can help his friend in any way; no one can be helped.
044:041 Sarwar (when wrong will be distinguished from right). On this day friends will be of no benefit to one another, nor will they receive any help
044:041 Shakir The day on which a friend shall not avail (his) friend aught, nor shall they be helped,
044:041 Sherali The day when a friend shall not avail a friend at all, nor shall they be helped,
044:041 Yusufali The Day when no protector can avail his client in aught, and no help can they receive,

044:042
044:042 Khan Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.
044:042 Maulana Save those on whom Allah has mercy. Surely He is the Mighty, the Merciful.
044:042 Pickthal Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.
044:042 Rashad Only those who attain mercy from GOD. He is the Almighty, Most Merciful.
044:042 Sarwar except for those to whom God grants mercy. He is Majestic and All-merciful.
044:042 Shakir Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.
044:042 Sherali Save those to whom ALLAH shows mercy. Surely, HE is the Mighty, the Merciful.
044:042 Yusufali Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.
044:043
044:043 Section 3: Good and Evil Rewarded
044:043 Khan Verily, the tree of Zaqqum,
044:043 Maulana Surely the tree of Zaqqum
044:043 Pickthal Lo! the tree of Zaqqum,
044:043 Rashad Surely, the tree of bitterness -
044:043 Sarwar The tree of Zaqqum
044:043 Shakir Surely the tree of the Zaqqum,
044:043 Sherali Verily, the tree of Zaqqúm
044:043 Yusufali Verily the tree of Zaqqum
044:044
044:044 Khan Will be the food of the sinners,
044:044 Maulana Is the food of the sinful,
044:044 Pickthal The food of the sinner!
044:044 Rashad will provide the food for the sinful.
044:044 Sarwar is food for the sinner.
044:044 Shakir Is the food of the sinful
044:044 Sherali Will be the food of the sinful;
044:044 Yusufali Will be the food of the Sinful,-
044:045
044:045 Khan Like boiling oil, it will boil in the bellies,
044:045 Maulana Like molten brass; it seethes in (their) bellies
044:045 Pickthal Like molten brass, it seetheth in their bellies
044:045 Rashad Like lye, it will boil in the stomachs.
044:045 Sarwar It will be like molted brass which will boil in the bellies
044:045 Shakir Like dregs of oil; it shall boil in (their) bellies,
044:045 Sherali Like molten copper it will boil in their bellies,
044:045 Yusufali Like molten brass; it will boil in their insides.
044:046
044:046 Khan Like the boiling of scalding water.
044:046 Maulana Like boiling water.
044:046 Pickthal As the seething of boiling water.
044:046 Rashad Like the boiling of hellish drinks.
044:046 Sarwar like water.
044:046 Shakir Like the boiling of hot water.
044:046 Sherali As the boiling of scalding water.
044:046 Yusufali Like the boiling of scalding water.
044:047
044:047 Khan (It will be said) "Seize him and drag him into the midst of blazing Fire,
044:047 Maulana Seize him, then drag him into the midst of hell;
044:047 Pickthal (And it will be said): Take him and drag him to the midst of hell,
044:047 Rashad Take him and throw him into the center of Hell.
044:047 Sarwar (It will be said of such sinners), "Seize them and drag them into the middle of hell.
044:047 Shakir Seize him, then drag him down into the middle of the hell;
044:047 Sherali WE shall command the angels: `Seize him and drag him into the midst of the blazing Fire;
044:047 Yusufali (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!
044:048
044:048 Khan "Then pour over his head the torment of boiling water,
044:048 Maulana Then pour on his head of the torment of boiling water --
044:048 Pickthal Then pour upon his head the torment of boiling water.
044:048 Rashad Then pour upon his head the retribution of the Inferno.
044:048 Sarwar Then pour unto their heads the boiling water to torment them".
044:048 Shakir Then pour above his head of the torment of the boiling water:
044:048 Sherali `Then pour upon his head the torment of boiling water.'
044:048 Yusufali "Then pour over his head the Penalty of Boiling Water,
044:049
044:049 Khan "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
044:049 Maulana Taste -- thou art forsooth the mighty, the honourable!
044:049 Pickthal (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!
044:049 Rashad "Taste this; you were so powerful, so honorable."
044:049 Sarwar They will be told, "Suffer the torment. You had thought yourselves to be majestic and honorable.
044:049 Shakir Taste; you forsooth are the mighty, the honorable:
044:049 Sherali And shall say to him, `Taste it. Thou didst consider thyself the mighty, the honourable one;
044:049 Yusufali "Taste thou (this)! Truly wast thou mighty, full of honour!

044:050
044:050 Khan "Verily! This is that whereof you used to doubt!"
044:050 Maulana Surely this is what you doubted.
044:050 Pickthal Lo! this is that whereof ye used to doubt.
044:050 Rashad This is what you used to doubt.
044:050 Sarwar This is the torment that you persistently doubted".
044:050 Shakir Surely this is what you disputed about.
044:050 Sherali `This, indeed, is what you doubted.'
044:050 Yusufali "Truly this is what ye used to doubt!"
044:051
044:051 Khan Verily! The Muttaqun (pious - see V.2:2), will be in place of Security (Paradise).
044:051 Maulana Those who keep their duty are indeed in a secure place --
044:051 Pickthal Lo! those who kept their duty will be in a place secured.
044:051 Rashad The righteous will be in a secure position.
044:051 Sarwar The pious ones will be in a secure place
044:051 Shakir Surely those who guard (against evil) are in a secure place,
044:051 Sherali Verily, the righteous will be in a place of security,
044:051 Yusufali As to the Righteous (they will be) in a position of Security,
044:052
044:052 Khan Among Gardens and Springs;
044:052 Maulana In gardens and springs,
044:052 Pickthal Amid gardens and watersprings,
044:052 Rashad Enjoying gardens and springs.
044:052 Sarwar amid gardens and springs,
044:052 Shakir In gardens and springs;
044:052 Sherali Amid gardens and springs,
044:052 Yusufali Among Gardens and Springs;
044:053
044:053 Khan Dressed in fine silk and (also) in thick silk, facing each other,
044:053 Maulana Wearing fine and thick silk, facing one another --
044:053 Pickthal Attired in silk and silk embroidery, facing one another.
044:053 Rashad Wearing velvet and satin; close to each other.
044:053 Sarwar clothed in fine silk and rich brocade, sitting face to face with one another.
044:053 Shakir They shall wear of fine and thick silk, (sitting) face to face;
044:053 Sherali Attired in fine silk and heavy brocade, facing one another.
044:053 Yusufali Dressed in fine silk and in rich brocade, they will face each other;
044:054
044:054 Khan So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes.
044:054 Maulana Thus (shall it be). And We shall join them to pure, beautiful ones.
044:054 Pickthal Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.
044:054 Rashad We grant them wonderful spouses.
044:054 Sarwar We shall unite them to maidens with big black and white lovely eyes.
044:054 Shakir Thus (shall it be), and We will wed them with Houris pure, beautiful ones.
044:054 Sherali Thus will it be. And WE shall give them as companions fair maidens, having large, black eyes.
044:054 Yusufali So; and We shall join them to fair women with beautiful, big, and lustrous eyes.
044:055
044:055 Khan They will call therein for every kind of fruit in peace and security;
044:055 Maulana They call therein for every fruit in security --
044:055 Pickthal They call therein for every fruit in safety.
044:055 Rashad They enjoy in it all kinds of fruits, in perfect peace.
044:055 Sarwar They will be offered all kinds of fruits, in peace and security.
044:055 Shakir They shall call therein for every fruit in security;
044:055 Sherali They will call therein for every kind of fruit, in peace and security.
044:055 Yusufali There can they call for every kind of fruit in peace and security;
044:056
044:056 Khan They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
044:056 Maulana They taste not therein death, except the first death; and He will save them from the chastisement of hell --
044:056 Pickthal They taste not death therein, save the first death. And He hath saved them from the doom of hell,
044:056 Rashad They do not taste death therein - beyond the first death - and He has spared them the retribution of Hell.
044:056 Sarwar They will not experience any death other than that which they have already been through.
044:056 Shakir They shall not taste therein death except the first death, and He will save them from the punishment of the hell,
044:056 Sherali They will not taste death therein, save the first death; and God will save them from the punishment of the blazing Fire,
044:056 Yusufali Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-
044:057
044:057 Khan As a Bounty from your Lord! That will be the supreme success!
044:057 Maulana A grace from thy Lord. This is the great achievement.
044:057 Pickthal A bounty from thy Lord. That is the supreme triumph.
044:057 Rashad Such is the blessing from your Lord. Such is the great triumph.
044:057 Sarwar God will protect them from the torment of hell as a favor from your Lord. (Muhammad), this is certainly the greatest triumph.
044:057 Shakir A grace from your Lord; this is the great achievement.
044:057 Sherali As an act of grace from thy Lord. That is the supreme achievement.
044:057 Yusufali As a Bounty from thy Lord! that will be the supreme achievement!

044:058
044:058 Khan Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember.
044:058 Maulana So We have made it easy in thy tongue that they may mind.
044:058 Pickthal And We have made (this Scripture) easy in thy language only that they may heed.
044:058 Rashad We have thus clarified it in your language, that they may take heed.
044:058 Sarwar We have made the Quran easy for you to recite so that perhaps they may take heed.
044:058 Shakir So have We made it easy in your tongue that they may be mindful.
044:058 Sherali And WE have made the Qur'an easy in thy tongue that they may take heed.
044:058 Yusufali Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.
044:059
044:059 Khan Wait then (O Muhammad SAW); Verily, they (too) are waiting.
044:059 Maulana Wait then; surely they (too) are waiting.
044:059 Pickthal Wait then (O Muhammad). Lo! they (too) are waiting.
044:059 Rashad Therefore, wait; they too will have to wait.
044:059 Sarwar Wait (for God's decree) and they too will be waiting.
044:059 Shakir Therefore wait; surely they are waiting.
044:059 Sherali So wait thou; they, too, are waiting.
044:059 Yusufali So wait thou and watch; for they (too) are waiting.
045:000
045:000 Translations of the Qur'an, Chapter 45: AL-JATHIYA (CROUCHING). Total Verses: 37. Revealed At: MAKKA
045:000 In the name of God, Most Gracious, Most Merciful
045:001
045:001 Section 1: Denial of Revelation
045:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
045:001 Maulana Beneficent God!
045:001 Pickthal Ha. Mim.
045:001 Rashad H. M.
045:001 Sarwar Ha. Mim.
045:001 Shakir Ha Mim.
045:001 Sherali Há Mím.
045:001 Yusufali Ha-Mim.
045:002
045:002 Khan The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise.
045:002 Maulana The revelation of the Book is from Allah, the Mighty, the Wise.
045:002 Pickthal The revelation of the Scripture is from Allah, the Mighty, the Wise.
045:002 Rashad The revelation of this scripture is from GOD, the Almighty, Most Wise.
045:002 Sarwar This Book is revealed from God, the Majestic and All-wise.
045:002 Shakir The revelation of the Book is from Allah, the Mighty, the Wise.
045:002 Sherali The revelation of this Book is from ALLAH, the Mighty, the Wise.
045:002 Yusufali The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
045:003
045:003 Khan Verily, in the heavens and the earth are signs for the believers.
045:003 Maulana Surely in the heavens and the earth are signs for believers.
045:003 Pickthal Lo! in the heavens and the earth are portents for believers.
045:003 Rashad The heavens and the earth are full of proofs for the believers.
045:003 Sarwar In the heavens and the earth there is evidence (of the Truth) for the believers.
045:003 Shakir Most surely in the heavens and the earth there are signs for the believers.
045:003 Sherali Verily, in the heavens and the earth are Signs for those who believe.
045:003 Yusufali Verily in the heavens and the earth, are Signs for those who believe.
045:004
045:004 Khan And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
045:004 Maulana And in your creation and in the animals He spreads abroad are signs for a people who are sure;
045:004 Pickthal And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.
045:004 Rashad Also in your creation, and the creation of all the animals, there are proofs for people who are certain.
045:004 Sarwar In your creation and in that of the beasts living on earth there is evidence of the Truth for the people who have strong faith.
045:004 Shakir And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;
045:004 Sherali And in your own creation and in that of all the creatures which HE spreads in the earth are Signs for a people who possess firm faith.
045:004 Yusufali And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.

045:005
045:005 Khan And in the alternation of night and day, and the provision (rain) that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.
045:005 Maulana And (in) the variation of the night and the day and (in) the sustenance which Allah sends down from the heaven, then gives life thereby to the earth after its death and (in) the changing of the winds, are signs for a people who understand.

045:005 Pickthal And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.
045:005 Rashad Also, the alternation of the night and the day, and the provisions that GOD sends down from the sky to revive dead lands, and the manipulation of the winds; all these are proofs for people who understand.
045:005 Sarwar In the alternation of the night and the day, the sustenance which God has sent down from the sky to revive the barren earth, and in the changing of the direction of the winds there is evidence of the truth for the people of understanding.
045:005 Shakir And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.
045:005 Sherali And in the alternation of night and day, and the provision that ALLAH sends down from the heaven, whereby HE quickens the earth after its death, and in the changing of the winds, are Signs for a people who would use their understanding.
045:005 Yusufali And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.
045:006
045:006 Khan These are the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of Allah, which We recite to you (O Muhammad SAW) with truth. Then in which speech after Allah and His Ayat will they believe?
045:006 Maulana These are the messages of Allah, which We recite to thee with truth. In what announcement will they then believe after Allah and His signs?
045:006 Pickthal These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?
045:006 Rashad These are GOD's revelations that we recite to you truthfully. In which Hadith other than GOD and His revelations do they believe?
045:006 Sarwar These are the revelations of God which We recite to you for a genuine purpose. In what statements other than God's and His revelations will they then believe?.
045:006 Shakir These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?
045:006 Sherali These are the Signs of ALLAH which WE rehearse unto thee with truth. In what word, then, after rejecting the Word of ALLAH and HIS Signs, will they believe?
045:006 Yusufali Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) Allah and His Signs?
045:007
045:007 Khan Woe to every sinful liar,
045:007 Maulana Woe to every sinful liar!
045:007 Pickthal Woe unto each sinful liar,
045:007 Rashad Woe to every fabricator, guilty.
045:007 Sarwar Woe to every sinful liar!
045:007 Shakir Woe to every sinful liar,
045:007 Sherali Woe to every sinful liar,
045:007 Yusufali Woe to each sinful dealer in Falsehoods:
045:008
045:008 Khan Who hears the Verses of Allah (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
045:008 Maulana Who hears the messages of Allah recited to him then persists in haughtiness, as though he had not heard them. So announce to him a painful chastisement.
045:008 Pickthal Who heareth the revelations of Allah recited unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom.
045:008 Rashad The one who hears GOD's revelations recited to him, then insists arrogantly on his way, as if he never heard them. Promise him a painful retribution.
045:008 Sarwar He hears the revelations of God which are recited to him, then persists in his arrogance as if he had not even heard them. Tell him that he will suffer a painful torment.
045:008 Shakir Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.
045:008 Sherali Who hears the Signs of ALLAH recited unto him, and then proudly persists in disbelief, as though he heard them not. So give him the tidings of a painful punishment.
045:008 Yusufali He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!
045:009
045:009 Khan And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment.
045:009 Maulana And when he comes to know of any of Our messages, he takes them for a jest. For such is an abasing chastisement.
045:009 Pickthal And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.
045:009 Rashad When he learns anything about our revelations, he mocks them. These have incurred a shameful retribution.
045:009 Sarwar When he learns about some of Our revelations, he mocks them. Such people will suffer a humiliating torment.
045:009 Shakir And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.
045:009 Sherali And when he learns something of Our Signs, he makes a jest of them. For such there is an humiliating punishment.
045:009 Yusufali And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.

045:010
045:010 Khan In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers, etc.) besides Allah. And theirs will be a great torment.
045:010 Maulana In front of them is hell, and that which they have earned will avail them naught, nor those whom they take for protectors besides Allah, and for them is a grievous chastisement.
045:010 Pickthal Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.
045:010 Rashad Awaiting them is Gehenna. Their earnings will not help them, nor the idols they had set up beside GOD. They have incurred a terrible retribution.
045:010 Sarwar Hell is awaiting them and none of their deeds will be of any benefit to them, nor will any guardian whom they have chosen besides God. They will suffer a great torment.
045:010 Shakir Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous punishment.
045:010 Sherali Before them is Hell; and that which they have earned shall not avail them aught, nor shall those whom the have taken for protectors beside ALLAH. And they will have a dreadful punishment.
045:010 Yusufali In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.
045:011
045:011 Khan This (Qur'an) is a guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).
045:011 Maulana This is guidance; and those who disbelieve in the messages of their Lord, for them is a painful chastisement of an evil (kind).
045:011 Pickthal This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.
045:011 Rashad This is a beacon, and those who disbelieve in these revelations of their Lord have incurred condemnation and a painful retribution.
045:011 Sarwar This (Quran) is a guidance. Those who reject the revelations of their Lord will suffer the most painful punishment.
045:011 Shakir This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.
045:011 Sherali This is true guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.
045:011 Yusufali This is (true) Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.
045:012
045:012 Section 2: Truth of the Revelation
045:012 Khan Allah it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,
045:012 Maulana Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks.
045:012 Pickthal Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful;
045:012 Rashad GOD is the One who committed the sea in your service, so that the ships can roam it in accordance with His laws. You thus seek His provisions, that you may be appreciative.
045:012 Sarwar God has made the sea subservient to you so that ships sail on by His command and you seek His favors. Perhaps you will be grateful.
045:012 Shakir Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.
045:012 Sherali ALLAH is HE who has subjected the sea to you that ships may sail thereon by HIS command, and that you may seek of HIS bounty, and that you may be grateful.
045:012 Yusufali It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful.
045:013
045:013 Khan And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
045:013 Maulana And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself. Surely there are signs in this for a people who reflect.
045:013 Pickthal And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect.
045:013 Rashad He committed in your service everything in the heavens and the earth; all from Him. These are proofs for people who reflect.
045:013 Sarwar He has also made subservient to you all that is in the heavens and the earth. In this there is evidence (of the Truth) for those who use their minds.
045:013 Shakir And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.
045:013 Sherali And HE has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from HIM. In that, surely, are Signs for a people who reflect.
045:013 Yusufali And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.
045:014
045:014 Khan Say (O Muhammad SAW) to the believers to forgive those who (harm them and) hope not for the Days of Allah (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers, who harm the believers).
045:014 Maulana Tell those who believe to forgive those who fear not the days of Allah that He may reward a people for what they earn.
045:014 Pickthal Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.
045:014 Rashad Tell those who believed to forgive those who do not expect the days of GOD. He will fully pay everyone for whatever they have earned.
045:014 Sarwar Tell the believers to forgive those who do not have faith in the days of God (Day of Judgment) and Resurrection. God will give due recompense to all the people for their deeds.
045:014 Shakir Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward a people for what they earn.
045:014 Sherali Tell those who believe to forgive those who persecute them and fear not the Days of ALLAH, that HE may requite a people for what they earn.
045:014 Yusufali Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.

045:015
045:015 Khan Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
045:015 Maulana Whoever does good it is for himself, and whoever does evil, it is against himself; then to your Lord you will be brought back.
045:015 Pickthal Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.
045:015 Rashad Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. To your Lord you will be returned.
045:015 Sarwar One who acts righteously does so for his own benefit and one who commits evil does so against his own soul. To your Lord you will all return.
045:015 Shakir Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your-- Lord.
045:015 Sherali Whoso does a good deed, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you all be brought back.
045:015 Yusufali If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.
045:016
045:016 Khan And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamin (mankind and jinns) (of their time, during that period),
045:016 Maulana And certainly We gave the Children of Israel the Book and judgment and prophethood and provided them with good things, and made them excel the nations.
045:016 Pickthal And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;
045:016 Rashad We have given the Children of Israel the scripture, wisdom, and prophethood, and provided them with good provisions; we bestowed upon them more blessings than any other people.
045:016 Sarwar We gave the Book to the Israelites, the commandments, and prophethood, granted them pure sustenance, and gave them preference above all people.
045:016 Shakir And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.
045:016 Sherali And verily, WE gave the Children of Israel the Book and sovereignty and Prophethood; and WE provided them with good and pure things, and WE exalted them over the peoples of their time.
045:016 Yusufali We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.
045:017
045:017 Khan And gave them clear proofs in matters [by revealing to them the Taurat (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
045:017 Maulana And we gave them clear arguments in the Affair. So they differed not until after knowledge had come to them, out of envy among themselves. Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.
045:017 Pickthal And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
045:017 Rashad We have given them herein clear commandments. Ironically, they did not dispute this until the knowledge had come to them. This is due to jealousy on their part. Surely, your Lord will judge them on the Day of Resurrection regarding everything they have disputed.
045:017 Sarwar We also gave them clear evidence in support of the true religion. Only after having received knowledge did they create differences among themselves because of their rebelliousness. Your Lord will issue His decree concerning their differences on the Day of Judgment.
045:017 Shakir And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your -Lord will judge between them on the day of resurrection concerning that wherein they differed.
045:017 Sherali And WE gave them clear Signs regarding this Affair. And they did not differ but after true knowledge had come to them, through mutual envy. Verily, thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.
045:017 Yusufali And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.
045:018
045:018 Khan Then We have put you (O Muhammad SAW) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not.
045:018 Maulana Then We made thee follow a course in the Affair, so follow it, and follow not the low desires of those who know not.
045:018 Pickthal And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.
045:018 Rashad We then appointed you to establish the correct laws; you shall follow this, and do not follow the wishes of those who do not know.
045:018 Sarwar We have established for you a code of conduct and a religion. Follow it and do not follow the desires of the ignorant people.
045:018 Shakir Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.
045:018 Sherali Then WE set thee on a clear path concerning the Affair; so follow it, and follow not the vain desires of those who do not know.
045:018 Yusufali Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.
045:019
045:019 Khan Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the Zalimun (polytheists, wrong-doers, etc.) are Auliya' (protectors, helpers, etc.) to one another, but Allah is the Wali (Helper, Protector, etc.) of the Muttaqun (pious - see V.2:2).
045:019 Maulana Surely they can avail thee naught against Allah. And surely the wrongdoers are friends of each other, and Allah is the Friend of the dutiful.
045:019 Pickthal Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).
045:019 Rashad They cannot help you at all against GOD. It is the transgressors who ally themselves with one another, while GOD is the Lord of the righteous.
045:019 Sarwar They will never be sufficient (protection) for you in place of God. The unjust are each other's friends, but God is the guardian of the pious ones.
045:019 Shakir Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).
045:019 Sherali Verily, they will not avail thee aught against ALLAH. Surely, the wrongdoers are friends, one of another; but ALLAH is the friend of the righteous.
045:019 Yusufali They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.

045:020
045:020 Khan This (Qur'an) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.
045:020 Maulana These are clear proofs for men, and a guidance and a mercy for a people who are sure.
045:020 Pickthal This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.
045:020 Rashad This provides enlightenments for the people, and guidance, and mercy for those who are certain.
045:020 Sarwar This (Quran) is an enlightenment for the people and a guide and mercy for the people who have strong faith.
045:020 Shakir These are clear proofs for men, and a guidance and a mercy for a people who are sure.
045:020 Sherali This Book contains clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.
045:020 Yusufali These are clear evidences to men and a Guidance and Mercy to those of assured Faith.
045:021
045:021 Khan Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
045:021 Maulana Or do those who do evil deeds think that We shall make them as those who believe and do good -- their life and their death being equal? Evil is what they judge!
045:021 Pickthal Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!
045:021 Rashad Do those who work evil expect that we will treat them in the same manner as those who believe and lead a righteous life? Can their life and their death be the same? Wrong indeed is their judgment.
045:021 Sarwar Do the people who commit evil think that We shall make their life and death like that of the righteously striving believers? How terrible is their Judgment!
045:021 Shakir Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good-- that their life and their death shall be equal? Evil it is that they judge.
045:021 Sherali Do those who commit evil deeds imagine that WE shall make them like those who believe and do righteous deeds, so that their life and their death shall be equal? Evil, indeed, is what they judge.
045:021 Yusufali What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their death? Ill is the judgment that they make.
045:022
045:022 Section 3: Denial of Judgment
045:022 Khan And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.
045:022 Maulana And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they will not be wronged.
045:022 Pickthal And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged.
045:022 Rashad GOD created the heavens and the earth for a specific purpose, in order to pay each soul for whatever it earned, without the least injustice.
045:022 Sarwar God has created the heavens and the earth for a genuine purpose so that every soul will be duly recompensed for its deeds without being wronged.
045:022 Shakir And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.
045:022 Sherali And ALLAH has created the heavens and the earth in accordance with an eternal law, so that every soul may be requited for that which it earns; and they shall not be wronged.
045:022 Yusufali Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.
045:023
045:023 Khan Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?
045:023 Maulana Seest thou him who takes his desire for his god, and Allah leaves him in error knowingly, and seals his hearing and his heart and puts a covering on his sight? Who can then guide him after Allah? Will you not mind?
045:023 Pickthal Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?
045:023 Rashad Have you noted the one whose god is his ego? Consequently, GOD sends him astray, despite his knowledge, seals his hearing and his mind, and places a veil on his eyes. Who then can guide him, after such a decision by GOD? Would you not take heed?
045:023 Sarwar Have you seen the one who has chosen his desires as his lord? God has knowingly caused him to go astray, sealed his ears and heart and veiled his vision. Who besides God can guide him? Will they, then, not take heed?.
045:023 Shakir Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?
045:023 Sherali Hast thou considered the case of him who has taken his own low desire for his god, and whom ALLAH has adjudged as having gone astray on the basis of HIS perfect knowledge, and whose ears and whose heart HE has sealed up, and on whose eyes HE has put a covering. Who, then, will guide him after ALLAH has so decreed concerning him? Will you not then take heed?
045:023 Yusufali Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?
045:024
045:024 Khan And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture.
045:024 Maulana And they say: There is naught but our life of the world; we die and we live and nothing destroys us but time, and they have no knowledge of that; they only conjecture.
045:024 Pickthal And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess.
045:024 Rashad They said, "We only live this life; we live and die and only time causes our death!" They have no sure knowledge about this; they only conjecture.
045:024 Sarwar They have said, "The only life is this worldly life and here we shall live and die. It is only time which will destroy us" They have no knowledge about this. It is only their guesswork.
045:024 Shakir And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.
045:024 Sherali And they say, `There is nothing for us but this our present life; we die and we live; and nothing but time destroys us.' But they have no real knowledge of it; they do nothing but conjecture.
045:024 Yusufali And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture:

045:025
045:025 Khan And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"
045:025 Maulana And when our clear messages are recited to them, their only argument is that they say: Bring (back) our fathers, if you are truthful.
045:025 Pickthal And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers. then, if ye are truthful.
045:025 Rashad When our revelations are recited to them, clearly, their only argument is to say, "Bring back our forefathers, if you are truthful."
045:025 Sarwar When Our enlightening revelations are recited to them, their only argument against it is, "Bring our forefathers back to life if what you say is true".
045:025 Shakir And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.
045:025 Sherali And when Our clear Signs are recited unto them, their only contention is that they say, `Bring back our fathers, if you are truthful.'
045:025 Yusufali And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring (back) our forefathers, if what ye say is true!"
045:026
045:026 Khan Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."
045:026 Maulana Say: Allah gives you life, then makes you die, then will He gather you to the day of Resurrection, wherein is no doubt, but most people know not
045:026 Pickthal Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.
045:026 Rashad Say, "GOD has granted you life, then He puts you to death, then He will summon you to the Day of Resurrection, which is inevitable. But most people do not know."
045:026 Sarwar (Muhammad), say, "It is God who gives you life and causes you to die. He will bring you together on the inevitable Day of Judgment," but most people do not know.
045:026 Shakir Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.
045:026 Sherali Say, `It is ALLAH Who gives you life, then causes you to die; then HE will gather you together unto the Day of Resurrection about which there is no doubt. But most men do not know.
045:026 Yusufali Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.
045:027
045:027 Section 4: The Doom
045:027 Khan And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything).
045:027 Maulana And Allah's is the kingdom of the heavens and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish.
045:027 Pickthal And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.
045:027 Rashad To GOD belongs all sovereignty of the heavens and the earth. The day the Hour (Judgment) comes to pass, that is when the falsifiers lose.
045:027 Sarwar To God belongs the kingdom of the heavens and the earth. On the day when the Hour of Doom arrives, the followers of falsehood will be lost.
045:027 Shakir And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.
045:027 Sherali To ALLAH belongs the Kingdom of the heavens and the earth; and on the day when the Hour shall come, on that day those who follow falsehood shall be the losers.
045:027 Yusufali To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!
045:028
045:028 Khan And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
045:028 Maulana And thou wilt see every nation kneeling down. Every nation will be called to its record. This day you are requited for what you did.
045:028 Pickthal And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.
045:028 Rashad You will see every community kneeling. Every community will be called to view their record. Today, you get paid for everything you have done.
045:028 Sarwar You will see all the people kneeling down. Everyone will be summoned to the Book (containing the record of their deeds). They will be told, "On this day you will be recompensed for what you have done".
045:028 Shakir And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.
045:028 Sherali And thou wilt see every people on their knees. Every people will be summoned to its Book, and it shall be said to them, `This day shall you be requited for that which you did.
045:028 Yusufali And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!
045:029
045:029 Khan This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
045:029 Maulana This is Our record that speaks against you with truth. Surely We wrote what you did.
045:029 Pickthal This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.
045:029 Rashad This is our record; it utters the truth about you. We have been recording everything you did.
045:029 Sarwar This is Our Book. It will tell you the truth. We have made a copy of all that you have done.
045:029 Shakir This is Our book that speaks against you with justice; surely We wrote what you did,
045:029 Sherali This is Our Book; it speaks against you with truth. WE caused all that you did to be fully recorded.'
045:029 Yusufali "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."

045:030	
045:030 Khan	Then, as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
045:030 Maulana	Then as to those who believed and did good, their Lord will admit them to His mercy. That is the manifest achievement.
045:030 Pickthal	Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.
045:030 Rashad	As for those who believe and work righteousness, their Lord will admit them into His mercy. This is the great triumph.
045:030 Sarwar	The Lord will admit the righteously striving, believing people into His mercy. This is certainly a clear victory.
045:030 Shakir	Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.
045:030 Sherali	Now as for those who believed and did righteous deeds, their Lord will admit them into HIS mercy. That is the manifest achievement.
045:030 Yusufali	Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.
045:031	
045:031 Khan	But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimun (polytheists, disbelievers, sinners, criminals)."
045:031 Maulana	And as to those who disbelieved -- were not My messages recited to you? But you were proud and you were a guilty people.
045:031 Pickthal	And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.
045:031 Rashad	As for those who disbelieve: "Were not My revelations recited to you, but you turned arrogant and were wicked people?"
045:031 Sarwar	To the unbelievers the Lord will say, "Were not Our revelations recited to you and did not you arrogantly reject them? You were a sinful people".
045:031 Shakir	As to those who disbelieved: What! were not My communications recited to you? But you were proud and you were a guilty people.
045:031 Sherali	But as to those who disbelieved, it will be said to them, `Were not MY Signs recited unto you? You were arrogant and were a guilty people.
045:031 Yusufali	But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!
045:032	
045:032 Khan	And when it was said: "Verily! Allah's Promise is the truth, and there is no doubt about the coming of the Hour," you said;"We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
045:032 Maulana	And when it was said, Surely the promise of Allah is true and the hour -- there is no doubt about it, you said: We know not what the Hour is. We think (it) only a conjecture and we are not at all sure.
045:032 Pickthal	And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.
045:032 Rashad	When it is proclaimed that GOD's promise is the truth and that the Hour (of Judgment) is inevitable, you said, "We do not know what the Hour is! We are full of conjecture about it; we are not certain."
045:032 Sarwar	When it was said that the promise of God is true and that the Hour would inevitably come, you said, "We do not know what the Hour of Doom is, we are suspicious about it and we are not convinced".
045:032 Shakir	And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.
045:032 Sherali	`And when it was said to you, `The promise of ALLAH is certainly true, and as to the Hour, there is no doubt about its coming,' you said, `We know not what the Hour is; we think it to be nothing but a conjecture, and we have no certainty concerning it.'
045:032 Yusufali	"And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"
045:033	
045:033 Khan	And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!
045:033 Maulana	And the evil of what they did will become manifest to them, and that at which they mocked will encompass them.
045:033 Pickthal	And the evils of what they did will appear unto them, and that which they used to deride will befall them.
045:033 Rashad	The evils of their works will become evident to them, and the very things they mocked will come back and haunt them.
045:033 Sarwar	Their evil deeds will be revealed to them and (the torment) which they had mocked will surround them.
045:033 Shakir	And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.
045:033 Sherali	And the evil consequences of their deeds will become apparent to them, and that which they used to mock at shall encompass them.
045:033 Yusufali	Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!
045:034	
045:034 Khan	And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
045:034 Maulana	And it will be said: This day We forsake you as you neglected the meeting of this day of yours, and your abode is the Fire, and you have no helpers.
045:034 Pickthal	And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.
045:034 Rashad	It will be proclaimed: "Today we forget you, just as you forgot the meeting of this day. Your abode is the hellfire, and you will have no helpers.
045:034 Sarwar	They will be told, "On this day We shall forget you in the same way that you had forgotten your coming into Our presence. Your dwelling will be hell fire and no one will help you.
045:034 Shakir	And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:
045:034 Sherali	And it will be said to them, `This day shall WE abandon you without help, even as you forgot the meeting of this your day. And your resort is the Fire, and you will have no helpers;
045:034 Yusufali	It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!

045:035
045:035 Khan This, because you took the revelations of Allah (this Qur'an) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be Yusta'tabun (i.e. they shall not return to the worldly life, so that they repent to Allah, and beg His Pardon for their sins).
045:035 Maulana That is because you made the messages of Allah a jest and the life of this world deceived you. So on that day they shall not be taken out of it, nor shall they be granted goodwill.
045:035 Pickthal This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefor this day they come not forth from thence, nor can they make amends.
045:035 Rashad "This is because you took GOD's revelations in vain, and were preoccupied with the first life." Consequently, they will never exit therefrom, nor will they be excused.
045:035 Sarwar This is only because you had mocked the revelations of God and the worldly life had deceived you. On this day they will not be taken out of hell, nor will they be granted any favors.
045:035 Shakir That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.
045:035 Sherali `This is so, because you made a jest of the Signs of ALLAH, and the life of the world deceived you.' Therefore that day they will not be taken out of it, nor will they be taken back into favour.
045:035 Yusufali "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" (From) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.
045:036
045:036 Khan So all the praises and thanks are to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinns and all that exists).
045:036 Maulana So praise be to Allah, the Lord of the heavens and the Lord of the earth, the Lord of the worlds!
045:036 Pickthal Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds.
045:036 Rashad To GOD belongs all praise; Lord of the heavens, Lord of the earth, Lord of the universe.
045:036 Sarwar It is only God, Lord of the heavens and the earth and Lord of the Universe who deserves all praise.
045:036 Shakir Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.
045:036 Sherali All praise, then, belongs to ALLAH, Lord of the heavens and Lord of the earth, Lord of all the worlds.
045:036 Yusufali Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!
045:037
045:037 Khan And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All- Wise.
045:037 Maulana And to Him belongs greatness in the heavens and the earth; and He is the Mighty, the Wise.
045:037 Pickthal And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise.
045:037 Rashad To Him belongs all supremacy in the heavens and the earth. He is the Almighty, Most Wise.
045:037 Sarwar It is His greatness that dominates the heavens and the earth. He is the Majestic and All-wise.
045:037 Shakir And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.
045:037 Sherali And HE is the Majesty in the heavens and the earth, and HE is the Mighty, the Wise.
045:037 Yusufali To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!
046:000
046:000 Translations of the Qur'an, Chapter 46: AL-AHQAF (THE WIND-CURVED SANDHILLS, THE DUNES). Total Verses: 35. Revealed At: MAKKA
046:000 In the name of God, Most Gracious, Most Merciful
046:001
046:001 Part 26.
046:001 Section 1: Truth of Revelation
046:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].
046:001 Maulana Beneficent God!
046:001 Pickthal Ha. Mim.
046:001 Rashad H. M.
046:001 Sarwar Ha. Mim.
046:001 Shakir Ha Mim.
046:001 Sherali Há Mím.
046:001 Yusufali Ha-Mim.
046:002
046:002 Khan The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise.
046:002 Maulana The revelation of the Book is from Allah, the Mighty, the Wise.
046:002 Pickthal The revelation of the Scripture is from Allah the Mighty, the Wise.
046:002 Rashad The revelation of this scripture is from GOD, the Almighty, Most Wise.
046:002 Sarwar This Book is revealed from God the Majestic and All-wise.
046:002 Shakir The revelation of the Book is from Allah, the Mighty, the Wise.
046:002 Sherali The revelation of this Book is from ALLAH, the Mighty, the Wise.
046:002 Yusufali The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

046:003
046:003 Khan We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
046:003 Maulana We created not the heavens and the earth and all between them save with truth and for an appointed term. And those who disbelieve turn away from that whereof they are warned.
046:003 Pickthal We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.
046:003 Rashad We did not create the heavens and the earth, and everything between them except for a specific purpose, and for a finite interim. Those who disbelieve are totally oblivious to the warnings given to them.
046:003 Sarwar We have created the heavens and the earth and all that is between them ONLY for a genuine purpose and an appointed time. The unbelievers ignore that of which they have been warned.
046:003 Shakir We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.
046:003 Sherali And WE have not created the heavens and the earth and all that is between them, but with an eternal purpose and for an appointed term, but those who disbelieve turn away from that of which they have been warned.
046:003 Yusufali We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.
046:004
046:004 Khan Say (O Muhammad SAW to these pagans): "Think! All that you invoke besides Allah show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"
046:004 Maulana Say: Have you considered that which you invoke besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a Book before this or any relics of knowledge, if you are truthful.
046:004 Pickthal Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful.
046:004 Rashad Say, "Consider the idols you have set up beside GOD. Show me what on earth did they create. Do they own part of the heavens? Show me any other scripture before this one, or any piece of established knowledge that supports your idolatry, if you are truthful."
046:004 Sarwar (Muhammad), ask them, "Have you thought about what you worship besides God? Show me which part of the earth they have created. Do they have a share in the creation of the heavens? Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful".
046:004 Shakir Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.
046:004 Sherali Say to them, `Do you know what it is you call upon beside ALLAH? Show me what they have created of the earth. Or, have they a share in the creation of the heavens? Bring me a Book revealed before this or some vestige of knowledge in your support, if you indeed, speak the truth.'
046:004 Yusufali Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!
046:005
046:005 Khan And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?
046:005 Maulana And who is in greater error than he who invokes besides Allah such as answer him not till the day of Resurrection, and they are heedless of their call?
046:005 Pickthal And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,
046:005 Rashad Who is farther astray than those who idolize beside GOD idols that can never respond to them until the Day of Resurrection, and are totally unaware of their worship?
046:005 Sarwar Who is more astray than one who prays to things besides God; things that would not be able to answer his prayers even if he would wait till the Day of Judgment. They are not even aware of his prayers.
046:005 Shakir And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?
046:005 Sherali And who is in greater error than those who, instead of ALLAH, pray unto such as will not answer them till the Day of Resurrection, and they are not even aware of their prayer?
046:005 Yusufali And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)?
046:006
046:006 Khan And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.
046:006 Maulana And when men are gathered together, they will be their enemies, and will deny their worshipping (them).
046:006 Pickthal And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped.
046:006 Rashad And when the people are summoned (on the Day of Judgment), their idols will become their enemies, and will denounce their idolatry.
046:006 Sarwar When people will be resurrected, such gods will become their enemies and will reject their worship.
046:006 Shakir And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).
046:006 Sherali And when mankind are raised up after death, the false deities will be enemies of their worshippers and will deny their worship.
046:006 Yusufali And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!
046:007
046:007 Khan And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an), when it reaches them: "This is plain magic!"
046:007 Maulana And when Our clear messages are recited to them, those who disbelieve say of the Truth when it comes to them: This is clear enchantment.
046:007 Pickthal And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic.
046:007 Rashad When our revelations were recited to them, perfectly clear, those who disbelieved said of the truth that came to them, "This is obviously magic!"
046:007 Sarwar When Our enlightening revelations are recited to them, the disbelievers, of the truth which has come to them, say, "This is plain magic".
046:007 Shakir And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.
046:007 Sherali And when Our clear Signs are recited unto them, those who disbelieve say of the truth when it comes to them, `This is manifest sorcery.'
046:007 Yusufali When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"

046:008
046:008 Khan Or say they: "He (Muhammad SAW) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
046:008 Maulana Nay, they say: He has forged it. Say: If I have forged it, you control naught for me from Allah. He knows best what you utter concerning it. He is enough as a witness between me and you. And He is the Forgiving, the Merciful.
046:008 Pickthal Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful.
046:008 Rashad When they say, "He fabricated this," say, "If I fabricated this, then you cannot protect me from GOD. He is fully aware of everything you scheme. He suffices as a witness between me and you. He is the Forgiver, Most Merciful."
046:008 Sarwar They say, "(Muhammad) has invented it (Quran) by himself." Say, "Had I invented it, you would not have been able to rescue me from God. He knows best what you say about it. He is our witness and He is All-forgiving and All-merciful".
046:008 Shakir Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.
046:008 Sherali Do they say, `He has forged it?' Say, `If I have forged it, you cannot avail me aught against ALLAH. HE knows best what idle talk you indulge in. Sufficient is HE for a Witness between me and you. And HE is the Most Forgiving, the Merciful.'
046:008 Yusufali Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."
046:009
046:009 Khan Say (O Muhammad SAW):"I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
046:009 Maulana Say: I am not the first of the messengers, and I know not what will be done with me or with you. I follow naught but that which is revealed to me, and I am but a plain warner.
046:009 Pickthal Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.
046:009 Rashad Say, "I am not different from other messengers. I have no idea what will happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner."
046:009 Sarwar Say, "I am not the first Messenger. I do not know what will be done to me or to you. I follow only what has been revealed to me and my duty is only to give clear warning".
046:009 Shakir Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.
046:009 Sherali Say, `I am no innovation among Messengers, nor do I know what will be done with me or with you. I only follow what is revealed to me; and I am but a plain Warner.'
046:009 Yusufali Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."
046:010
046:010 Khan Say: "Tell me! If this (Qur'an) is from Allah, and you deny it, and a witness from among the Children of Israel ('Abdullah bin Salam radhiallahu'anhu) testifies that this Qur'an is from Allah [like the Taurat (Torah)], so he believed (embraced Islam) while you are too proud (to believe)." Verily! Allah guides not the people who are Zalimun (polytheists, disbelievers and wrong-doing).
046:010 Maulana Say: See you if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has borne witness of one like him, so he believed, while you are big with pride. Surely Allah guides not the iniquitous ones.
046:010 Pickthal Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk.
046:010 Rashad Say, "What if it is from GOD and you disbelieved in it? A witness from the Children of Israel has borne witness to a similar phenomenon, and he has believed, while you have turned arrogant. Surely, GOD does not guide the wicked people."
046:010 Sarwar Say, "What do you think will happen if this Quran is from God and you have rejected it? Besides, a witness from among the Israelites has testified to the divinity of a Book like it and believed in it (Quran) while you have arrogantly denied it. God does not guide the unjust.
046:010 Shakir Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.
046:010 Sherali Say, `Tell me, if this Qur'an is from ALLAH and you disbelieve therein, and a witness from among the Children of Israel bears witness to the advent of one like him, and he believed, but you are too proud to believe, how should you fare?' Verily ALLAH guides not the wrongdoing people.
046:010 Yusufali Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust."
046:011
046:011 Section 2: Witness of Truth
046:011 Khan And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islamic Monotheism to which Muhammad SAW is inviting mankind) been a good thing, they (weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"
046:011 Maulana And those who disbelieve say of those who believe: If it had been a good, they would not have attained it before us. And as they are not guided thereby, they say: It is an old lie.
046:011 Pickthal And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;
046:011 Rashad Those who disbelieved said about those who believed, "If it were anything good, they would not have accepted it before us." Because they were not guided to it, they said, "This is an old fabrication!"
046:011 Sarwar The disbelievers have said about the believers, "Had there been anything good in it (Quran), they could not have accepted it before us" Since they do not benefit from its guidance, they say, "It (Quran) is only a fabricated legend".
046:011 Shakir And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.
046:011 Sherali And those who disbelieve say of those who believe, If the Qur'an were any good, they could not have been ahead of us in believing in it.' And since they have not been guided thereby, they will say, `It is an old lie.'
046:011 Yusufali The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an (old,) falsehood!"

046:012
046:012 Khan And before this was the Scripture of Musa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinun (good-doers - see V.2:112).
046:012 Maulana And before it was the Book of Moses, a guide and a mercy. And this is a Book verifying (it) in the Arabic language, that it may warn those who do wrong, and as good news for the doers of good.
046:012 Pickthal When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.
046:012 Rashad Before this, the book of Moses provided guidance and mercy. This too is a scripture that confirms, in Arabic, to warn those who transgressed, and to give good news to the righteous.
046:012 Sarwar Before this (Quran), the Book of Moses was a guide and a blessing. This Book confirms the Torah. It is in the Arabic language so that it may warn the unjust people, and give glad news to the righteous ones.
046:012 Shakir And before it the Book of Musa was a guide and a mercy: and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.
046:012 Sherali And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language, fulfilling previous prophecies that it may warn those who do wrong, and give glad tidings to those who do good.
046:012 Yusufali And before this, was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.
046:013
046:013 Khan Verily, those who say: "Our Lord is (only) Allah," and thereafter Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.
046:013 Maulana Surely those who say, Our Lord is Allah, then continue on the right way, on them is no fear, nor shall they grieve.
046:013 Pickthal Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.
046:013 Rashad Surely, those who say, "Our Lord is GOD," then lead a righteous life, will have no fear, nor will they grieve.
046:013 Sarwar Those who have said, "Our Lord is God," and are steadfast in their belief need have no fear or be grieved.
046:013 Shakir Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.
046:013 Sherali Verily, those who say, `Our Lord is ALLAH,' and then are steadfast - no fear shall come upon them, nor shall they grieve.
046:013 Yusufali Verily those who say, "Our Lord is Allah," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve.
046:014
046:014 Khan Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.
046:014 Maulana These are the owners of the Garden, abiding therein -- a reward for what they did.
046:014 Pickthal Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.
046:014 Rashad They have deserved Paradise, where they abide forever; a reward for their works.
046:014 Sarwar They will be the dwellers of Paradise wherein they will live forever as a reward for what they have done.
046:014 Shakir These are the dwellers of the garden, abiding therein: a reward for what they did.
046:014 Sherali These are the dwellers of the Garden; they shall abide therein - a recompense for what they did.
046:014 Yusufali Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds.
046:015
046:015 Khan And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
046:015 Maulana And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou has bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit.
046:015 Pickthal And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee).
046:015 Rashad We enjoined the human being to honor his parents. His mother bore him arduously, gave birth to him arduously, and took intimate care of him for thirty months. When he reaches maturity, and reaches the age of forty, he should say, "My Lord, direct me to appreciate the blessings You have bestowed upon me and upon my parents, and to do the righteous works that please You. Let my children be righteous as well. I have repented to You; I am a submitter."
046:015 Sarwar We have advised the human being to be kind to his parents; his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew-up to manhood and became forty years old, he then said, "Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make my offspring virtuous. Lord I turn to you in repentance; I am a Muslim".
046:015 Shakir And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.
046:015 Sherali And WE have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain, and the bearing of him and his weaning takes thirty months till, when he attains his full maturity and reaches the age of forty years, he says, `My Lord, grant me that I may be grateful for Thy favour which thou hast bestowed upon me and upon my parents, and I may do such righteous deeds as may please Thee. And establish righteousness among my progeny for me. I do turn to thee; and, truly, I am of those who are obedient to thee.'
046:015 Yusufali We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

046:016	
046:016 Khan	They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.
046:016 Maulana	These are they from whom We accept the best of what they do and pass by their evil deeds -- among the owners of the Garden. A promise of truth, which they were promised.
046:016 Pickthal	Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).
046:016 Rashad	It is from these that we accept the righteous works, and overlook their sins. They have deserved Paradise. This is the truthful promise that is promised to them.
046:016 Sarwar	These are the ones from whom We accept righteous deeds and ignore their bad deeds. They will be among the dwellers of Paradise. It is the true promise which was given to them.
046:016 Shakir	These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.
046:016 Sherali	These are they from whom WE accept the best of what they do and overlook their evil deeds. They shall be among the inmates of the Garden, in fulfillment of the true promise which was made to them.
046:016 Yusufali	Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the Companions of the Garden: a promise! of truth, which was made to them (in this life).
046:017	
046:017 Khan	But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient."
046:017 Maulana	And he who says to his parents: Fie on you! Do you threaten me that I shall be brought forth, when generations have passed away before me? And they both call for Allah’s aid: Woe to thee! Believe; surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.
046:017 Pickthal	And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:
046:017 Rashad	Then there is the one who says to his parents, "Woe to you; are you telling me that (after death) I will come back to life? How come those who died before us never come back?" The parents would cry for GOD's help and say, "Woe to you; please believe! GOD's promise is the truth." He would say, "Tales from the past!"
046:017 Sarwar	There are people who say to their parents, "Fie upon you! Are you telling us that we shall be raised from our graves? So many people have died before us and (none of them have been raised)" Their parents plead to God and say to their child, "Woe to you! Have faith; the promise of God is certainly true" They reply, "What you say is only ancient legends".
046:017 Shakir	And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.
046:017 Sherali	But the one who says to his parents, `Fie on you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me?' And they both cry unto ALLAH for help and say to him. `Woe unto thee ! believe, for the promise of ALLAH is true.' But he says, `This is nothing but the fables of the ancients.'
046:017 Yusufali	But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek Allah's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!”
046:018	
046:018 Khan	They are those against whom the Word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! They are ever the losers.
046:018 Maulana	These are they against whom the word proves true, among nations of the jinn and the men that have passed away before them. Surely they are losers.
046:018 Pickthal	Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers.
046:018 Rashad	Such are the ones stamped as disbelievers among every generation of jinns and humans; they are losers.
046:018 Sarwar	Such people will be subject to the punishment of God, which was also decreed for many human beings and jinn before them. These people are certainly lost.
046:018 Shakir	These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.
046:018 Sherali	These are they against whom the sentence of punishment was fulfilled along with the communities of the jinn and men that had gone before them. Indeed, they were the losers.
046:018 Yusufali	Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost.
046:019	
046:019 Khan	And for all, there will be degrees according to that which they did, that He (Allah) may recompense them in full for their deeds. And they will not be wronged.
046:019 Maulana	And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.
046:019 Pickthal	And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged.
046:019 Rashad	They all attain the ranks they have deserved, in accordance with their works. He will pay them for their works, without the least injustice.
046:019 Sarwar	Everyone will have a position proportionate to the degree of his deeds. Finally, God will recompense them for their deeds and they will not be wronged.
046:019 Shakir	And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.
046:019 Sherali	And for all are degrees of rank according to what they did, and this will be so that ALLAH may fully repay them for their deeds; and they shall not be wronged.
046:019 Yusufali	And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them.

046:020
046:020 Khan On the Day when those who disbelieve (in the Oneness of Allah Islamic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allah).
046:020 Maulana And on the day when those who disbelieve are brought before the Fire: You did away with your good things in your life of the world and you enjoyed them; so this day you are rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.
046:020 Pickthal And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.
046:020 Rashad The day will come when those who disbelieved will be introduced to the hellfire: "You have wasted the good chances given to you during your worldly life, and you rejoiced in them. Consequently, today you incur a shameful retribution as a requital for the arrogance you committed on earth without any basis, and for your evil works."
046:020 Sarwar On the day when the disbelievers will be exposed to the fire, they will be told, "You have spent your happy days during your worldly life and enjoyed them. On this day you will suffer a humiliating torment for your unreasonably arrogant manners on earth and for the evil deeds which you have committed".
046:020 Shakir And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.
046:020 Sherali And on the day when those who disbelieve will be brought before the Fire, it will be said to them, `You exhausted your good things in the life of the world, and you fully enjoyed them. Now this day you shall be requited with ignominious punishment because you were arrogant in the earth without justification, and because you acted rebelliously.'
046:020 Yusufali And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."
046:021
046:021 Section 3: The Fate of ‘Ad
046:021 Khan And remember (Hud) the brother of 'Ad, when he warned his people in Al-Ahqaf (the curved sand- hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allah; truly, I fear for you the torment of a mighty Day."
046:021 Maulana And mention the brother of ‘Ad; when he warned his people in the sandy plains -- and warners indeed came before him and after him -- saying: Serve none but Allah. Surely I fear for you the chastisement of a grievous day.
046:021 Pickthal And make mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.
046:021 Rashad Recall that the brother of `Aad warned his people at the dunes - numerous warnings were also delivered before him and after him: "You shall not worship except GOD. I fear for you the retribution of a great day."
046:021 Sarwar (Muhammad), recall the brother of the people of Ad, when he warned his people in the valley of al-ahqaf saying, "There existed many warners before and after him. Do not worship anything other than God. I am afraid for you about the torment of the great Day".
046:021 Shakir And mention the brother of Ad; when he warned his people in the sandy plains,-- and indeed warners came before him and after him-- saying Serve none but Allah; surely I fear for you the punishment of a grievous day.
046:021 Sherali And remember the brother of Ad, when he warned his people among the sand-hills - and warners there have been before him and after him - saying, `Worship none but ALLAH. I fear for you the punishment of a great day.'
046:021 Yusufali Mention (Hud) one of 'Ad's (own) brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."
046:022
046:022 Khan They said: "Have you come to turn us away from our aliha (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
046:022 Maulana They said: Hast thou come to us to turn us away from our gods? Then bring us that with which thou threatenest us, if thou art truthful.
046:022 Pickthal They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.
046:022 Rashad They said, "Did you come to divert us from our gods? We challenge you to bring (the retribution) you threaten, if you are truthful."
046:022 Sarwar They said, "Have you come to turn us away from our gods? Show us that with which you threaten us if you are truthful".
046:022 Shakir They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.
046:022 Sherali They said, `Hast thou come to us to turn us away from our gods? Bring us then that with which thou dost threaten us, if, indeed, thou art of the truthful.'
046:022 Yusufali They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth?"
046:023
046:023 Khan He said: "The knowledge (of the time of its coming) is with Allah only, and I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
046:023 Maulana He said: The knowledge is only with Allah, and I deliver to you that wherewith I am sent, but I see you are an ignorant people.
046:023 Pickthal He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not.
046:023 Rashad He said, "The knowledge about this is with GOD; I only deliver to you what I was sent to deliver. However, I see that you people are ignorant."
046:023 Sarwar He said, "Only God has the knowledge (of the coming of such torment). I preach to you the message that I have brought, but I can see that you are an ignorant people".
046:023 Shakir He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.
046:023 Sherali He said, `The knowledge thereof is only with ALLAH. And I convey to you what I have been sent with, but I see that you are a very ignorant people.'
046:023 Yusufali He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!"..

046:024
046:024 Khan Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened! a wind wherein is a painful torment!
046:024 Maulana So when they saw it -- a cloud advancing towards their valleys, they said: This is a cloud bringing us rain. Nay, it is that which you sought to hasten, a wind wherein is painful chastisement.
046:024 Pickthal Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,
046:024 Rashad When they saw the storm heading their way, they said, "This storm will bring to us much needed rain." Instead, this is what you challenged (Hood) to bring; violent wind wherein there is painful retribution.
046:024 Sarwar When they saw the torment as a cloud proceeding to their valleys, they said, "This cloud will bring us rain." He said, "No, it is the torment which you wanted to suffer immediately. It is a wind bearing and painful torment.
046:024 Shakir So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,
046:024 Sherali Then, when they saw the punishment coming towards their valleys in the form of a cloud, they said, `This is a cloud which will give us rain.' We said, `Nay, but it is that which you sought to hasten - a wind wherein is a grievous punishment;
046:024 Yusufali Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty!
046:025
046:025 Khan Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimun (polytheists, disbelievers, sinners, etc.)!
046:025 Maulana Destroying every thing by the command of its Lord. So at dawn naught could be seen except their dwellings. Thus do We reward the guilty people.
046:025 Pickthal Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk.
046:025 Rashad It destroyed everything, as commanded by its Lord. By morning, nothing was standing except their homes. We thus requite the guilty people.
046:025 Sarwar It will destroy everything by the will of its Lord" (Not very long after) nothing could be seen of them except their dwellings. Thus do We recompense the sinful people.
046:025 Shakir Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.
046:025 Sherali `It will destroy everything by the command of its Lord.' By morning there was nothing to be seen, except their dwellings. Thus do WE requite the guilty people.
046:025 Yusufali "Everything will it destroy by the command of its Lord!” Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin!
046:026
046:026 Khan And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at!
046:026 Maulana And certainly We had given them power in matters in which We have not empowered you, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hears availed them aught, since they denied the messages of Allah, and that which they mocked at encompassed them.
046:026 Pickthal And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them.
046:026 Rashad We had established them in the same way as we established you, and provided them with hearing, eyes, and minds. But their hearing, eyes, and minds did not help them at all. This is because they decided to disregard GOD's revelations. Thus, the prophecies and warnings that they ridiculed have caused their doom.
046:026 Sarwar We had established them more firmly in the land than you are. We had given them ears, eyes, and hearts but none of their ears, eyes, and hearts proved to be of any benefit to them; they rejected the revelations of God and the torment which they mocked brought upon them utter destruction.
046:026 Shakir And certainly We had established them in what We have not established you in, and We had given-- them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.
046:026 Sherali And WE had established them in that wherein WE have not established you; and WE gave them ears and eyes and hearts. But their ears and their eyes and their hearts availed them naught, since they denied the Signs of ALLAH; and that at which they used to mock encompassed them.
046:026 Yusufali And We had firmly established them in a (prosperity and) power which We have not given to you (ye Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at!
046:027
046:027 Section 4: A Warning
046:027 Khan And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah - Islamic Monotheism).
046:027 Maulana And certainly We destroyed the towns round about you, and We repeat the messages that they may turn.
046:027 Pickthal And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return.
046:027 Rashad We have annihilated many communities around you, after we had explained the proofs, that they might repent.
046:027 Sarwar We destroyed some towns around you and showed you the evidence (of the Truth) so that perhaps you would turn (to God).
046:027 Shakir And certainly We destroyed the towns which are around you, and We repeat the communications that they might turn.
046:027 Sherali And, certainly, WE destroyed townships round about you and WE have explained Our Signs in various ways, that they might turn to Us.
046:027 Yusufali We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn (to Us).

046:028
046:028 Khan Then why did those whom they had taken for aliha (gods) besides Allah, as a way of approach (to Allah) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).
046:028 Maulana Then why did those whom they took for gods besides Allah to draw (them) nigh (to Him) not help them? Nay, they failed them. And this was their lie and what they forged.
046:028 Pickthal Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.
046:028 Rashad Why then did the idols they set up to bring them closer to GOD fail to help them? Instead, they abandoned them. Such were the false gods they idolized; such were the innovations they fabricated.
046:028 Sarwar Why did the idols, whom they worshipped as a means of pleasing God, not help them? In fact, they proved to be the cause of their going astray and it were lies which they had falsely invented lies.
046:028 Shakir Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.
046:028 Sherali Why, then, did not those help them whom they had taken for gods beside ALLAH that they might bring them near to Him? Nay, they were lost to them. That was the consequence of their lie, and of what they fabricated.
046:028 Yusufali Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: but that was their falsehood and their invention.
046:029
046:029 Khan And (remember) when We sent towards you (Muhammad SAW) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
046:029 Maulana And when We turned towards thee a party of the jinn, who listened to the Qur’an; so when they were in its presence, they said: Be silent. Then when it was finished, they turned back to their people warning (them).
046:029 Pickthal And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.
046:029 Rashad Recall that we directed a number of jinns to you, in order to let them hear the Quran. When they got there, they said, "Listen." As soon as it was over, they rushed to their people, warning.
046:029 Sarwar We turned a party of jinn towards you to listen to the Quran. When they attended a Quranic recitation, they said to each other, "Be silent," and, when it was over, they turned back to their people, in warning,
046:029 Shakir And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).
046:029 Sherali And call to mind when WE turned towards thee a party of jinn who wished to hear the Qur'an and, when they were present at its recitation, they said to one another, `Be silent and listen,' and when it was finished, they went back to their people, warning them.
046:029 Yusufali Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins).
046:030
046:030 Khan They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam).
046:030 Maulana They said: O our people, we have heard a Book revealed after Moses, verifying that which is before it, guiding to the truth and to a right path.
046:030 Pickthal They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.
046:030 Rashad They said, "O our people, we have heard a book that was revealed after Moses, and confirms the previous scriptures. It guides to the truth; to the right path.
046:030 Sarwar and said, "Our people, we have listened to the recitation of a Book revealed after Moses. It confirms the Books revealed before and guides to the Truth and the right path.
046:030 Shakir They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:
046:030 Sherali They said, `O our people, we have heard a Book, which have been sent down after Moses, fulfilling that which is before it; it guides to the truth and to the right path;
046:030 Yusufali They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path.
046:031
046:031 Khan O our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad SAW), and believe in him (i.e. believe in that which Muhammad SAW has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).
046:031 Maulana O our people, accept the Inviter to Allah and believe in Him. He will forgive you some of your sins and protect you from a painful chastisement
046:031 Pickthal O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.
046:031 Rashad "O our people, respond to the call of GOD, and believe in Him. He will then forgive your sins, and spare you a painful retribution."
046:031 Sarwar Our people, respond favorably to the Messenger of God and believe in Him. He will forgive your sins and rescue you from the painful torment.
046:031 Shakir O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.
046:031 Sherali `O our people, respond to ALLAH's summoner and believe in HIM. HE will forgive you your sins, and protect you from a painful punishment,
046:031 Yusufali "O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous.

046:032
046:032 Khan And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (protectors) for him besides Allah (from Allah's Punishment). Those are in manifest error.
046:032 Maulana And whoever accepts not the Inviter to Allah, he cannot escape in the earth, nor has he protectors besides Him. These are in manifest error.
046:032 Pickthal And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest.
046:032 Rashad Those who fail to respond to GOD's call cannot escape, and will have no Lord other than Him; they have gone far astray.
046:032 Sarwar Those who do not favorably respond to the Messenger of God should know that they cannot challenge God on earth and will not have anyone as their guardian besides Him. Such people are in plain error".
046:032 Shakir And whoever does not accept the-Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.
046:032 Sherali `And whoso does not respond to ALLAH's summoner, he cannot escape HIM in the earth, nor can he have any protector beside HIM. Such are in Manifest error.'
046:032 Yusufali "If any does not hearken to the one who invites (us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error."
046:033
046:033 Khan Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
046:033 Maulana See they not that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye, He is surely Possessor of power over all things.
046:033 Pickthal Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.
046:033 Rashad Do they not realize that GOD, who created the heavens and the earth without the least effort, is able to revive the dead? Yes indeed; He is Omnipotent.
046:033 Sarwar Have they not seen that God has created the heavens and the earth and that He experienced no fatigue in doing this. He has the power to bring the dead back to life. Certainly He has power over all things.
046:033 Shakir Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.
046:033 Sherali Do they not realize that ALLAH, Who created the heavens and the earth and was not wearied by their creation, has the power to bring the dead to life? Yea, verily, HE has the power over all things.
046:033 Yusufali See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.
046:034
046:034 Khan And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"
046:034 Maulana And on the day when those who disbelieve are brought before the Fire: Is it not true? They will say: Yea, by our Lord! He will say: Then taste the chastisement, because you disbelieved.
046:034 Pickthal And on the day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.
046:034 Rashad The day the disbelievers are introduced to the Hellfire, they will be asked, "Is this not the truth?" They will answer, "Yes indeed, by our Lord." He will say, "Then suffer the retribution for your disbelief."
046:034 Sarwar On the day when the disbelievers will be exposed to the fire, they will be asked, "Is this not real?" They will say, "Yes, Our Lord, it is real" He will say, "Suffer the torment for your disbelief".
046:034 Shakir And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.
046:034 Sherali And on the day when those who disbelieve will be brought before the Fire, it will be said to them, `Is not this the truth?' They will say, `Aye, by our Lord, it is the truth.' He will say, `Then taste the punishment, because you disbelieved.'
046:034 Yusufali And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?" they will say, "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"
046:035
046:035 Khan Therefore be patient (O Muhammad SAW) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (the rebellious, disobedient to Allah).
046:035 Maulana So have patience, as men of resolution, the messengers, had patience, and seek not to hasten on for them (their doom). On the day when they see that which they are promised, (it will be) as if they had not tarried save an hour of the day. (Thine is) to deliver. Shall then any be destroyed save the transgressing people?
046:035 Pickthal Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?
046:035 Rashad Therefore, be patient like the messengers before you who possessed strength and resorted to patience. Do not be in a hurry to see the retribution that will inevitably come to them. The day they see it, it will seem as if they lasted one hour of the day. This is a proclamation: Is it not the wicked who are consistently annihilated?
046:035 Sarwar (Muhammad), exercise patience as did the steadfast Messengers. Do not try to make them suffer the torment immediately; on the day when they will see the torment with which they were threatened, they will think that they had lived no more than an hour. The message has been delivered. No one else will be destroyed except the evil doing people.
046:035 Shakir Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?
046:035 Sherali Have patience, then, as the Messengers, possessed of high resolve, had patience; and be in no haste concerning them. On the day when they see that which they are threatened, it will appear to them as though they had not tarried in this world save for an hour of a day. This warning has been conveyed; and none but the disobedient people shall be destroyed.
046:035 Yusufali Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?

047:000
047:000 Translations of the Qur'an, Chapter 47: MUHAMMAD (MUHAMMAD). Total Verses: 38. Revealed At: MADINA
047:000 In the name of God, Most Gracious, Most Merciful
047:001
047:001 Section 1: Opponents will perish in War
047:001 Khan Those who disbelieve [in the Oneness of Allah, and in the Message of Prophet Muhammad SAW], and hinder (men) from the Path of Allah (Islamic Monotheism), He will render their deeds vain.
047:001 Maulana Those who disbelieve and turn (men) from Allah’s way, He will destroy their works.
047:001 Pickthal Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.
047:001 Rashad Those who disbelieve and repel from the path of GOD, He nullifies their works.
047:001 Sarwar God has made devoid of all virtue the deeds of those who have disbelieved and prevented others from the way of God.
047:001 Shakir (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.
047:001 Sherali Those who disbelieve and hinder men from the way of ALLAH - HE renders their works vain.
047:001 Yusufali Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).
047:002
047:002 Khan But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (SAW), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.
047:002 Maulana And those who believe and do good, and believe in that which has been revealed to Muhammad -- and it is the Truth from their Lord -- He will remove their evil from them and improve their condition.
047:002 Pickthal And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.
047:002 Rashad Those who believe and work righteousness, and believe in what was sent down to Muhammad - which is the truth from their Lord - He remits their sins, and blesses them with contentment.
047:002 Sarwar God forgives the sins and reforms the hearts of the righteously striving believers who have faith in what is revealed to Muhammad - which is the Truth from his Lord.
047:002 Shakir And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.
047:002 Sherali But as for those who believe and do righteous deeds and believe in that which has been revealed to Muhammad - and it is the truth from their Lord - HE removes from them their sins and sets right their affairs.
047:002 Yusufali But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.
047:003
047:003 Khan That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind.
047:003 Maulana That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord. Thus does Allah set forth their descriptions for men.
047:003 Pickthal That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.
047:003 Rashad This is because those who disbelieve are following falsehood, while those who believe are following the truth from their Lord. GOD thus cites for the people their examples.
047:003 Sarwar This is because the disbelievers have followed falsehood and the believers have followed the Truth from their Lord. Thus God explains to the human being their own prospects.
047:003 Shakir That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.
047:003 Sherali That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does ALLAH set forth for men their lessons by similitudes.
047:003 Yusufali This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

047:004
047:004 Khan So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost,
047:004 Maulana So when you meet in battle those who disbelieve, smite the necks; then, when you have overcome them, make (them) prisoners, and afterwards (set them free) as a favour or for ransom till the war lay down its burdens. That (shall be so). And if Allah please, He would certainly exact retribution from them, but that He may try some of you by means of others. And those who are slain in the way of Allah, He will never allow their deeds to perish.
047:004 Pickthal Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.
047:004 Rashad If you encounter (in war) those who disbelieve, you may strike the necks. If you take them as captives you may set them free or ransom them, until the war ends. Had GOD willed, He could have granted you victory, without war. But He thus tests you by one another. As for those who get killed in the cause of GOD, He will never put their sacrifice to waste.
047:004 Sarwar If you encounter the disbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favor to them, with or without a ransom, when the battle is over. This is the Law. Had God wanted, He could have granted them (unbelievers) victory, but He wants to test you through each other. The deeds of those who are killed for the cause of God will never be without virtuous results.
047:004 Shakir So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.
047:004 Sherali And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, by causing great slaughter among them, bind fast the fetters - then afterwards either release them as a favour or by taking ransom - until the war lays down its burdens. That is the ordinance. And if ALLAH had so pleased, HE could have punished them Himself, but HE has willed that HE may try some of you by others. And those who are killed in the way of ALLAH - HE will never render their works vain.
047:004 Yusufali Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.
047:005
047:005 Khan He will guide them and set right their state.
047:005 Maulana He will guide them and improve their condition.
047:005 Pickthal He will guide them and improve their state,
047:005 Rashad He will guide them, and bless them with contentment.
047:005 Sarwar God will lead them to everlasting happiness and improve their condition.
047:005 Shakir He will guide them and improve their condition.
047:005 Sherali HE will guide them to success and will improve their condition.
047:005 Yusufali Soon will He guide them and improve their condition,
047:006
047:006 Khan And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).
047:006 Maulana And make them enter the Garden, which He has made known to them.
047:006 Pickthal And bring them in unto the Garden which He hath made known to them.
047:006 Rashad He will admit them into Paradise, that He described to them.
047:006 Sarwar He will admit them into the Paradise which He has made known to them.
047:006 Shakir And cause them to enter the garden which He has made known to them.
047:006 Sherali And will admit them into the Garden which HE has made known to them.
047:006 Yusufali And admit them to the Garden which He has announced for them.
047:007
047:007 Khan O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.
047:007 Maulana O you who believe, if you help Allah, He will help you and make firm your feet.
047:007 Pickthal O ye who believe! If ye help Allah, He will help you and will make your foothold firm.
047:007 Rashad O you who believe, if you support GOD, He will support you, and strengthen your foothold.
047:007 Sarwar Believers, if you help God, He will help you and make you steadfast (in your faith).
047:007 Shakir O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.
047:007 Sherali O ye who believe ! if you help the cause of ALLAH, HE will help you and will make your steps firm.
047:007 Yusufali O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.
047:008
047:008 Khan But those who disbelieve (in the Oneness of Allah Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain.
047:008 Maulana And those who disbelieve, for them is destruction, and He will destroy their works.
047:008 Pickthal And those who disbelieve, perdition is for them, and He will make their actions vain.
047:008 Rashad Those who disbelieve incur misery; He causes their works to be utterly in vain.
047:008 Sarwar The fate of the disbelievers will be to stumble and their deeds will have no virtuous results;
047:008 Shakir And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.
047:008 Sherali But those who disbelieve, perdition is their lot; and HE will make their works vain.
047:008 Yusufali But those who reject (Allah),- for them is destruction, and (Allah) will render their deeds astray (from their mark).

047:009
047:009 Khan That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless.
047:009 Maulana That is because they hate that which Allah reveals, so He has rendered their deeds fruitless.
047:009 Pickthal That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.
047:009 Rashad That is because they hated what GOD revealed and consequently, He nullifies their works.
047:009 Sarwar they have hated God's revelation, and thus, He has made their deeds devoid of all virtue.
047:009 Shakir That is because they hated what Allah revealed, so He rendered their deeds null.
047:009 Sherali That is because they hate what ALLAH has revealed; so HE has made their works vain.
047:009 Yusufali That is because they hate the Revelation of Allah; so He has made their deeds fruitless.
047:010
047:010 Khan Have they not travelled through the earth, and seen what was the end of those before them? Allah destroyed them completely and a similar (fate awaits) the disbelievers.
047:010 Maulana Have they not travelled in the land and seen what was the end of those before them? Allah destroyed them. And for the disbelievers is the like thereof.
047:010 Pickthal Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.
047:010 Rashad Did they not roam the earth and see the consequences for those before them? GOD destroyed their works; all disbelievers will suffer the same fate.
047:010 Sarwar Have they not travelled through the land and seen the terrible end of those who lived before them? God brought upon them utter destruction and the disbelievers will also faced similar perdition.
047:010 Shakir Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.
047:010 Sherali Have they not traveled in the earth and seen what was the end of those who were before them? ALLAH utterly destroyed them, and for the disbelievers there will be the like thereof.
047:010 Yusufali Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.
047:011
047:011 Khan That is because Allah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).
047:011 Maulana That is because Allah is the patron of those who believe, and because the disbelievers have no patron.
047:011 Pickthal That is because Allah is patron of those who believe, and because the disbelievers have no patron.
047:011 Rashad This is because GOD is the Lord of those who believe, while the disbelievers have no lord.
047:011 Sarwar God is the guardian of the believers, but the disbelievers have no guardian.
047:011 Shakir That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.
047:011 Sherali That is because ALLAH is the Protector of those who believe, and the disbelievers have no protector.
047:011 Yusufali That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.
047:012
047:012 Section 2: Oppressors shall be brought low
047:012 Khan Certainly! Allah will admit those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.
047:012 Maulana Surely Allah will make those who believe and do good enter Gardens wherein flow rivers. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire is their abode.
047:012 Pickthal Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
047:012 Rashad GOD admits those who believe and lead a righteous life into gardens with flowing streams. As for those who disbelieve, they live and eat like the animals eat, then end up in the hellfire.
047:012 Sarwar God will admit the righteously striving believers into the gardens wherein streams flow. However, the disbelievers who enjoyed themselves and ate like cattle will have for their dwelling hell fire.
047:012 Shakir Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.
047:012 Sherali Verily, ALLAH will cause those who believe and do good works to enter the Gardens underneath which streams flow; While those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire will be their last resort.
047:012 Yusufali Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.
047:013
047:013 Khan And many a town, stronger than your town (Makkah) (O Muhammad SAW) which has driven you out We have destroyed. And there was none to help them.
047:013 Maulana And how many a town, more powerful than thy town which has driven thee out -- We destroyed them, so there was no helper for them.
047:013 Pickthal And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!
047:013 Rashad Many a community was much stronger than the community that evicted you from your town; when we annihilated them, no one could help them.
047:013 Sarwar (Muhammad), how many towns, much more powerful than the one from which you have been expelled, have We destroyed and left helpless?.
047:013 Shakir And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.
047:013 Sherali And how many a township, mightier than thy town which has driven thee out, have WE destroyed, and they had no helper.
047:013 Yusufali And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.

047:014
047:014 Khan Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
047:014 Maulana Is then he who has a clear argument from his Lord like him to whom his evil conduct is made fairseeming; and they follow their low desires.
047:014 Pickthal Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
047:014 Rashad Are those enlightened by their Lord the same as those whose evil works are adorned in their eyes, and they follow their own opinions?
047:014 Sarwar Can the one who follows the authority of his Lord be considered equal to the one whose evil deeds are made to seem attractive to him and who follows his own desires?.
047:014 Shakir What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming: and they follow their low desires.
047:014 Sherali Then, is he who takes his stand upon a clear proof from his Lord like those to whom the evil of their deeds is made to look attractive and who follow their low desires?
047:014 Yusufali Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?
047:015
047:015 Khan The description of Paradise which the Muttaqun (pious - see V.2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?
047:015 Maulana A parable of the Garden which the dutiful are promised: Therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified; and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water, so it rends their bowels asunder?
047:015 Pickthal A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?
047:015 Rashad The allegory of Paradise that is promised for the righteous is this: it has rivers of unpolluted water, and rivers of fresh milk, and rivers of wine - delicious for the drinkers - and rivers of strained honey. They have all kinds of fruits therein, and forgiveness from their Lord. (Are they better) or those who abide forever in the hellfire, and drink hellish water that tears up their intestines?
047:015 Sarwar The garden, which is promised to the pious, is like one in which there are streams of unpolluted water, streams of milk of unchangeable taste, streams of delicious wine, and streams of crystal clear honey. Therein they will have all kinds of fruits and forgiveness from their Lord. On the other hand (can these people be considered like), those who will live forever in hell fire and will drink boiling water which will rip their intestines to bits?.
047:015 Shakir A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.
047:015 Sherali A description of the Garden promised to the righteous: Therein are streams of water which corrupts not; and streams of milk of which the taste changes not; and streams of wine, a delight to those who drink; and streams of clarified honey. And in it they will have all kinds of fruit, and forgiveness from their Lord. Can those who enjoy such bliss be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels?
047:015 Yusufali (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?
047:016
047:016 Khan And among them are some who listen to you (O Muhammad SAW) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allah has sealed, and they follow their lusts (evil desires).
047:016 Maulana And there are those of them who seek to listen to thee, till, when they go forth from thee, they say to those who have been given knowledge: What was it that he said just now? These are they whose hearts Allah has sealed and they follow their low desires.
047:016 Pickthal Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts.
047:016 Rashad Some of them listen to you, then as soon as they leave they ask those who were enlightened, "What did he just say?" GOD thus seals their hearts and, consequently, they follow only their opinions.
047:016 Sarwar (Muhammad), some of them listen to you, but when they leave you they ask those who have received knowledge, "What did he say a few moments ago?" God has sealed the hearts of such people who have followed their worldly desires.
047:016 Shakir And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.
047:016 Sherali And among them are some who seems to listen to thee till, when they go forth from thy presence, they say to those who have been given knowledge, `What has he been talking about just now?' These are they upon whose hearts ALLAH has set a seal, and who follow their own evil desires.
047:016 Yusufali And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.
047:017
047:017 Khan While as for those who accept guidance, He increases their guidance, and bestows on them their piety.
047:017 Maulana And those who follow guidance, He increases them in guidance and grants them their observance of duty.
047:017 Pickthal While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).
047:017 Rashad As for those who are guided, He augments their guidance, and grants them their righteousness.
047:017 Sarwar God will increase the guidance and piety of those who seek guidance.
047:017 Shakir And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).
047:017 Sherali But as for those who follow guidance, HE adds to their guidance, and bestows on them righteousness suited to their condition.
047:017 Yusufali But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).

047:018
047:018 Khan Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?
047:018 Maulana Wait they for aught but the Hour that it should come upon them of a sudden? Now tokens thereof have already come. But how will they have their reminder, when it comes on them?
047:018 Pickthal Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?
047:018 Rashad Are they waiting until the Hour comes to them suddenly? All the signs thereof have already come. Once the Hour comes to them, how will they benefit from their message?
047:018 Sarwar Are they waiting for the Hour of Doom to suddenly approach them? Its signs have already appeared. How will they then come to their senses when the Hour itself will approach them?.
047:018 Shakir Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?
047:018 Sherali The disbelievers wait not but for the Hour, that it should come upon them suddenly. The Signs thereof have already come. But of what avail will their admonition be to them when it has actually come upon them.
047:018 Yusufali Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?
047:019
047:019 Khan So know (O Muhammad SAW) that La ilaha ill- Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).
047:019 Maulana So know that there is no God but Allah and ask protection for thy sin and for the believing men and the believing women. And Allah knows your moving about and your staying (in a place).
047:019 Pickthal So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.
047:019 Rashad You shall know that: "There is no other god beside GOD," and ask forgiveness of your sins and the sins of all believing men and women. GOD is fully aware of your decisions and your ultimate destiny.
047:019 Sarwar Know that God is the only Lord. Ask forgiveness for your sins and for the sins of the believing men and women. God knows when you move and when you rest.
047:019 Shakir So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.
047:019 Sherali Know, therefore, that there is no god other than ALLAH, and ask protection for thy human frailties, and for believing men and believing women. And ALLAH knows the place where you move about and the place where you stay.
047:019 Yusufali Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
047:020
047:020 Section 3: The Weak-hearted Ones
047:020 Khan Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad - holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).
047:020 Maulana And those who believe say: Why is not a chapter revealed? But when a decisive chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease look to thee with the look of one fainting at death. So woe to them!
047:020 Pickthal And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!
047:020 Rashad Those who believed said: "When will a new sura be revealed?" But when a straightforward sura was revealed, wherein fighting was mentioned, you would see those who harbored doubts in their hearts looking at you, as if death had already come to them. They were thus exposed.
047:020 Sarwar The believers say, "Why is a chapter about jihad - fighting for the cause of God - not revealed?" But when such a chapter, with clear commands and a mention of jihad is revealed, you will see those whose hearts are sick look at you as if suffering the agony of death. One can expect nothing better from them!
047:020 Shakir And those who believe say: Why has not a Chapter been revealed? But when a decisive Chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!
047:020 Sherali And those who believe say, `Why is not a Surah revealed?' But when a decisive Surah is revealed and fighting is mentioned therein, thou seest those in whose hearts is a disease, looking towards thee like the look of one who is fainting on account of approaching death. So woe to them !
047:020 Yusufali Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-
047:021
047:021 Khan Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them.
047:021 Maulana Obedience and a gentle word (was proper). Then when the affair is settled, it is better for them if they remain true to Allah.
047:021 Pickthal Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.
047:021 Rashad Obedience and righteous utterances are expected of them. If only they showed confidence in GOD, when mobilization was called for, it would have been better for them.
047:021 Sarwar Since they have (pledged) Us obedience and to speak reasonably, it would be more proper for them, when it is decided (that everyone must take part in the battle), to remain true (in their pledge to God).
047:021 Shakir Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.
047:021 Sherali Their attitude should have been one of obedience and of calling people to good. And when the matter was determined upon, it was good for them if they were true to ALLAH.
047:021 Yusufali Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

047:022
047:022 Khan Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?
047:022 Maulana But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship!
047:022 Pickthal Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?
047:022 Rashad Is it also your intention that as soon as you leave you will commit evil and mistreat your relatives?
047:022 Sarwar If you ignore the commands of God would you then also spread evil in the land and sever the ties of kinship?.
047:022 Shakir But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!
047:022 Sherali Would you not then, if you are placed in authority, create disorder in the land and sever your ties of kinship?
047:022 Yusufali Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?
047:023
047:023 Khan Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight.
047:023 Maulana Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.
047:023 Pickthal Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.
047:023 Rashad It is those who incurred a curse from GOD, whereby He rendered them deaf and blind.
047:023 Sarwar God has condemned these people and made them deaf, dumb, and blind.
047:023 Shakir Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.
047:023 Sherali It is these whom ALLAH has cursed, so that HE has made them deaf and has made their eyes blind.
047:023 Yusufali Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.
047:024
047:024 Khan Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?
047:024 Maulana Do they not reflect on the Qur'an? Or, are there locks on the hearts?
047:024 Pickthal Will they then not meditate on the Qur'an, or are there locks on the hearts?
047:024 Rashad Why do they not study the Quran carefully? Do they have locks on their minds?
047:024 Sarwar Is it that they do not think about the Quran or are their hearts sealed?.
047:024 Shakir Do they not then reflect on the Quran? Nay, on the hearts there are locks.
047:024 Sherali Will they not, then, ponder over the Qur'an, or, is it that there are locks on their hearts?
047:024 Yusufali Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
047:025
047:025 Khan Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age).
047:025 Maulana Surely those who turn back after guidance is manifest to them, the devil embellishes it for them; and lengthens false hopes for them.
047:025 Pickthal Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.
047:025 Rashad Surely, those who slide back, after the guidance has been manifested to them, the devil has enticed them and led them on.
047:025 Sarwar Those who have reverted to disbelief after guidance has become manifest to them, have been seduced and given false hopes by satan.
047:025 Shakir Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.
047:025 Sherali Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them and holds out false hopes to them.
047:025 Yusufali Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.
047:026
047:026 Khan This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets.
047:026 Maulana That is because they say to those who hate what Allah has revealed: We will obey you in some matters. And Allah knows their secrets.
047:026 Pickthal That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.
047:026 Rashad This is because they said to those who hated what GOD has sent down, "We will obey you in certain matters." GOD fully knows their secret conspiracies.
047:026 Sarwar This is because they have said to those who hate God's revelation, "We shall obey you in some matters." But God knows all their secrets.
047:026 Shakir That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.
047:026 Sherali That is because they said to those who hate what ALLAH has revealed, `We will obey you in some matters, and ALLAH knows their secrets.
047:026 Yusufali This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.
047:027
047:027 Khan Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
047:027 Maulana But how will it be when the angels cause them to die, smiting their faces and their backs?
047:027 Pickthal Then how (will it be with them) when the angels gather them, smiting their faces and their backs!
047:027 Rashad How will it be for them when the angels put them to death? They will beat them on their faces and their rear ends.
047:027 Sarwar How terrible it will be for them when the angels take away their souls by striking their faces and their backs.
047:027 Shakir But how will it be when the angels cause them to die smiting their backs.
047:027 Sherali But how will they fare when the angels will cause them to die, smiting their faces and their backs?
047:027 Yusufali But how (will it be) when the angels take their souls at death, and smite their faces and their backs?
047:028
047:028 Khan That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless.
047:028 Maulana That is because they follow that which displeases Allah and are averse to His pleasure, so He makes their deeds fruitless.
047:028 Pickthal That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.
047:028 Rashad This is because they followed what angered GOD and hated the things that please Him. Consequently, He has nullified their works.
047:028 Sarwar for their following that which had incurred God's anger, and their hatred to please God. Thus, God has made their deeds devoid of all virtue.
047:028 Shakir That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.
047:028 Sherali That is because they followed that which displeased ALLAH, and disliked the seeking of HIS pleasure. So HE rendered their works vain.
047:028 Yusufali This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.

047:029
047:029 Section 4: An Exhortation
047:029 Khan Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills?
047:029 Maulana Or do those in whose hearts is a disease think that Allah will not bring forth their spite?
047:029 Pickthal Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?
047:029 Rashad Did those who harbor doubts in their hearts think that GOD will not bring out their evil thoughts?
047:029 Sarwar Do those whose hearts are sick think that God will never make their malice public?.
047:029 Shakir Or do those in whose hearts is a disease think that Allah will not bring forth their spite?
047:029 Sherali Do those in whose hearts is a disease suppose that ALLAH will not bring to light their malice?
047:029 Yusufali Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?
047:030
047:030 Khan Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows all your deeds.
047:030 Maulana And if We please, We could show them to thee so that thou shouldst know them by their marks. And certainly thou canst recognize them by the tone of (their) speech. And Allah knows your deeds.
047:030 Pickthal And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.
047:030 Rashad If we will, we can expose them for you, so that you can recognize them just by looking at them. However, you can recognize them by the way they talk. GOD is fully aware of all your works.
047:030 Sarwar Had We wanted, We could have made you recognize their faces. You will certainly recognize them by the tone of their speech. God knows all your deeds.
047:030 Shakir And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.
047:030 Sherali And if WE pleased, WE could show them to thee so that thou shouldst know them by their marks. And thou shalt, surely, recognize them by the tone of their speech. And ALLAH knows your deeds.
047:030 Yusufali Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.
047:031
047:031 Khan And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
047:031 Maulana And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news.
047:031 Pickthal And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
047:031 Rashad We will certainly put you to the test, in order to distinguish those among you who strive, and steadfastly persevere. We must expose your true qualities.
047:031 Sarwar We shall certainly test you until We know those who strive hard for the cause of God and those who exercise patience. We will also examine your deeds.
047:031 Shakir And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.
047:031 Sherali And WE will, surely, try you, until WE make manifest those among you who strive for the cause of ALLAH and those who are steadfast. And WE will make known the true facts about you.
047:031 Yusufali And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).
047:032
047:032 Khan Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islam), and oppose the Messenger (SAW) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt Allah in the least, but He will make their deeds fruitless,
047:032 Maulana Surely those who disbelieve and hinder (men) from Allah’s way and oppose the Messenger after guidance is quite clear to them, cannot harm Allah in any way, and He will make their deeds fruitless.
047:032 Pickthal Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.
047:032 Rashad Those who disbelieve and repel from the path of GOD, and oppose the messenger after the guidance has been manifested for them, will never hurt GOD in the least. Instead, He nullifies their works.
047:032 Sarwar The disbelievers who prevent others from the way of God and give the Messengers a hard time - even after the guidance has been made clear to them - will never be able to cause any harm to God, and He will turn their deeds devoid of all virtue.
047:032 Shakir Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.
047:032 Sherali Those, who disbelieve and hinder men from the way of ALLAH and oppose the Messenger after guidance has become manifest to them, shall not harm ALLAH in the least; and HE will make their works fruitless.
047:032 Yusufali Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.
047:033
047:033 Khan O you who believe! Obey Allah, and obey the Messenger (Muhammad SAW) and render not vain your deeds.
047:033 Maulana O you who believe, obey Allah and obey the Messenger and make not your deeds vain.
047:033 Pickthal O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.
047:033 Rashad O you who believe, you shall obey GOD, and obey the messenger. Otherwise, all your works will be in vain.
047:033 Sarwar Believers, obey God and the Messenger and do not invalidate your deeds.
047:033 Shakir O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.
047:033 Sherali O ye who believe ! obey ALLAH and obey the Messenger and make not your works vain.
047:033 Yusufali O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!

047:034	
047:034 Khan	Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islam); then die while they are disbelievers, Allah will not forgive them.
047:034 Maulana	Surely those who disbelieve and hinder (men) from Allah’s way, then die disbelievers, Allah will not forgive them.
047:034 Pickthal	Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.
047:034 Rashad	Those who disbelieve and repel from the path of GOD, then die as disbelievers, GOD will never forgive them.
047:034 Sarwar	God will never forgive the disbelievers who prevent others from the way of God and who die as disbelievers.
047:034 Shakir	Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.
047:034 Sherali	Verily, those who disbelieve and hinder people from the way of ALLAH, and then die while they are disbelievers - ALLAH certainly, will not forgive them.
047:034 Yusufali	Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.
047:035	
047:035 Khan	So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and will never decrease the reward of your good deeds.
047:035 Maulana	And be not slack so as to cry for peace -- and you are the uppermost -- and Allah is with you, and He will not bring your deeds to naught.
047:035 Pickthal	So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.
047:035 Rashad	Therefore, you shall not waver and surrender in pursuit of peace, for you are guaranteed victory, and GOD is with you. He will never waste your efforts.
047:035 Sarwar	Do not be weak hearted and do not appeal for an (unjust) settlement; you have the upper hand. God is with you and He will never reduce the reward for your deeds.
047:035 Shakir	And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.
047:035 Sherali	So be not slack and sue not for peace, for you will, certainly, have the upper hand. And ALLAH is with you, and HE will not deprive you of the reward of your actions.
047:035 Yusufali	Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.
047:036	
047:036 Khan	The life of this world is but play and pastime, but if you believe (in the Oneness of Allah Islamic Monotheism), and fear Allah, and avoid evil, He will grant you your wages, and will not ask you your wealth.
047:036 Maulana	The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth.
047:036 Pickthal	The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your wordly wealth.
047:036 Rashad	This worldly life is no more than play and vanity. But if you believe and lead a righteous life, He will reward you, without asking you for any money.
047:036 Sarwar	The worldly life is only a childish game. If you have faith and piety, you will receive your rewards and God will not ask you to pay for them.
047:036 Shakir	The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.
047:036 Sherali	The life of this world is but a sport and a pastime, and if you believe and be righteous, HE will give you your rewards, and will not ask of you your wealth.
047:036 Yusufali	The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.
047:037	
047:037 Khan	If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
047:037 Maulana	If He should ask you for it and press you, you will be niggardly, and He will bring forth your malice.
047:037 Pickthal	If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.
047:037 Rashad	If He asked you for money, to the extent of creating a hardship for you, you might have become stingy, and your hidden evil might be exposed.
047:037 Sarwar	Should He ask for your possessions you would be niggardly as it would be hard for you to give. Thus, He would make your malice become public.
047:037 Shakir	If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.
047:037 Sherali	Were HE to ask it of you and press you, you would be niggardly, and HE would bring to light your malice.
047:037 Yusufali	If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

047:038
047:038 Khan Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.
047:038 Maulana Behold! you are those who are called to spend in Allah's way, but among you are those who are niggardly; and whoever is niggardly, is niggardly against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn back He will bring in your place another people, then they will not be like you.
047:038 Pickthal Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.
047:038 Rashad You are invited to spend in the cause of GOD, but some of you turn stingy. The stingy are stingy towards their own souls. GOD is Rich, while you are poor. If you turn away, He will substitute other people in your place, and they will not be like you.
047:038 Sarwar It is you who are asked to spend for the cause of God, but some of you behave in a niggardly way. Whoever behaves miserly does so against his own soul. God is Self-sufficient and you are poor. If you were to turn away from Him, He would just replace you with another people, who will not be like you.
047:038 Shakir Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.
047:038 Sherali Behold ! You are those who are called upon to spend in the way of ALLAH; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And ALLAH is Self-Sufficient, and it is you who are needy. And if you turn your backs, HE will bring in your place another people; then they will not be like you.
047:038 Yusufali Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!
048:000
048:000 Translations of the Qur'an, Chapter 48: AL-FATH (VICTORY, CONQUEST). Total Verses: 29. Revealed At: MADINA
048:000 In the name of God, Most Gracious, Most Merciful
048:001
048:001 Section 1: Hudaibiyah Truce was a Victory
048:001 Khan Verily, We have given you (O Muhammad SAW) a manifest victory.
048:001 Maulana Surely We have granted thee a clear victory,
048:001 Pickthal Lo! We have given thee (O Muhammad) a signal victory,
048:001 Rashad We have bestowed upon you (O Messenger) a great victory.
048:001 Sarwar We have granted to you, (Muhammad), a manifest victory,
048:001 Shakir Surely We have given to you a clear victory
048:001 Sherali Verily, WE have given thee a clear Victory,
048:001 Yusufali Verily We have granted thee a manifest Victory:
048:002
048:002 Khan That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;
048:002 Maulana That Allah may cover for thee thy (alleged) shortcomings in the past and those to come, and complete his favour to thee and guide thee on a right path,
048:002 Pickthal That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
048:002 Rashad Whereby GOD forgives your past sins, as well as future sins, and perfects His blessings upon you, and guides you in a straight path.
048:002 Sarwar so that God will redeem the sins (which the pagans think you have committed against them) in the past or (you will commit) in the future. He will complete His favors to you, guide you to the right path,
048:002 Shakir That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,
048:002 Sherali That ALLAH may cover up for thee thy shortcomings, past and future, and that HE may complete HIS favour upon thee on a right path;
048:002 Yusufali That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
048:003
048:003 Khan And that Allah may help you with strong help.
048:003 Maulana And that Allah might help thee with a mighty help.
048:003 Pickthal And that Allah may help thee with strong help -
048:003 Rashad Additionally, GOD will support you with an unwavering support.
048:003 Sarwar and grant you a majestic triumph.
048:003 Shakir And that Allah might help you with a mighty help.
048:003 Sherali And that ALLAH may help thee with a mighty help.
048:003 Yusufali And that Allah may help thee with powerful help.
048:004
048:004 Khan He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All- Knower, All-Wise.
048:004 Maulana He it is who sent down tranquillity into the hearts of the believers that they might add faith to their faith. And Allah's are the hosts of the heavens and the earth, and Allah is every Knowing, Wise --
048:004 Pickthal He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -
048:004 Rashad He is the One who places contentment into the hearts of believers to augment more faith, in addition to their faith. To GOD belongs all forces of the heavens and the earth. GOD is Omniscient, Most Wise.
048:004 Sarwar It is God who has given confidence to the hearts of the believers to increase and strengthen their faith. To God belongs the armies of the heavens and the earth. He is All-knowing and All-wise.
048:004 Shakir He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--
048:004 Sherali HE it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith - and to ALLAH belong the hosts of the heavens and the earth, and ALLAH is All-Knowing, Wise -
048:004 Yusufali It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;-

048:005
048:005 Khan That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success,
048:005 Maulana That He may cause the believing men and the believing women to enter Gardens wherein flow rivers to abide therein and remove from them their evil. And that is a grand achievement with Allah.
048:005 Pickthal That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -
048:005 Rashad He will certainly admit the believing men and women into gardens with flowing streams, wherein they abide forever. He will remit their sins. This is, in the sight of GOD, a great triumph.
048:005 Sarwar So that He would admit the believers (both male and female) to the gardens wherein streams flow, to live therein forever. He will redeem them. This is the greatest triumph in the sight of God,
048:005 Shakir That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah
048:005 Sherali That HE may cause the believing men and the believing women to enter the Gardens beneath which streams flow, wherein they will abide, and that HE may remove their evils from them - and that, in the sight of ALLAH, is the supreme achievement;
048:005 Yusufali That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement (for man),-
048:006
048:006 Khan And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.
048:006 Maulana And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and their polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them; and evil is the resort.
048:006 Pickthal And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.
048:006 Rashad And He will requite the hypocrite men and women and the idol worshipping men and women, for they have harbored evil thoughts about GOD. Their evil will backfire against them. For GOD is angry with them, condemns them, and has prepared for them Gehenna. What a miserable destiny!
048:006 Sarwar so that He would punish the hypocrites and the pagans who have evil suspicions about God. It is they who are surrounded by evil and have become subject to the wrath and condemnation of God. He has prepared for them hell, a terrible place to live.
048:006 Shakir And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.
048:006 Sherali And that HE may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning ALLAH. On them shall fall an evil calamity, and the wrath of ALLAH is upon them. And HE has cursed them. And has prepared Hell for them. And that, indeed, is an evil destination.
048:006 Yusufali And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.
048:007
048:007 Khan And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-Knower, All- Wise.
048:007 Maulana And Allah’s are the hosts of the heavens and the earth; and Allah is ever Mighty, Wise.
048:007 Pickthal Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.
048:007 Rashad To GOD belongs all the forces in the heavens and the earth. GOD is Almighty, Most Wise.
048:007 Sarwar To God belong the armies of the heavens and the earth. God is Majestic and All-wise.
048:007 Shakir And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.
048:007 Sherali And to ALLAH belong the hosts of the heavens and the earth and ALLAH is Mighty, Wise.
048:007 Yusufali For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.
048:008
048:008 Khan Verily, We have sent you (O Muhammad SAW) as a witness, as a bearer of glad tidings, and as a warner.
048:008 Maulana Surely We have sent thee as a witness and as a bearer of good news and as a warner,
048:008 Pickthal Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,
048:008 Rashad We have sent you as a witness, a bearer of good news, and a warner.
048:008 Sarwar We have sent you as a witness, a bearer of glad news, and a warner,
048:008 Shakir Surely We have sent you as a witness and as a bearer of good news and as a warner,
048:008 Sherali WE have sent thee as a witness and a bearer of glad tidings and a Warner,
048:008 Yusufali We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:
048:009
048:009 Khan In order that you (O mankind) may believe in Allah and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allah's) praises morning and afternoon.
048:009 Maulana That you may believe in Allah and His Messenger and may aid him and revere him. And (that) you may declare His glory, morning and evening.
048:009 Pickthal That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.
048:009 Rashad That you people may believe in GOD and His messenger, and reverence Him, and observe Him, and glorify Him, day and night.
048:009 Sarwar so that you (people) may believe in God and His Messenger, help, and respect God and glorify Him in the morning and the evening.
048:009 Shakir That you may believe in Allah and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.
048:009 Sherali That you should believe in ALLAH and HIS Messenger, and may help him, and honour him, and that you may glorify ALLAH morning and evening.
048:009 Yusufali In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.

048:010
048:010 Khan Verily, those who give Bai'a (pledge) to you (O Muhammad SAW) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allah, He will bestow on him a great reward.
048:010 Maulana Those who swear allegiance to thee do but swear allegiance to Allah. The hand of Allah is above their hands. So whoever breaks (his faith), he breaks it only to his soul's injury. And whoever fulfils his covenant with Allah, He will grant him a mighty reward.
048:010 Pickthal Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.
048:010 Rashad Surely, those who pledge allegiance to you, are pledging allegiance to GOD. GOD approves their pledge; He places His hand above their hands. Those who violate such a pledge, commit the violation to their own detriment. As for those who fulfill their pledge with GOD, He will grant them a great recompense.
048:010 Sarwar Those who pledge obedience to you are, in fact, pledging obedience to God. The hands of God are above their hands. As for those who disregard their pledge, they do so only against their own souls. Those who fulfill their promise to God will receive a great reward.
048:010 Shakir Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.
048:010 Sherali Verily, those who swear allegiance to thee, indeed, swear allegiance to ALLAH. The hand of ALLAH is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfills the covenant that HE has made with ALLAH, HE will, surely, give him a great reward.
048:010 Yusufali Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.
048:011
048:011 Section 2: Defaulters
048:011 Khan Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.
048:011 Maulana Those of the dwellers of the desert who lagged behind will say to thee: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control aught for you from Allah, if He intends to do you harm or if He intends to do you good. Nay, Allah is ever Aware of what you do.
048:011 Pickthal Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.
048:011 Rashad The sedentary Arabs who stay behind will say, "We have been preoccupied with our money and our families, so ask forgiveness for us!" They utter with their tongues what is not in their hearts. Say, "Who can protect you from GOD, if He willed any adversity for you, or if He willed any blessing for you?" GOD is fully Cognizant of everything you do.
048:011 Sarwar The bedouins who lag behind in taking part in the battle say to you, "Ask forgiveness for us; we were busy with our property and household." They speak what is not in their hearts. (Muhammad), tell them, "Who will help you against God, if He intends to harm you, who will prevent Him from benefitting you? In fact, God is Well Aware of whatever you do".
048:011 Shakir Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:
048:011 Sherali Those of the desert Arabs, who contrived to be left behind, will say to thee, `Our possessions and our families kept us occupied, so ask forgiveness for us.' They say with their tongues that which is not in their hearts. Say, `Who can avail you aught against ALLAH, if HE should attend you some harm, or if HE should intend you some benefit? Nay, ALLAH is Well-Aware of what you do.'
048:011 Yusufali The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.
048:012
048:012 Khan "Nay, but you thought that the Messenger (SAW) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."
048:012 Maulana Nay, you thought that the messenger and the believers would never return to their families, and that was made fair-seeming in your hearts, and your thought an evil thought, and you are a people doomed to perish.
048:012 Pickthal Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.
048:012 Rashad You secretly believed that the messenger and the believers will be defeated and never come back to their families, and this was firmly established in your hearts. You harbored evil thoughts and turned into wicked people.
048:012 Sarwar You thought the Messenger and the believers would never ever return to their families and this attracted your hearts and caused you to develop evil suspicions. You are a wrong doing people.
048:012 Shakir Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.
048:012 Sherali `Nay, you though that the Messenger and the believers would never return to their families, and that was made to appear pleasing to your hearts, and you thought an evil thought, and you were a ruined people.'
048:012 Yusufali "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."
048:013
048:013 Khan And whosoever does not believe in Allah and His Messenger (Muhammad SAW), then verily, We have prepared for the disbelievers a blazing Fire.
048:013 Maulana And whoever believes not in Allah and His Messenger -- then surely We have prepared burning Fire for the disbelievers.
048:013 Pickthal And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.
048:013 Rashad Anyone who refuses to believe in GOD and His messenger, we have prepared for the disbelievers a hellfire.
048:013 Sarwar Those who do not believe in God and His Messenger should know that We have prepared hell for the disbelievers.
048:013 Shakir And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.
048:013 Sherali And as for those who believe not in ALLAH and HIS Messenger - WE have, surely, prepared for the disbelievers a blazing fire.
048:013 Yusufali And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!

048:014
048:014 Khan And to Allah belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And Allah is Ever Oft-Forgiving, Most Merciful.
048:014 Maulana And Allah’s is the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is ever Forgiving, Merciful.
048:014 Pickthal And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.
048:014 Rashad To GOD belongs the sovereignty of the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. GOD is Forgiver, Most Merciful.
048:014 Sarwar To God belongs the kingdom of the heavens and the earth. He forgives or punishes whomever He wants. God is All-forgiving and All-merciful.
048:014 Shakir And Allah's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.
048:014 Sherali And to ALLAH belongs the Kingdom of the heavens and the earth. HE forgives whom HE pleases, and punishes whom he pleases. And ALLAH is Most Forgiving, ever Merciful.
048:014 Yusufali To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.
048:015
048:015 Khan Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.
048:015 Maulana Those who lagged behind will say, when you set forth to acquire gains: Allow us to follow you. They desire to change the word of Allah. Say: You shall not follow us. Thus did Allah say before. But they will say: Nay, you are jealous of us. Nay, they understand not but a little.
048:015 Pickthal Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.
048:015 Rashad The sedentary who stay behind will say, when you are expected to collect spoils of war, "Let us follow you to share in this!" They thus wish to alter GOD's words. Say, "You will not follow us. This is GOD's decision." They will then say, "You must be envious of us (for staying behind)." Indeed, they rarely understood anything.
048:015 Sarwar The laggardly Bedouins will say, "When you leave to collect the spoils, let us follow you." They want to alter the command of God (that only the participating believers are entitled to such benefit). Tell them, "You can never follow us for such a purpose. God has said before and He will say again (what type of people you are). In fact, you are jealous of us." The truth is that they understand very little.
048:015 Shakir Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the world of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.
048:015 Sherali Those who contrived to be left behind, will say, when you go forth to the spoils to take them, `Let us follow you.' They seek to change the decree of ALLAH. Say, `You shall not follow us. Thus has ALLAH said beforehand.' Then they will say, `Nay, but you envy us.' That is not so; in fact they understand not except a little.
048:015 Yusufali Those who lagged behind (will say), when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things).
048:016
048:016 Khan Say (O Muhammad SAW) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."
048:016 Maulana Say to those of the dwellers of the desert who lagged behind: You will soon be called against a people of mighty prowess to fight against them until they submit. Then if you obey, Allah will grant you a good reward; but, if you turn back as you turned back before, He will chastise you with a painful chastisement.
048:016 Pickthal Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.
048:016 Rashad Say to the sedentary Arabs who stay behind, "You will be invited to face powerful people and to fight them, unless they submit. If you obey, GOD will reward you with a generous recompense. But if you turn away again, as you did in the past, He will requite you with a painful retribution."
048:016 Sarwar Tell the laggardly Bedouins, "You will be called to face strong people whom you will fight right to the end or who will submit to you. If you obey the Messenger, God will give you a good reward. But if you turn away as you did before, God will make you suffer a painful torment.
048:016 Shakir Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.
048:016 Sherali Say to the desert Arabs who contrived to be left behind, `You shall be called to fight against a people of mighty valour; you shall fight them until they surrender. Then, if you obey, ALLAH will give you a good reward, but if you turn your backs, as you turned your backs before, HE will punish you with a painful punishment.'
048:016 Yusufali Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty.”

048:017
048:017 Khan No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allah and His Messenger (Muhammad SAW), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
048:017 Maulana There is no blame on the blind, no is there blame on the lame, nor is there blame on the sick. And whoever obeys Allah and his Messenger, He will cause him to enter Gardens wherein flow rivers. And whoever turns back. He will chastise him with a painful chastisement.
048:017 Pickthal There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.
048:017 Rashad The blind is not to be blamed, the crippled is not to be blamed, and the sick is not to be blamed. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams. As for those who turn away, He will requite them with a painful retribution.
048:017 Sarwar It is not an offense for the blind, the lame, or the sick not to take part in the battle. Whoever obeys God and His Messenger will be admitted to the gardens wherein streams flow. God will make whoever turns away suffer a painful torment.
048:017 Shakir There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.
048:017 Sherali There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, if they go not forth to fight. And whoso obeys ALLAH and HIS Messenger, HE will cause them to enter the Gardens beneath which streams flow; but whoso turns his back, him will HE punish with a grievous punishment.
048:017 Yusufali No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Messenger,- (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.
048:018
048:018 Section 3: More Victories for Islam
048:018 Khan Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,
048:018 Maulana Allah indeed was well pleased with the believers, when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,
048:018 Pickthal Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
048:018 Rashad GOD is pleased with the believers who pledged allegiance to you under the tree. He knew what was in their hearts and, consequently, He blessed them with contentment, and rewarded them with an immediate victory.
048:018 Sarwar God is pleased with the believers for their pledging obedience to you under the tree. He knew whatever was in their hearts, thus, He granted them confidence and rewarded them with an immediate victory
048:018 Shakir Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,
048:018 Sherali Surely, ALLAH was well-pleased with the believers when they were swearing allegiance to thee under the Tree, and HE knew what was in their hearts, and HE sent down tranquility on them, and HE rewarded them with a victory at hand,
048:018 Yusufali Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;
048:019
048:019 Khan And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.
048:019 Maulana And many gains which they will acquire. And Allah is ever Mighty, Wise.
048:019 Pickthal And much booty that they will capture. Allah is ever Mighty, Wise.
048:019 Rashad Additionally, they gained many spoils. GOD is Almighty, Most Wise.
048:019 Sarwar and the booty which they received from it (the Battle). God is Majestic and All-wise.
048:019 Shakir And many acquisitions which they will take; and Allah is Mighty, Wise.
048:019 Sherali And great spoils that they will take. ALLAH is Mighty, Wise.
048:019 Yusufali And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.
048:020
048:020 Khan Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.
048:020 Maulana Allah promised you many gains which you will acquire, then He hastened this on for you, and held back the hands of men from you; and that it may be a sign for the believers and that He may guide you on a right path,
048:020 Pickthal Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.
048:020 Rashad GOD has promised you many spoils that you will gain. He thus advanced some benefits for you in this life, and He has withheld the people's hands of aggression against you, and has rendered this a sign for the believers. He thus guides you in a straight path.
048:020 Sarwar God has promised that you will receive much booty. He has enabled you to receive this at this time and has protected you from enemies to make it an evidence (of the Truth) for the believers. He will guide you to the right path.
048:020 Shakir Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.
048:020 Sherali ALLAH has promised you great spoils that you will take and HE has given you this in advance, and has restrained the hands of men from you, that it may be a Sign for the believers, and that HE may guide you on a right path;
048:020 Yusufali Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;

048:021
048:021 Khan And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them, And Allah is Ever Able to do all things.
048:021 Maulana And others which you have not yet been able to achieve -- Allah has surely encompassed them. And Allah is ever Powerful over all things.
048:021 Pickthal And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things.
048:021 Rashad As for the group that you could not possibly defeat, GOD took care of them; GOD is Omnipotent.
048:021 Sarwar Besides these, there were other gains which you could not receive, but God has full control over them. God has power over all things.
048:021 Shakir And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.
048:021 Sherali And HE has promised you another victory which you have not been able to achieve yet, but ALLAH has, surely, compassed it. And ALLAH has power over all things.
048:021 Yusufali And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.
048:022
048:022 Khan And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Wali (protector) nor a helper.
048:022 Maulana And if those who disbelieve fight with you, they will certainly turn (their) backs, then they will find no protector nor helper.
048:022 Pickthal And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.
048:022 Rashad If the disbelievers ever fought you, they would turn around and flee. They have no Lord and Master; they have no helper.
048:022 Sarwar Had the disbelievers fought against you, they would have run away from the battle and would have found no guardian or helper.
048:022 Shakir And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.
048:022 Sherali And if those who disbelieve should fight you, they would, certainly, turn their backs; then they would find neither protector nor helper.
048:022 Yusufali If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.
048:023
048:023 Khan That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allah.
048:023 Maulana (Such has been) the course of Allah that has run before, and thou wilt not find a change in Allah’s course.
048:023 Pickthal It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.
048:023 Rashad Such is GOD's system throughout history, and you will find that GOD's system is unchangeable.
048:023 Sarwar This is the tradition of God which existed before, and you will never find any change in His tradition.
048:023 Shakir Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.
048:023 Sherali Such has ever been the law of ALLAH; and thou shalt not find any change in the law of ALLAH.
048:023 Yusufali (Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.
048:024
048:024 Khan And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.
048:024 Maulana And He it is Who held back their hands from you and your hands from them in the valley of Makkah after He had given you victory over them. And Allah is ever Seer of what you do.
048:024 Pickthal And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.
048:024 Rashad He is the One who withheld their hands of aggression against you, and withheld your hands of aggression against them in the valley of Mecca, after He had granted you victory over them. GOD is Seer of everything you do.
048:024 Sarwar It is He who kept peace between you and the people of the valley of Mecca after having given you a victory over them. God is Well Aware of what you do.
048:024 Shakir And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.
048:024 Sherali And HE it is Who withheld their hands from you and your hands from them in the valley of Mecca, after HE had given you victory over them. And ALLAH sees all that you do.
048:024 Yusufali And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.

048:025
048:025 Khan They are the ones who disbelieved (in the Oneness of Allah Islamic Monotheism), and hindered you from Al-Masjid-al-Haram (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.
048:025 Maulana It is they who disbelieved and debarred you from the Sacred Mosque -- and the offering withheld from reaching its goal. And were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge -- so that Allah may admit to his mercy whom He pleases. Had they been apart, We would surely have chastised those who disbelieved from among them with a painful chastisement.
048:025 Pickthal These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.
048:025 Rashad It is they who disbelieved and barred you from the Sacred Masjid, and even prevented your offerings from reaching their destination. There were believing men and women (within the enemy camp) whom you did not know, and you were about to hurt them, unknowingly. GOD thus admits into His mercy whomever He wills. If they persist, He will requite those among them who disbelieve with a painful retribution.
048:025 Sarwar It was the disbelievers who kept you from the Sacred Mosque and prevented your sacrificial offering from reaching its proper place. God would not have kept you from fighting the disbelievers, had there not been believing men and women (among them) whom you did not know and whom you might have unknowingly harmed. God did this because He grants mercy to whomever He wants. Had they been distinguishable from the believers, We would certainly have punished them with a painful torment.
048:025 Shakir It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.
048:025 Sherali It is they who disbelieved and debarred you from the Sacred Mosque and also prevented the dedicated offerings from reaching their place of sacrifice. And had it not been for some believing men and believing women who were then in Mecca and whom, not having known, you might have trampled down, and thus might have, on their account, incurred an unwitting guilt, HE would have permitted you to fight, but HE withheld you that HE might admit into HIS mercy whom HE will. If they had been clearly separated from the disbelievers, WE would have, surely, punished those of them who disbelieved with a grievous punishment.
048:025 Yusufali They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.
048:026
048:026 Khan When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger (SAW) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.
048:026 Maulana When those who disbelieved harboured disdain in their hearts the disdain of Ignorance, but Allah sent down his tranquillity on His Messenger and on the believers and made them keep the word of observance of duty, and they were entitled to it and worthy of it. And Allah is ever Knower of all things.
048:026 Pickthal When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.
048:026 Rashad While those who disbelieved were enraged, and their hearts were filled with the pride of the days of ignorance, GOD blessed His messenger and the believers with peaceful contentment, and directed them to uphold the word of righteousness. This is what they well deserved. GOD is fully aware of all things.
048:026 Sarwar Since the disbelievers held zealous ignorance in their hearts, like that of the pre-Islamic age of darkness, God gave confidence to His Messenger and to the believers, binding them to the principle of piety which they deserve. God has the knowledge of all things.
048:026 Shakir When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.
048:026 Sherali When those who disbelieved harboured in their hearts prideful indignation - indignation of the Days of Ignorance, ALLAH sent down HIS tranquility on HIS Messenger and on the believers, and made them adhere firmly to the principle of righteousness, and they were better entitled to it and more worthy of it. And ALLAH knows everything well.
048:026 Yusufali While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

048:027
048:027 Section 4: Ultimate Triumph of Islam
048:027 Khan Indeed Allah shall fulfil the true vision which He showed to His Messenger (SAW) [i.e. the Prophet SAW saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.
048:027 Maulana Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved and hair cut short, not fearing. But He knows what you know not, so He has ordained a near victory before that.
048:027 Pickthal Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.
048:027 Rashad GOD has fulfilled His messenger's truthful vision: "You will enter the Sacred Masjid, GOD willing, perfectly secure, and you will cut your hair or shorten it (as you fulfill the pilgrimage rituals) there. You will not have any fear. Since He knew what you did not know, He has coupled this with an immediate victory."
048:027 Sarwar God made the dream of His Messenger come true for a genuine purpose. (In this he was told), "If God wills You (believers) will enter the Sacred Mosque, in security, with your heads shaved, nails cut, and without any fear in your hearts." He knew what you did not know. Besides this victory, He will give you another immediate victory.
048:027 Shakir Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.
048:027 Sherali ALLAH, indeed, fulfilled for HIS Messenger the Vision: You shall certainly enter the Sacred Mosque, if ALLAH will, in security, some of you having their heads shaven and others having their hair cut short, you will have no fear. But HE knew what you knew not. HE has, in fact, ordained for you, besides that, a victory near at hand.
048:027 Yusufali Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.
048:028
048:028 Khan He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.
048:028 Maulana He it is Who has sent his Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness.
048:028 Pickthal He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.
048:028 Rashad He is the One who sent His messenger with the guidance and the religion of truth, to make it prevail over all other religions. GOD suffices as a witness.
048:028 Sarwar It is He who has sent His Messenger with guidance and the true religion to make it prevail over all other religions. God is a Sufficient witness to this Truth".
048:028 Shakir He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.
048:028 Sherali HE it is Who has sent HIS Messenger with guidance and the true Religion, That HE may cause it to prevail over all other religions. And sufficient is ALLAH as a Witness.
048:028 Yusufali It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

048:029
048:029 Khan Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).
048:029 Maulana Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them blowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah -- and their description in the Gospel -- like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward.
048:029 Pickthal Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.
048:029 Rashad Muhammad - the messenger of GOD - and those with him are harsh and stern against the disbelievers, but kind and compassionate amongst themselves. You see them bowing and prostrating, as they seek GOD's blessings and approval. Their marks are on their faces, because of prostrating. This is the same example as in the Torah. Their example in the Gospel is like plants that grow taller and stronger, and please the farmers. He thus enrages the disbelievers. GOD promises those among them who believe, and lead a righteous life, forgiveness and a great recompense.
048:029 Sarwar Muhammad is the Messenger of God and those with him are stern to the disbelievers yet kind among themselves. You can see them bowing and prostrating before God, seeking His favors and pleasure. Their faces (foreheads) are marked due to the effect of their frequent prostrations. That is their description in the Torah and in the Gospel they are mentioned as the seed which shoots out its stalk then becomes stronger, harder and stands firm on its stumps, attracting the farmers. Thus, God has described the believers to enrage the disbelievers. God has promised forgiveness and a great reward to the righteously striving believers.
048:029 Shakir Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.
048:029 Sherali Muhammad is the Messenger of ALLAH. And those who are with him are hard against the disbelievers but tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking ALLAH's grace and pleasure. Their marks are upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes stout, and stands firm on its stem, delighting the sowers - That HE may cause the disbelievers to boil with rage at the sight of them. ALLAH has promised, unto those of them, who believe and do good works, forgiveness and a great reward.
048:029 Yusufali Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.
049:000
049:000 Translations of the Qur'an, Chapter 49: AL-HUJRAAT (THE PRIVATE APARTMENTS, THE INNER APARTMENTS). Total Verses: 18. Revealed At: MADINA
049:000 In the name of God, Most Gracious, Most Merciful
049:001
049:001 Section 1: Respect for the Prophet
049:001 Khan O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.
049:001 Maulana O you who believe, be not forward in the presence of Allah and his Messenger, and keep your duty to Allah. Surely Allah is Hearing, Knowing.
049:001 Pickthal O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.
049:001 Rashad O you who believe, do not place your opinion above that of GOD and His messenger. You shall reverence GOD. GOD is Hearer, Omniscient.
049:001 Sarwar Believers, do not be presumptuous with the Messenger of God (in your deeds and in your words). Have fear of God; He is All-hearing and All-knowing.
049:001 Shakir O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.
049:001 Sherali O ye who believe ! be not forward in the presence of ALLAH and HIS Messenger, but fear ALLAH. Verily, ALLAH is All-Hearing, All-Knowing.
049:001 Yusufali O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.

049:002
049:002 Khan O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.
049:002 Maulana O you who believe, raise not your voices above the Prophet’s voice, nor speak loudly to him as you speak loudly one to another, lest your deeds become null, while you perceive not.
049:002 Pickthal O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.
049:002 Rashad O you who believe, do not raise your voices above the voice of the prophet, nor shall you shout at him as you shout at each other, lest your works become nullified while you do not perceive.
049:002 Sarwar Believers, do not raise your voices above the voice of the Prophet, do not be too loud in speaking to him (as you may have been to one another), lest your deeds will be made devoid of all virtue without your realizing it.
049:002 Shakir O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.
049:002 Sherali O ye who believe ! raise not your voices above the voice of the Prophet, nor speak loudly to him as you speak loudly to one another, lest your works come to naught while you perceive not.
049:002 Yusufali O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.
049:003
049:003 Khan Verily! Those who lower their voices in the presence of Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.
049:003 Maulana Surely those who lower their voices before Allah’s Messenger are they whose hearts Allah has proved for dutifulness. For them is forgiveness and a great reward.
049:003 Pickthal Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.
049:003 Rashad Surely, those who lower their voices at the messenger of GOD are the ones whose hearts are prepared by GOD to become righteous. They have deserved forgiveness and a great recompense.
049:003 Sarwar The hearts of those who lower their voices in the presence of the Messenger of God are tested by God through piety. They will have forgiveness and a great reward.
049:003 Shakir Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.
049:003 Sherali Verily, those who lower their voices in the presence of the Messenger of ALLAH - those are they whose hearts ALLAH has purified for righteousness. For them is forgiveness and a great reward.
049:003 Yusufali Those that lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.
049:004
049:004 Khan Verily! Those who call you from behind the dwellings, most of them have no sense.
049:004 Maulana Those who call out to thee from behind the private apartments, most of them have no sense.
049:004 Pickthal Lo! those who call thee from behind the private apartments, most of them have no sense.
049:004 Rashad As for those who call on you from outside the walls, most of them do not understand.
049:004 Sarwar Most of those who call you from behind the private chambers do not have any understanding.
049:004 Shakir (As for) those who call out to you from behind the private chambers, surely most of them do not understand.
049:004 Sherali Those who call out to thee from without thy private apartments - most of them have no sense.
049:004 Yusufali Those who shout out to thee from without the inner apartments - most of them lack understanding.
049:005
049:005 Khan And if they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful.
049:005 Maulana And if they had patience till thou come out to them, it would be better for them. And Allah is Forgiving, Merciful.
049:005 Pickthal And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.
049:005 Rashad Had they been patient until you came out to them, it would have been better for them. GOD is Forgiver, Most Merciful.
049:005 Sarwar Had they exercised patience until you had come out, it would have been better for them. God is All-forgiving and All-merciful.
049:005 Shakir And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.
049:005 Sherali And if they had waited patiently until thou camest out to them, it would be better for them. But ALLAH is Most Forgiving, Merciful.
049:005 Yusufali If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.
049:006
049:006 Khan O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.
049:006 Maulana O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did.
049:006 Pickthal O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.
049:006 Rashad O you who believe, if a wicked person brings any news to you, you shall first investigate, lest you commit injustice towards some people, out of ignorance, then become sorry and remorseful for what you have done.
049:006 Sarwar Believers, if one who publicly commits sins brings you any news, ascertain its truthfulness carefully, lest you harm people through ignorance and then regret what you have done.
049:006 Shakir O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.
049:006 Sherali O ye who believe ! if an unrighteous person brings you any news, investigate it fully, lest you harm a people in ignorance, and then you repent of what you did.
049:006 Yusufali O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

049:007
049:007 Khan And know that, among you there is the Messenger of Allah (SAW). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger SAW) hateful to you. These! They are the rightly guided ones,
049:007 Maulana And know that among you is Allah’s Messenger. Were he to obey you in many a matter, you would surely fall into distress; but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided --
049:007 Pickthal And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided.
049:007 Rashad And know that GOD's messenger has come in your midst. Had he listened to you in many things, you would have made things difficult for yourselves. But GOD made you love faith and adorned it in your hearts, and He made you abhor disbelief, wickedness, and disobedience. These are the guided ones.
049:007 Sarwar Know that the Messenger of God is with you. Had he yielded to you on many of the matters, you would have been in great trouble. But God has endeared the faith to you and has made it attractive to your hearts. He has made disbelief, evil deeds and disobedience hateful to you. Such people will have the right guidance
049:007 Shakir And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.
049:007 Sherali And know that among you is the Messenger of ALLAH; if he were to follow your wishes in many matters, you would, surely, come to trouble; but ALLAH has endeared the faith to you and has made it look beautiful to your hearts, and HE has made disbelief, wickedness and disobedience hateful to you. Such, indeed, are those who follow the right course
049:007 Yusufali And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-
049:008
049:008 Khan (This is) a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise.
049:008 Maulana A grace from Allah and a favour. And Allah is Knowing, Wise.
049:008 Pickthal (It is) a bounty and a grace from Allah; and Allah is Knower, Wise.
049:008 Rashad Such is grace from GOD and His blessings. GOD is Omniscient, Most Wise.
049:008 Sarwar as a favor and a blessing from God. God is All-knowing and All-wise.
049:008 Shakir By grace from Allah and as a favor; and Allah is Knowing, Wise.
049:008 Sherali By ALLAH's grace and HIS favour. And ALLAH is ALL-Knowing, Wise.
049:008 Yusufali A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.
049:009
049:009 Khan And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.
049:009 Maulana And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that which does wrong, till it return to Allah’s command. Then, if it returns, make peace between them with justice and act equitably. Surely Allah loves the equitable.
049:009 Pickthal And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.
049:009 Rashad If two groups of believers fought with each other, you shall reconcile them. If one group aggresses against the other, you shall fight the aggressing group until they submit to GOD's command. Once they submit, you shall reconcile the two groups equitably. You shall maintain justice; GOD loves those who are just.
049:009 Sarwar If two parties among the believers start to fight against each other, restore peace among them. If one party rebels against the other, fight against the rebellious one until he surrenders to the command of God. When he does so, restore peace among them with justice and equality; God loves those who maintain justice.
049:009 Shakir And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.
049:009 Sherali And if two parties of believers fight each other, make peace between them; then if after that, one of them transgresses against the other, fight the party that transgress until it returns to the command of ALLAH. Then if it returns, make peace between them with equity, and act justly. Verily, ALLAH loves the just.
049:009 Yusufali If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).
049:010
049:010 Khan The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.
049:010 Maulana The believers are brethren so make peace between your brethren, and keep your duty to Allah that mercy may be had on you.
049:010 Pickthal The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.
049:010 Rashad The believers are members of one family; you shall keep the peace within your family and reverence GOD, that you may attain mercy.
049:010 Sarwar Believers are each other's brothers. Restore peace among your brothers. Have fear of God so that perhaps you will receive mercy.
049:010 Shakir The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.
049:010 Sherali Surely, all believers are brothers. So make peace between your brothers, and fear ALLAH that mercy may be shown to you.
049:010 Yusufali The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.

049:011
049:011 Section 2: Respect for Muslim Brotherhood
049:011 Khan O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).
049:011 Maulana O you who believe, let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith; and whoso turns not, these it is that are the iniquitous.
049:011 Pickthal O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.
049:011 Rashad O you who believe, no people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you mock one another, or make fun of your names. Evil indeed is the reversion to wickedness after attaining faith. Anyone who does not repent after this, these are the transgressors.
049:011 Sarwar Believers, let not a group of you mock another. Perhaps they are better than you. Let not women mock each other; perhaps one is better than the other. Let not one of you find faults in another nor let anyone of you defame another. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust.
049:011 Shakir O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.
049:011 Sherali O ye who believe ! let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by nick-names. It is an evil thing to be called by bad name after having believed; and those who repent not, such are the wrongdoers.
049:011 Yusufali O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.
049:012
049:012 Khan O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.
049:012 Maulana O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful.
049:012 Pickthal O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.
049:012 Rashad O you who believe, you shall avoid any suspicion, for even a little bit of suspicion is sinful. You shall not spy on one another, nor shall you backbite one another; this is as abominable as eating the flesh of your dead brother. You certainly abhor this. You shall observe GOD. GOD is Redeemer, Most Merciful.
049:012 Sarwar Believers, stay away from conjecture; acting upon some conjecture may lead to sin. Do not spy on one another or back-bite. Would any of you like to eat the disgusting dead flesh of your brother? Have fear of God; God accepts repentance and is All-merciful.
049:012 Shakir O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.
049:012 Sherali O ye who believe ! avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another. Would any of you like to eat the flesh of his dead brother? Certainly, you would loath it. And fear ALLAH, surely, ALLAH is oft-Returning with compassion and is Merciful.
049:012 Yusufali O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful.
049:013
049:013 Khan O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All- Aware.
049:013 Maulana O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware.
049:013 Pickthal O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
049:013 Rashad O people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another. The best among you in the sight of GOD is the most righteous. GOD is Omniscient, Cognizant.
049:013 Sarwar People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of God is the most pious of you. God is All-knowing and All-aware.
049:013 Shakir O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.
049:013 Sherali O mankind, WE have created you from a male and a female; And WE have made you tribes and sub-tribes that you may know one another. Verily, the most honourable among you, in the sight of ALLAH, is he who is the most righteous among you. Surely, ALLAH is All-Knowing, All-Aware.
049:013 Yusufali O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

049:014
049:014 Khan The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (SAW), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."
049:014 Maulana The dwellers of the desert say: We believe. Say: You believe not, but say, We submit; and faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely Allah is Forgiving, Merciful.
049:014 Pickthal The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.
049:014 Rashad The Arabs said, "We are Mu'mens (believers)." Say, "You have not believed; what you should say is, `We are Muslims (submitters),' until belief is established in your hearts." If you obey GOD and His messenger, He will not put any of your works to waste. GOD is Forgiver, Most Merciful.
049:014 Sarwar The bedouin Arabs have said, "We are believers." Tell them, "You are not believers, but you should say that you are Muslims. In fact, belief has not yet entered your hearts. If you obey God and His Messenger, nothing will be reduced from your deeds. God is All-forgiving and All-merciful.
049:014 Shakir The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.
049:014 Sherali The Arabs of the desert say, `We believe.' Say, `You have not truly believed yet, but rather say, `We have submitted, for true faith has not yet entered into your hearts.' But if you obey ALLAH and HIS Messenger, HE will not detract anything from your deeds. Surely, ALLAH is Most Forgiving, Merciful.
049:014 Yusufali The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only)say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."
049:015
049:015 Khan Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.
049:015 Maulana The believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones.
049:015 Pickthal The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.
049:015 Rashad Mu'mens (believers) are those who believe in GOD and His messenger, then attain the status of having no doubt whatsoever, and strive with their money and their lives in the cause of GOD. These are the truthful ones.
049:015 Sarwar The believers are those who believe in God and His Messenger, who do not change their belief into doubt and who strive hard for the cause of God with their property and persons. They are the truthful ones".
049:015 Shakir The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.
049:015 Sherali The believers are only those who truly believe in ALLAH and HIS Messenger, and then doubt not, but strive with their possessions and their persons in the cause of ALLAH. It is they who are truthful.
049:015 Yusufali Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.
049:016
049:016 Khan Say: "Will you inform Allah about your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.
049:016 Maulana Say: Would you apprise Allah of your religion? and Allah knows what is in the heavens and what is in the earth. And Allah is Knower of all things.
049:016 Pickthal Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?
049:016 Rashad Say, "Are you informing GOD about your religion? GOD knows everything in the heavens and the earth. GOD is Omniscient."
049:016 Sarwar (Muhammad), say, "Do you teach God about your religion? God knows whatever is in the heavens and the earth. He has the knowledge of all things".
049:016 Shakir Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.
049:016 Sherali Say, `Would you acquaint ALLAH with your faith, while ALLAH knows whatever is in the heavens and whatever is in the earth, and ALLAH knows all things full well?'
049:016 Yusufali Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.
049:017
049:017 Khan They regard as favour upon you (O Muhammad SAW) that they have embraced Islam. Say: "Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.
049:017 Maulana They presume to lay thee under an obligation by becoming Muslims. Say: Lay me not under an obligation by your Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful.
049:017 Pickthal They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.
049:017 Rashad They act as if they are doing you a favor by embracing Submission! Say, "You are not doing me any favors by embracing Submission. GOD is the One who is doing you a great favor by guiding you to the faith, if you are sincere."
049:017 Sarwar (The bedouins tell you that) you owe them (a great deal) for their embracing Islam. Tell them, "You are not doing me any favors by embracing Islam. In fact, it is God who has done you a great favor by guiding you to the faith. (Think about this) if you are people of truth.
049:017 Shakir They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.
049:017 Sherali They presume to regard it a favour to thee that they have embraced Islam. Say, `Deem not your embracing Islam as a favour unto me. On the contrary, ALLAH has bestowed a favour upon you in that HE has guided you to the true Faith, if you are truthful.'
049:017 Yusufali They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.

049:018
049:018 Khan Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All-Seer of what you do.
049:018 Maulana Surely Allah knows the unseen of the heavens and the earth. And Allah is Seer of what you do.
049:018 Pickthal Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.
049:018 Rashad GOD knows all the secrets in the heavens and the earth; GOD is Seer of everything you do.
049:018 Sarwar God knows whatever is unseen in the heavens and in the earth. He is Well Aware of what you do".
049:018 Shakir Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.
049:018 Sherali Verily, ALLAH knows the secrets of the heavens and the earth. And ALLAH sees all what you do.'
049:018 Yusufali "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."
050:000
050:000 Translations of the Qur'an, Chapter 50: QAF (THE LETTER QAF). Total Verses: 45. Revealed At: MAKKA
050:000 In the name of God, Most Gracious, Most Merciful
050:001
050:001 Section 1: The Resurrection
050:001 Khan Qaf. [These letters (Qaf, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the Glorious Qur'an.
050:001 Maulana Almighty (God)! By the glorious Qur'an!
050:001 Pickthal Qaf. By the Glorious Qur'an,
050:001 Rashad Q., and the glorious Quran.
050:001 Sarwar By Qaf and the glorious Quran, (you are the Messenger of God).
050:001 Shakir Qaf. I swear by the glorious Quran (that Muhammad is the Messenger of Allah)
050:001 Sherali Qáf. WE cite the glorious Qur'an (as a proof that the great Resurrection is sure to take place).
050:001 Yusufali Qaf: By the Glorious Qur'an (Thou art Allah's Messenger).
050:002
050:002 Khan Nay, they wonder that there has come to them a warner (Muhammad SAW) from among themselves. So the disbelievers say: "This is a strange thing!
050:002 Maulana Nay, they wonder that a warner has come to them from among themselves; so the disbelievers say: This is a wonderful thing!
050:002 Pickthal Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:
050:002 Rashad They found it strange that a warner from among them came to them! The disbelievers said, "This is really strange.
050:002 Sarwar In fact, it seems odd (to the pagans) that a warner from their own people has come to them. The disbelievers have said, "It is very strange
050:002 Shakir Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:
050:002 Sherali But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, `This is a strange thing.
050:002 Yusufali But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!
050:003
050:003 Khan "When we are dead and have become dust (shall we be resurrected?) That is a far return."
050:003 Maulana When we die and become dust -- that is a far return.
050:003 Pickthal When we are dead and have become dust (shall we be brought back again)? That would be a far return!
050:003 Rashad "After we die and become dust; this is impossible."
050:003 Sarwar that after we die and become dust, we shall be brought back to life again. This seems far from reality".
050:003 Shakir What! when we are dead and have become dust? That is afar (from probable) return.
050:003 Sherali `What ! when we are dead and have become dust, shall we be raised up again? That is a return far from possible.'
050:003 Yusufali "What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)."
050:004
050:004 Khan We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
050:004 Maulana We know indeed what the earth diminishes of them and with Us is a book that preserves.
050:004 Pickthal We know that which the earth taketh of them, and with Us is a recording Book.
050:004 Rashad We are fully aware of anyone of them who gets consumed by the earth; we have an accurate record.
050:004 Sarwar (They will be told,) "Throw into hell every persistent disbelievers,
050:004 Sarwar We already know how much of them (of their bodies) the earth will consume. With Us there is a Book that contains all records.
050:004 Shakir We know indeed what the earth diminishes of them, and with Us is a writing that preserves.
050:004 Sherali WE know how much the earth diminishes of them and how much it adds to them, and with US is a Book that preserves everything.
050:004 Yusufali We already know how much of them the earth takes away: With Us is a record guarding (the full account).
050:005
050:005 Khan Nay, but they have denied the truth (this Qur'an) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).
050:005 Maulana Nay, they reject the Truth when it comes to them, so they are in a state of confusion.
050:005 Pickthal Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case.
050:005 Rashad They rejected the truth when it came to them; they are utterly confused.
050:005 Sarwar In fact, they have rejected the truth that has come to them, thus, they live in confusion.
050:005 Shakir Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.
050:005 Sherali Nay, they rejected the truth when it came to them, and so they are in a state of confusion.
050:005 Yusufali But they deny the Truth when it comes to them: so they are in a confused state.
050:006
050:006 Khan Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
050:006 Maulana Do they not look at the sky above them? -- how We have made it and adorned it and it has no gaps.
050:006 Pickthal Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?
050:006 Rashad Have they not looked at the sky above them, and how we constructed it and adorned it, without a flaw?
050:006 Sarwar Have they not seen how We have established the sky above them and decked it without gaps and cracks?.
050:006 Shakir Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?
050:006 Sherali Do they not look at the sky above them, how WE have made it and adorned it, and there are no flaws in it?
050:006 Yusufali Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?

050:007
050:007 Khan And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
050:007 Maulana And the earth, We have spread it out, and cast therein mountains, and We have made to grow therein of every beautiful kind --
050:007 Pickthal And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,
050:007 Rashad And we created the earth, and scattered on it mountains, and grew in it all kinds of beautiful plants.
050:007 Sarwar (Have they not seen) how We have spread out the earth, placed on it firm mountains and have made all kinds of flourishing pairs of plants grow?.
050:007 Shakir And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,
050:007 Sherali And the earth - WE have spread it out, and placed therein firm mountains; and WE have made to grow therein every kind of beautiful species,
050:007 Yusufali And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)-
050:008
050:008 Khan An insight and a Reminder for every slave turning to Allah (i.e. the one who believes in Allah and performs deeds of His obedience, and always begs His pardon).
050:008 Maulana To give sight and as a reminder to every servant who turns (to Allah).
050:008 Pickthal A vision and a reminder for every penitent slave.
050:008 Rashad This is an enlightenment, and a reminder for every pious worshiper.
050:008 Sarwar This is a reminder and it sharpens the insight of every servant of God who turns to Him in repentance.
050:008 Shakir To give sight and as a reminder to every servant who turns frequently (to Allah).
050:008 Sherali As a means of enlightenment and as a reminder to every servant that turns to US.
050:008 Yusufali To be observed and commemorated by every devotee turning (to Allah).
050:009
050:009 Khan And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
050:009 Maulana And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,
050:009 Pickthal And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,
050:009 Rashad And we sent from the sky blessed water, to grow with it gardens and grains to be harvested.
050:009 Sarwar We have sent blessed water down from the sky to grow gardens, harvestable crops
050:009 Shakir And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,
050:009 Sherali And WE send down from the clouds water which is full of blessings, and WE produce therewith gardens and crops,
050:009 Yusufali And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;
050:010
050:010 Khan And tall date-palms, with ranged clusters;
050:010 Maulana And the tall palm-trees having flower spikes piled one above another --
050:010 Pickthal And lofty date-palms with ranged clusters,
050:010 Rashad Tall date palms, with clustered fruit.
050:010 Sarwar and tall palm-trees with clusters of dates
050:010 Shakir And the tall palm-trees having spadices closely set one above another,
050:010 Sherali And tall palm-trees with spathes piled one above the other,
050:010 Yusufali And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;-
050:011
050:011 Khan A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
050:011 Maulana A sustenance for the servants, and We give life thereby to a dead land. Thus is the rising.
050:011 Pickthal Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.
050:011 Rashad Provisions for the people. And we revive with it dead lands; you are similarly resurrected.
050:011 Sarwar as sustenance for My servants. With this We have brought the dead land back to life. Thus, will also be your resurrection.
050:011 Shakir A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.
050:011 Sherali As a provision for Our servants; and WE quicken thereby a dead land. Even so shall be the Resurrection.
050:011 Yusufali As sustenance for (Allah's) Servants;- and We give (new) life therewith to land that is dead: Thus will be the Resurrection.
050:012
050:012 Khan Denied before them (i.e. these pagans of Makkah who denied you, O Muhammad SAW) the people of Nuh (Noah), and the dwellers of Rass, and the Thamud,
050:012 Maulana Before them the people of Noah rejected (the Truth) and (so did) the dwellers of Al-Rads and Thamud
050:012 Pickthal The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud,
050:012 Rashad Disbelieving before them were the people of Noah, the dwellers of Russ, and Thamoud.
050:012 Sarwar The people of Noah, dwellers of the Ra's, Thamud,
050:012 Shakir (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood,
050:012 Sherali The people of Noah rejected the truth before them and so did the people of the Well and the tribe of Thamud,
050:012 Yusufali Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud,
050:013
050:013 Khan And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lout (Lot),
050:013 Maulana And ‘Ad and Pharaoh and Lot’s brethren,
050:013 Pickthal And (the tribe of) A'ad, and Pharaoh, and the brethren of Lot,
050:013 Rashad And `Aad, Pharaoh, and the brethren of Lot.
050:013 Sarwar Ad, the Pharaoh, Lot,
050:013 Shakir And Ad and Firon and Lut's brethren,
050:013 Sherali And the tribe of AD, and Pharaoh and the brethren of Lot,
050:013 Yusufali The 'Ad, Pharaoh, the brethren of Lut,

050:014
050:014 Khan And the dwellers of the Wood, and the people of Tubba'; everyone of them denied (their) Messengers, so My Threat took effect.
050:014 Maulana And the dwellers of the grove and the people of Tubba. They all rejected the messengers, so My threat came to pass.
050:014 Pickthal And the dwellers in the wood, and the folk of Tubb'a: every one denied their messengers, therefor My threat took effect.
050:014 Rashad And the dwellers of the woods, and the people of Tubba`. All of them disbelieved the messengers and, consequently, My retribution befell them.
050:014 Sarwar dwellers of the forest, and the people of Tubba had all rejected the Prophets. Thus, they became subject to Our torment.
050:014 Shakir And the dwellers of the grove and the people of Tuba; all rejected the messengers, so My threat came to pass.
050:014 Sherali And the dwellers of the Wood, and the people of Tubba. All of them rejected the Messengers with the result that MY threatened punishment befell them.
050:014 Yusufali The Companions of the Wood, and the People of Tubba'; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).
050:015
050:015 Khan Were We then tired with the first creation? Nay, They are in confused doubt about a new creation (i.e. Resurrection)?
050:015 Maulana Were We then fatigued with the first creation? Yet they are in doubt about a new creation.
050:015 Pickthal Were We then worn out by the first creation? Yet they are in doubt about a new creation.
050:015 Rashad Were we too burdened by the first creation? Is this why they doubt resurrection?
050:015 Sarwar Did We fail to accomplish the first creation? Of course, We did not; We have all power over all things. Yet they are confused about a new creation.
050:015 Shakir Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.
050:015 Sherali Were WE then wearied by the first creation? Nay, but they are in confusion about the new creation.
050:015 Yusufali Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?
050:016
050:016 Section 2: The Resurrection
050:016 Khan And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
050:016 Maulana And certainly We created man, and We know what his mind suggests to him -- and We are nearer to him than his life-vein.
050:016 Pickthal We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.
050:016 Rashad We created the human, and we know what he whispers to himself. We are closer to him than his jugular vein.
050:016 Sarwar We swear that We have created the human being and We know what his soul whispers to him. We are closer to him than even his jugular vein.
050:016 Shakir And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.
050:016 Sherali And assuredly, WE have created man and WE know what his mind whispers to him, and WE are nearer to him than even his jugular vein.
050:016 Yusufali It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.
050:017
050:017 Khan (Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).
050:017 Maulana When the two receivers receive, sitting on the right and on the left,
050:017 Pickthal When the two Receivers receive (him), seated on the right hand and on the left,
050:017 Rashad Two recording (angels), at right and at left, are constantly recording.
050:017 Sarwar Since the two scribes are sitting on each of his shoulders, he does not utter a word which is not recorded immediately by the watchful scribes.
050:017 Shakir When the two receivers receive, sitting on the right and on the left.
050:017 Sherali When the two Recording angels record everything, sitting on his right and on his left;
050:017 Yusufali Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left.
050:018
050:018 Khan Not a word does he (or she) utter, but there is a watcher by him ready (to record it).
050:018 Maulana He utters not a word but there is by him a watcher at hand.
050:018 Pickthal He uttereth no word but there is with him an observer ready.
050:018 Rashad Not an utterance does he utter without an alert witness.
050:018 Sarwar The human being will certainly experience the agony of death
050:018 Shakir He utters not a word but there is by him a watcher at hand.
050:018 Sherali He utters not a word but there is by him a guardian angel ready to record it,
050:018 Yusufali Not a word does he utter but there is a sentinel by him, ready (to note it).
050:019
050:019 Khan And the stupor of death will come in truth: "This is what you have been avoiding!"
050:019 Maulana And the stupor of death comes in truth; that is what thou wouldst shun.
050:019 Pickthal And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.
050:019 Rashad Finally, the inevitable coma of death comes; this is what you tried to evade.
050:019 Sarwar and (the human being will be told), "This is what you had been trying to run away from".
050:019 Shakir And the stupor of death will come in truth; that is what you were trying to escape.
050:019 Sherali And the stupor of death, certainly comes. `this is what thou wast striving to run from.'
050:019 Yusufali And the stupor of death will bring Truth (before his eyes): "This was the thing which thou wast trying to escape!"
050:020
050:020 Khan And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
050:020 Maulana And the trumpet is blown. That is the day of threatening.
050:020 Pickthal And the trumpet is blown. This is the threatened Day.
050:020 Rashad The horn is blown; this is the promised day.
050:020 Sarwar The trumpet will certainly be sounded. This will be the day (about which you) were threatened.
050:020 Shakir And the trumpet shall be blown; that is the day of the threatening.
050:020 Sherali And the trumpet shall be blown. That will be the Day of Promise.
050:020 Yusufali And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).

050:021
050:021 Khan And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.
050:021 Maulana And every soul comes, with it a driver and a witness.
050:021 Pickthal And every soul cometh, along with it a driver and a witness.
050:021 Rashad Every soul comes with a herder and a witness.
050:021 Sarwar Every soul will be accompanied (by an angel) behind him and another as a witness.
050:021 Shakir And every soul shall come, with it a driver and a witness.
050:021 Sherali And every soul shall come forth and along with it there will be an angel to bear witness.
050:021 Yusufali And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness.
050:022
050:022 Khan (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"
050:022 Maulana Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day.
050:022 Pickthal (And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.
050:022 Rashad You used to be oblivious to this. We now remove your veil; today, your vision is (as strong as) steel.
050:022 Sarwar (He will be told), "You were completely heedless of this day. We have removed the veil from your eyes and your vision will now be sharp and strong".
050:022 Shakir Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.
050:022 Sherali Then WE shall say, `Thou wast heedless of this; now WE have removed from thee thy veil, and keen is thy sight this day.'
050:022 Yusufali (It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"
050:023
050:023 Khan And his companion (angel) will say: "Here is (this Record) ready with me!"
050:023 Maulana And his companion will say: This is what is ready with me.
050:023 Pickthal And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony).
050:023 Rashad The companion said, "Here is my formidable testimony."
050:023 Sarwar His (angelic) companion will say, "(Lord), the record of his deeds is with me and is all ready".
050:023 Shakir And his companions shall say: This is what is ready with me.
050:023 Sherali And his companion will say, `This is what I have ready of his record.'
050:023 Yusufali And his Companion will say: "Here is (his Record) ready with me!"
050:024
050:024 Khan (And it will be said): "Both of you throw (Order from Allah to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allah, in His Messengers, etc.).
050:024 Maulana Cast into hell every ungrateful, rebellious one,
050:024 Pickthal (And it is said): Do ye twain hurl to hell each rebel ingrate,
050:024 Rashad Throw into Gehenna every stubborn disbeliever.
050:024 Shakir Do cast into hell every ungrateful, rebellious one,
050:024 Sherali WE shall say to his two companions, cast ye twain into Hell every disbelieving enemy of truth,
050:024 Yusufali (The sentence will be:) "Throw, throw into Hell every contumacious Rejecter (of Allah)!-
050:025
050:025 Khan "Hinderer of good, transgressor, doubter,
050:025 Maulana Forbidder of good, exceeder of limits, doubter,
050:025 Pickthal Hinderer of good, transgressor, doubter,
050:025 Rashad Forbidder of charity, aggressor, full of doubt.
050:025 Sarwar who is an opponent of good, a suspicious transgressor
050:025 Shakir Forbidder of good, exceeder of limits, doubter,
050:025 Sherali Hinderer of good, transgressor, doubter;
050:025 Yusufali "Who forbade what was good, transgressed all bounds, cast doubts and suspicions;
050:026
050:026 Khan "Who set up another ilah (god) with Allah, then (both of you) cast him in the severe torment."
050:026 Maulana Who sets up another god with Allah, so cast him into severe chastisement.
050:026 Pickthal Who setteth up another god along with Allah. Do ye twain hurl him to the dreadful doom.
050:026 Rashad He set up beside GOD another god. Throw him into severe retribution.
050:026 Sarwar and an idol worshipper. Throw him into severe torment".
050:026 Shakir Who sets up another god with Allah, so do cast him into severe chastisement.
050:026 Sherali `Who sets up another god beside ALLAH, so do, ye twain, cast him into the severe torment.'
050:026 Yusufali "Who set up another god beside Allah: Throw him into a severe penalty."
050:027
050:027 Khan His companion (Satan devil)] will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray."
050:027 Maulana His companion will say: Our Lord, I did not cause him to rebel but he himself went far in error.
050:027 Pickthal His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error.
050:027 Rashad His companion said, "Our Lord, I did not mislead him; he was far astray."
050:027 Sarwar His satanic companion will say, "Our Lord, I did not mislead him, but he himself went astray".
050:027 Shakir His companion will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error.
050:027 Sherali His associate will say, `O Lord, it was not that I caused him to rebel; but he himself was too far gone in error.'
050:027 Yusufali His Companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray."
050:028
050:028 Khan Allah will say: "Dispute not in front of Me, I had already, in advance, sent you the threat.
050:028 Maulana He will say: Dispute not in My presence, and indeed I gave you warning beforehand.
050:028 Pickthal He saith: Contend not in My presence, when I had already proffered unto you the warning.
050:028 Rashad He said, "Do not feud in front of Me; I have sufficiently warned you.
050:028 Sarwar The Lord will say, "Do not argue in My presence; I had certainly sent you a warning.
050:028 Shakir He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:
050:028 Sherali ALLAH will say, `Quarrel not in MY presence; I gave you the warning beforehand,
050:028 Yusufali He will say: "Dispute not with each other in My Presence: I had already in advance sent you Warning.

050:029
050:029 Khan The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves."
050:029 Maulana My sentence cannot be changed, nor am I in the least unjust to the servants.
050:029 Pickthal The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves.
050:029 Rashad "Nothing can be changed now. I am never unjust towards the people."
050:029 Sarwar No word is to be exchanged in My presence. I am not unjust to My servants".
050:029 Shakir My word shall not be changed, nor am I in the least unjust to the servants.
050:029 Sherali `The sentenced passed by ME cannot be changed, and I am not in the least unjust to MY servants.'
050:029 Yusufali "The Word changes not before Me, and I do not the least injustice to My Servants."
050:030
050:030 Section 3: The Resurrection
050:030 Khan On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"
050:030 Maulana On the day when We say to hell: Art thou filled up? And it will say: Are there any more?
050:030 Pickthal On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?
050:030 Rashad That is the day when we ask Hell, "Have you had enough?" It will say, "Give me more."
050:030 Sarwar On that day We shall ask hell, "Are you full?" It will say, "Are there any more?".
050:030 Shakir On the day that We will say to hell: Are you filled up? And it will say: Are there any more?
050:030 Sherali On that day WE will say to Hell, `Art thou filled up?' And it will answer, `Are there any more?'
050:030 Yusufali One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"
050:031
050:031 Khan And Paradise will be brought near to the Muttaqun (pious - see V.2:2) not far off.
050:031 Maulana And the Garden is brought near for those who guard against evil -- (it is) not distant.
050:031 Pickthal And the Garden is brought nigh for those who kept from evil, no longer distant.
050:031 Rashad Paradise will be offered to the righteous, readily.
050:031 Sarwar Paradise will be brought near for the pious ones
050:031 Shakir And the garden shall be brought near to those who guard (against evil), not far off:
050:031 Sherali And Heaven will be brought near to the righteous, no longer remote.
050:031 Yusufali And the Garden will be brought nigh to the Righteous,- no more a thing distant.
050:032
050:032 Khan (It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah's Religion, Islamic Monotheism).
050:032 Maulana This is what you are promised -- for every one turning (to Allah), keeping (the limits) --
050:032 Pickthal (And it is said): This is that which ye were promised. (It is) for every penitent and heedful one,
050:032 Rashad This is what was promised to every repenter, steadfast.
050:032 Sarwar (and they will be told), "This is what you were promised. It is for everyone who turned in repentance to God, kept his promise,
050:032 Shakir This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);
050:032 Sherali And it will be said, `This is what was promised to you -to every one who constantly turned to God and was watchful of his actions,
050:032 Yusufali (A voice will say:) "This is what was promised for you,- for every one who turned (to Allah) in sincere repentance, who kept (His Law),
050:033
050:033 Khan "Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),
050:033 Maulana Who fears the Beneficent in secret, and comes with a penitent heart:
050:033 Pickthal Who feareth the Beneficent in secret and cometh with a contrite heart.
050:033 Rashad They reverenced the Most Gracious, in their privacy, and came wholeheartedly.
050:033 Sarwar feared the Beneficent God in secret, and turned to Him with a repenting heart".
050:033 Shakir Who fears the Beneficent Allah in secret and comes with a penitent heart:
050:033 Sherali `Who feared the Gracious God in private and came to HIM with a penitent heart.
050:033 Yusufali "Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him):
050:034
050:034 Khan "Enter you therein in peace and security; this is a Day of eternal life!"
050:034 Maulana Enter it in peace. That is the day of abiding.
050:034 Pickthal Enter it in peace. This is the day of immortality.
050:034 Rashad Enter it in peace; this is the Day of Eternity.
050:034 Sarwar (They will be told), "Enter Paradise in peace and, therein, you will live forever".
050:034 Shakir Enter it in peace, that is the day of abiding.
050:034 Sherali `Enter ye therein in peace. This is the Day of Eternity.'
050:034 Yusufali "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"
050:035
050:035 Khan There they will have all that they desire, and We have more (for them, i.e. a glance at the All- Mighty, All-Majestic swt).
050:035 Maulana For them therein is all they wish, and with Us is yet more.
050:035 Pickthal There they have all that they desire, and there is more with Us.
050:035 Rashad They get anything they wish therein, and we have even more.
050:035 Sarwar They will have therein whatever they want and will receive from Us more rewards
050:035 Shakir They have therein what they wish and with Us is more yet.
050:035 Sherali They will have therein whatever they desire, and with US is a good deal more.
050:035 Yusufali There will be for them therein all that they wish,- and more besides in Our Presence.

050:036
050:036 Khan And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
050:036 Maulana And how many a generation We destroyed before them who were mightier in prowess than they! so they went about in the lands. Is there a place of refuge?
050:036 Pickthal And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?
050:036 Rashad Many a generation before them, who were more powerful, we annihilated. They searched the land; did they find an escape?
050:036 Sarwar How many an ancient town who were much stronger than them (unbelievers) did We destroy. (In vain), they wandered through the land in search of a place of refuge from Our torment.
050:036 Shakir And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?
050:036 Sherali And how many a generation, who were mightier than they in prowess, have WE destroyed before them ! But when the punishment came, they went about in the lands, devising plans to escape it. But was there any place of refuge for them?
050:036 Yusufali But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?
050:037
050:037 Khan Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
050:037 Maulana Surely there is a reminder in this for him who has a heart or he gives ear and is a witness.
050:037 Pickthal Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.
050:037 Rashad This should be a lesson for everyone who possesses a mind, or is able to hear and witness.
050:037 Sarwar This is a reminder for everyone who understands, listens, and sees.
050:037 Shakir Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.
050:037 Sherali Therein, verily, is a reminder for him who has an understanding heart, or, who gives ear and is attentive.
050:037 Yusufali Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).
050:038
050:038 Khan And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
050:038 Maulana And certainly We created the heavens and the earth and what is between them in six periods, and no fatigue touched Us.
050:038 Pickthal And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.
050:038 Rashad We have created the heavens and the earth, and everything between them in six days, and no fatigue touched us.
050:038 Sarwar We created the heavens, the earth, and all that is between them in six days without experiencing any fatigue.
050:038 Shakir And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.
050:038 Sherali And, verily, WE created the heavens and the earth and all that is between them in six periods and no weariness touched US.
050:038 Yusufali We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.
050:039
050:039 Khan So bear with patience (O Muhammad SAW) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers).
050:039 Maulana So bear with what they say, and celebrate the praise of thy Lord before the rising of the sun and before the setting.
050:039 Pickthal Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;
050:039 Rashad Therefore, be patient in the face of their utterances, and praise and glorify your Lord before sunrise, and before sunset.
050:039 Sarwar (Muhammad), exercise patience against what they say. Glorify your Lord with His praise before sunrise and sunset.
050:039 Shakir Therefore be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.
050:039 Sherali So bear with patience what they say, and celebrate the praises of thy Lord, before the rising of the sun and before its setting;
050:039 Yusufali Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting.
050:040
050:040 Khan And during a part of the night (also), glorify His praises (i.e. Maghrib and 'Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawafil optional and additional prayers, and also glorify, praise and magnify Allah - Subhan Allah, Alhamdu lillah, Allahu-Akbar].
050:040 Maulana And glorify Him in the night and after prostration.
050:040 Pickthal And in the night-time hymn His praise, and after the (prescribed) prostrations.
050:040 Rashad During the night you shall meditate on His name, and after prostrating.
050:040 Sarwar Glorify Him during the night and also glorify Him after prostration.
050:040 Shakir And glorify Him in the night and after the prayers.
050:040 Sherali And in parts of the night also do thou glorify HIM, and after the prescribed prostrations.
050:040 Yusufali And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration.
050:041
050:041 Khan And listen on the Day when the caller will call from a near place,
050:041 Maulana And listen on the day when the crier cries from a near place --
050:041 Pickthal And listen on the day when the crier crieth from a near place,
050:041 Rashad Prepare for the day when the caller calls from a place that is near.
050:041 Sarwar Wait for the day when the trumpet will be sounded from a nearby place.
050:041 Shakir And listen on the day when the crier shall cry from a near place
050:041 Sherali Hearken ! On the day when the caller will call from a place nearby,
050:041 Yusufali And listen for the Day when the Caller will call out from a place quiet near,-
050:042
050:042 Khan The Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).
050:042 Maulana The day when they hear the cry in truth. That is the day of coming forth.
050:042 Pickthal The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves).
050:042 Rashad When they hear the inevitable cry; that is the day you come out.
050:042 Sarwar On that day they will certainly hear the sound of the trumpet and that will be the Day of Resurrection.
050:042 Shakir The day when they shall hear the cry in truth; that is the day of coming forth.
050:042 Sherali The day when they will hear the inevitable blast; that will be the day of coming forth from the graves.
050:042 Yusufali The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.

050:043
050:043 Khan Verily, We it is Who give life and cause death; and to Us is the final return,
050:043 Maulana Surely We give life and cause to die, and to Us is the eventual coming --
050:043 Pickthal Lo! We it is Who quicken and give death, and unto Us is the journeying.
050:043 Rashad We are the ones who control life and death; to us is the final destiny.
050:043 Sarwar We give life and cause things to die. To Us all things will return.
050:043 Shakir Surely We give life and cause to die, and to Us is the eventual coming;
050:043 Sherali Verily, it is WE Who give life and cause death, and to US is the final return.
050:043 Yusufali Verily it is We Who give Life and Death; and to Us is the Final Goal-
050:044
050:044 Khan On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
050:044 Maulana The day when the earth cleaves asunder from them, hastening forth. That is a gathering easy to Us.
050:044 Pickthal On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).
050:044 Rashad The day will come when the earth cracks in a hurry, giving rise to them. Such summoning is easy for us to do.
050:044 Sarwar On the day when the earth is rent asunder, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
050:044 Shakir The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.
050:044 Sherali On the day when the earth will cleave asunder and in consequence of their misdeeds they will come forth hastening - that will be a raising up of the dead easy for US.
050:044 Yusufali The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together,- quite easy for Us.
050:045
050:045 Khan We know of best what they say; and you (O Muhammad SAW) are not a tyrant over them (to force them to Belief). But warn by the Qur'an, him who fears My Threat.
050:045 Maulana We know best what they say, and thou art not one to compel them. So remind by means of the Qur’an him who fears My threat.
050:045 Pickthal We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.
050:045 Rashad We are fully aware of everything they utter, while you have no power over them. Therefore, remind with this Quran, those who reverence My warnings.
050:045 Sarwar We know best what they say and you cannot compel them. Remind, by way of the Quran, those who have fear of My warnings.
050:045 Shakir We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.
050:045 Sherali WE know best what they say; and thou art not to compel them in any way. So admonish, by means of the Qur'an, him who fears MY warning.
050:045 Yusufali We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!
051:000
051:000 Translations of the Qur'an, Chapter 51: ADH-DHARIYAT (THE WINNOWING WINDS). Total Verses: 60. Revealed At: MAKKA
051:000 In the name of God, Most Gracious, Most Merciful
051:001
051:001 Section 1: Falsehood is doomed
051:001 Khan By (the winds) that scatter dust.
051:001 Maulana By those scattering broadcast!
051:001 Pickthal By those that winnow with a winnowing
051:001 Rashad The blowing winds.
051:001 Sarwar By the winds which carry dust particles,
051:001 Shakir I swear by the wind that scatters far and wide,
051:001 Sherali By those that scatter with a true scattering,
051:001 Yusufali By the (Winds) that scatter broadcast;
051:002
051:002 Khan And (the clouds) that bear heavy weight of water;
051:002 Maulana And those bearing the load!
051:002 Pickthal And those that bear the burden (of the rain)
051:002 Rashad Bearing rain.
051:002 Sarwar by the clouds which are heavily loaded with water,
051:002 Shakir Then those clouds bearing the load (of minute things in space).
051:002 Sherali Then carry the load,
051:002 Yusufali And those that lift and bear away heavy weights;
051:003
051:003 Khan And (the ships) that float with ease and gentleness;
051:003 Maulana And those running easily!
051:003 Pickthal And those that glide with ease (upon the sea)
051:003 Rashad Bringing provisions.
051:003 Sarwar by the ships which smoothly sail on the oceans,
051:003 Shakir Then those (ships) that glide easily,
051:003 Sherali Then speed lightly along,
051:003 Yusufali And those that flow with ease and gentleness;
051:004
051:004 Khan And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command;-
051:004 Maulana And those distributing the Affair! --
051:004 Pickthal And those who distribute (blessings) by command,
051:004 Rashad Distributing them as commanded.
051:004 Sarwar by the angels which distribute the affairs,
051:004 Shakir Then those (angels who) distribute blessings by Our command;
051:004 Sherali And then distribute by Our command,
051:004 Yusufali And those that distribute and apportion by Command;-

051:005
051:005 Khan Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.
051:005 Maulana What you are promised is surely true,
051:005 Pickthal Lo! that wherewith ye are threatened is indeed true,
051:005 Rashad What is promised to you will surely come to pass.
051:005 Sarwar that what you are promised is certainly true
051:005 Shakir What you are threatened with is most surely true,
051:005 Sherali Surely, that which you are promised is true,
051:005 Yusufali Verily that which ye are promised is true;
051:006
051:006 Khan And verily, the Recompense is sure to happen.
051:006 Maulana And the Judgment will surely come to pass.
051:006 Pickthal And lo! the judgment will indeed befall.
051:006 Rashad The Day of Judgment is inevitable.
051:006 Sarwar and the Day of Judgment will inevitably take place.
051:006 Shakir And the judgment must most surely come about.
051:006 Sherali And Judgment will, surely, come to pass.
051:006 Yusufali And verily Judgment and Justice must indeed come to pass.
051:007
051:007 Khan By the heaven full of paths,
051:007 Maulana By the heaven full of paths!
051:007 Pickthal By the heaven full of paths,
051:007 Rashad Despite the perfectly created sky.
051:007 Sarwar By the beautiful heavens,
051:007 Shakir I swear by the heaven full of ways.
051:007 Sherali And by the heaven full of tracks,
051:007 Yusufali By the Sky with (its) numerous Paths,
051:008
051:008 Khan Certainly, you have different ideas (about Muhammad SAW and the Qur'an).
051:008 Maulana Surely you are of warying opinion --
051:008 Pickthal Lo! ye, forsooth, are of various opinion (concerning the truth).
051:008 Rashad You continue to dispute the truth.
051:008 Sarwar your ideas are confused.
051:008 Shakir Most surely you are at variance with each other in what you say,
051:008 Sherali Truly you at variance in what you say.
051:008 Yusufali Truly ye are in a doctrine discordant,
051:009
051:009 Khan Turned aside therefrom (i.e. from Muhammad SAW and the Qur'an) is he who is turned aside (by the Decree and Preordainment of Allah).
051:009 Maulana He is turned away from it who would be turned away.
051:009 Pickthal He is made to turn away from it who is (himself) averse.
051:009 Rashad Deviating therefrom are the deviators.
051:009 Sarwar Let whoever wishes, turn away from Our Quran.
051:009 Shakir He is turned away from it who would be turned away.
051:009 Sherali He alone is turned away from the truth who is decreed to be turned away.
051:009 Yusufali Through which are deluded (away from the Truth) such as would be deluded.
051:010
051:010 Khan Cursed be the liars,
051:010 Maulana Cursed by the liars!
051:010 Pickthal Accursed be the conjecturers
051:010 Rashad Woe to the falsifiers.
051:010 Sarwar Death to those whose opinions are merely baseless conjectures.
051:010 Shakir Cursed be the liars,
051:010 Sherali Cursed be the liars,
051:010 Yusufali Woe to the falsehood-mongers,-
051:011
051:011 Khan Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
051:011 Maulana Who are in an abyss, neglectful;
051:011 Pickthal Who are careless in an abyss!
051:011 Rashad In their blundering, they are totally heedless.
051:011 Sarwar and who wander in the abyss of confusion.
051:011 Shakir Who are in a gulf (of ignorance) neglectful;
051:011 Sherali Who are heedless of truth in the depths of ignorance.
051:011 Yusufali Those who (flounder) heedless in a flood of confusion:
051:012
051:012 Khan They ask;"When will be the Day of Recompense?"
051:012 Maulana They ask: When is the day of Judgment?
051:012 Pickthal They ask: When is the Day of Judgment?
051:012 Rashad They question the Day of Judgment.
051:012 Sarwar They ask, "When it will be the Day of Judgment?".
051:012 Shakir They ask: When is the day of judgment?
051:012 Sherali They ask, when will the Day of Judgment be?'
051:012 Yusufali They ask, "When will be the Day of Judgment and Justice?"

051:013
051:013 Khan (It will be) a Day when they will be tried (i.e. burnt) over the Fire!
051:013 Maulana (It is) the day when they are tried at the Fire.
051:013 Pickthal (It is) the day when they will be tormented at the Fire,
051:013 Rashad The day they are presented to the fire.
051:013 Sarwar On the Day of Judgment they will be punished by the fire
051:013 Shakir (It is) the day on which they shall be tried at the fire.
051:013 Sherali Say, `It will be the day when they will be tormented with the torment of the Fire.'
051:013 Yusufali (It will be) a Day when they will be tried (and tested) over the Fire!
051:014
051:014 Khan "Taste you your trial (burning)! This is what you used to ask to be hastened!"
051:014 Maulana Taste your persecution! This is what you would hasten on.
051:014 Pickthal (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.
051:014 Rashad Taste the retribution; this is what you used to challenge.
051:014 Sarwar and will be told, "Suffer the torment which you wanted to experience immediately".
051:014 Shakir Taste your persecution! this is what you would hasten on.
051:014 Sherali And it will be said to them, `Taste ye your torment. This is what you asked to be hastened.'
051:014 Yusufali "Taste ye your trial! This is what ye used to ask to be hastened!"
051:015
051:015 Khan Verily, the Muttaqun (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
051:015 Maulana Surely the dutiful are amidst Gardens and fountains,
051:015 Pickthal Lo! those who keep from evil will dwell amid gardens and watersprings,
051:015 Rashad The righteous have deserved gardens and springs.
051:015 Sarwar The pious ones will live amidst gardens and springs,
051:015 Shakir Surely those who guard (against evil) shall be in gardens and fountains.
051:015 Sherali But surely, the righteous will be in the midst of gardens and springs,
051:015 Yusufali As to the Righteous, they will be in the midst of Gardens and Springs,
051:016
051:016 Khan Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinun (good-doers - see V.2:112).
051:016 Maulana Taking that which their Lord gives them. Surely they were before that the doers of good.
051:016 Pickthal Taking that which their Lord giveth them; for lo! aforetime they were doers of good;
051:016 Rashad They receive their Lord's rewards, for they used to be pious.
051:016 Sarwar receiving their reward from their Lord. They had been righteous people before the Day of Judgment.
051:016 Shakir Taking what their Lord gives them; surely they were before that, the doers of good.
051:016 Sherali Taking what their Lord will bestow upon them; for they used to do good before that;
051:016 Yusufali Taking joy in the things which their Lord gives them, because, before then, they lived a good life.
051:017
051:017 Khan They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope].
051:017 Maulana The used to sleep but little at night.
051:017 Pickthal They used to sleep but little of the night,
051:017 Rashad Rarely did they sleep the whole night.
051:017 Sarwar They slept very little during the night
051:017 Shakir They used to sleep but little in the night.
051:017 Sherali They slept but a little of the night;
051:017 Yusufali They were in the habit of sleeping but little by night,
051:018
051:018 Khan And in the hours before dawn, they were (found) asking (Allah) for forgiveness,
051:018 Maulana And in the morning they asked (Divine) protection.
051:018 Pickthal And ere the dawning of each day would seek forgiveness,
051:018 Rashad At dawn, they prayed for forgiveness.
051:018 Sarwar and asked for forgiveness in the early morning.
051:018 Shakir And in the morning they asked forgiveness.
051:018 Sherali And at dawn they prayed for divine pardon;
051:018 Yusufali And in the hour of early dawn, they (were found) praying for Forgiveness;
051:019
051:019 Khan And in their properties there was the right of the beggar, and the Mahrum (the poor who does not ask the others),
051:019 Maulana And in their wealth there was a due share for the beggar and for one who is denied (good).
051:019 Pickthal And in their wealth the beggar and the outcast had due share.
051:019 Rashad A portion of their money was set aside for the beggar and the needy.
051:019 Sarwar They assigned a share of their property for the needy and the destitute.
051:019 Shakir And in their property was a portion due to him who begs and to him who is denied (good).
051:019 Sherali And in their wealth was a share for those who asked for help and for those who could not.
051:019 Yusufali And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).
051:020
051:020 Khan And on the earth are signs for those who have Faith with certainty,
051:020 Maulana And in the earth are signs for those who are sure,
051:020 Pickthal And in the earth are portents for those whose faith is sure.
051:020 Rashad The earth is full of signs for those who are certain.
051:020 Sarwar In the earth there is evidence (of the Truth) for those who have strong faith.
051:020 Shakir And in the earth there are signs for those who are sure,
051:020 Sherali And in the earth are Signs for those who have certainty of faith,
051:020 Yusufali On the earth are signs for those of assured Faith,

051:021
051:021 Khan And also in your ownselves. Will you not then see?
051:021 Maulana And in yourselves -- do you not see?
051:021 Pickthal And (also) in yourselves. Can ye then not see?
051:021 Rashad And within yourselves; can you see?
051:021 Sarwar There is also evidence of the Truth within your own selves. Will you then not see?.
051:021 Shakir And in your own souls (too); will you not then see?
051:021 Sherali And also in your ownselves. Will you not then see?
051:021 Yusufali As also in your own selves: Will ye not then see?
051:022
051:022 Khan And in the heaven is your provision, and that which you are promised.
051:022 Maulana And in the heavens is your sustenance and that which you are promised.
051:022 Pickthal And in the heaven is your providence and that which ye are promised;
051:022 Rashad In the heaven is your provision, and everything that is promised to you.
051:022 Sarwar In the heavens there is your sustenance and that which you were promised (Paradise).
051:022 Shakir And in the heaven is your sustenance and what you are threatened with.
051:022 Sherali And in heaven is your sustenance, and also that which you are promised.
051:022 Yusufali And in heaven is your Sustenance, as (also) that which ye are promised.
051:023
051:023 Khan Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
051:023 Maulana So by the Lord of the heavens and the earth! it is surely the truth, just as you speak.
051:023 Pickthal And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.
051:023 Rashad By the Lord of the heaven and the earth, this is as true as the fact that you speak.
051:023 Sarwar This, by the Lord of the heavens and the earth is as certain as your ability to speak.
051:023 Shakir And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.
051:023 Sherali And by the Lord of the heaven and the earth it is certainly the truth, just as it is true that you speak.
051:023 Yusufali Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.
051:024
051:024 Section 2: The Fate of previous Nations
051:024 Khan Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?
051:024 Maulana Has the story of Abraham’s honoured guests reached thee?
051:024 Pickthal Hath the story of Abraham's honoured guests reached thee (O Muhammad)?
051:024 Rashad Have you noted the history of Abraham's honorable guests?
051:024 Sarwar Have you heard the story of the honorable guests of Abraham?.
051:024 Shakir Has there come to you information about the honored guests of Ibrahim?
051:024 Sherali Has the story of Abraham's honoured guests reached thee?
051:024 Yusufali Has the story reached thee, of the honoured guests of Abraham?
051:025
051:025 Khan When they came in to him, and said, "Salam, (peace be upon you)!" He answered;"Salam, (peace be upon you)," and said: "You are a people unknown to me,"
051:025 Maulana When they came to him, they said: Peace! Peace! said he. Strangers!
051:025 Pickthal When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).
051:025 Rashad They visited him, saying, "Peace." He said, "Peace to you, strangers!"
051:025 Sarwar When they came to him saying, "Peace be with you," he replied to their greeting in the same manner and said to himself, "These are a strange people".
051:025 Shakir When they entered upon him, they said: Peace. Peace, said he, a strange people.
051:025 Sherali When they came to him and said, `Peace !' he said in reply, `On you be peace.' He thought that they were strangers.
051:025 Yusufali Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people.”
051:026
051:026 Khan Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows].
051:026 Maulana Then he turned aside to his family and brought a fat calf.
051:026 Pickthal Then he went apart unto his housefolk so that they brought a fatted calf;
051:026 Rashad He asked his family to prepare a fat calf.
051:026 Sarwar He went quietly to his wife and returned to his guests with a fat, roasted calf.
051:026 Shakir Then he turned aside to his family secretly and brought a fat (roasted) calf,
051:026 Sherali And he went quietly to his household, and brought a fatted calf,
051:026 Yusufali Then he turned quickly to his household, brought out a fatted calf,
051:027
051:027 Khan And placed it before them, (saying): "Will you not eat?"
051:027 Maulana So he placed it before them. He said: Will you not eat?
051:027 Pickthal And he set it before them, saying: Will ye not eat?
051:027 Rashad When he offered it to them, he remarked, "Do you not eat?"
051:027 Sarwar He placed it before them. Then he said, "Why are you not eating?".
051:027 Shakir So he brought it near them. He said: What! will you not eat?
051:027 Sherali And he placed it before them and said, `Will you not eat?'
051:027 Yusufali And placed it before them.. he said, "Will ye not eat?"

051:028
051:028 Khan Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His religion of True Monotheism).
051:028 Maulana So he conceived a fear of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
051:028 Pickthal Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.
051:028 Rashad He harbored fear of them. They said, "Have no fear," and they gave good news of a knowledgeable son.
051:028 Sarwar He began to feel afraid. They said, "Do not be afraid," and then gave him the glad news of the birth of a knowledgeable son.
051:028 Shakir So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
051:028 Sherali And he conceived a fear of them. They said, `Fear not.' And they gave him glad tidings of the birth of a son who would be blessed with knowledge.
051:028 Yusufali (When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.
051:029
051:029 Khan Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"
051:029 Maulana Then his wife came up in grief, and she smote her face and said: A barren old woman!
051:029 Pickthal Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!
051:029 Rashad His wife was astonished. Noting her wrinkled face: "I am a sterile old woman."
051:029 Sarwar His wife came forward, crying and beating her face, saying, "I am an old barren woman!".
051:029 Shakir Then his wife came up in great grief, and she struck her face and said: An old barren woman!
051:029 Sherali Then his wife came forward extremely embarrassed and smote her face and said, `I am but a barren old woman !'
051:029 Yusufali But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"
051:030
051:030 Khan They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."
051:030 Maulana They said: Thus says thy Lord. Surely He is the Wise, the Knowing.
051:030 Pickthal They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.
051:030 Rashad They said, "Thus said your Lord. He is the Most Wise, the Omniscient."
051:030 Sarwar They said, "This is true but your Lord has said, (that you will have a son); He is All-wise and All-knowing".
051:030 Shakir They said: Thus says your Lord: Surely He is the Wise, the Knowing.
051:030 Sherali They said, `Even so has thy Lord said. Surely, HE is the Wise, the All-Knowing.'
051:030 Yusufali They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."
051:031
051:031 Part 27.
051:031 Khan [Ibrahim (Abraham)] said: "Then for what purpose you have come, O Messengers?"
051:031 Maulana He said: What is your errand, O messengers!
051:031 Pickthal (Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?
051:031 Rashad He said, "What are you up to, O messengers?"
051:031 Sarwar Abraham asked, "Messengers, what is your task?".
051:031 Shakir He said: What is your affair then, O messengers!
051:031 Sherali Abraham said, `Now what is your errand, O ye who have been sent?'
051:031 Yusufali (Abraham) said: "And what, O ye Messengers, is your errand (now)?"
051:032
051:032 Khan They said: "We have been sent to a people who are Mujrimun (polytheists, sinners, criminals, disbelievers in Allah);
051:032 Maulana They said: We have been sent to a guilty people
051:032 Pickthal They said: Lo! we are sent unto a guilty folk,
051:032 Rashad They said, "We have been dispatched to criminal people.
051:032 Sarwar They replied, "We have been sent to a sinful people
051:032 Shakir They said: Surely we are sent to a guilty people,
051:032 Sherali They said, `We have been sent to a sinful people,
051:032 Yusufali They said, "We have been sent to a people (deep) in sin;-
051:033
051:033 Khan To send down upon them stones of baked clay.
051:033 Maulana That we may send upon them stones of clay.
051:033 Pickthal That we may send upon them stones of clay,
051:033 Rashad "We will shower them with rocks of clay.
051:033 Sarwar to bring down upon them showers of marked lumps of clayy.
051:033 Shakir That we may send down upon them stone of clay,
051:033 Sherali That we may send down upon them stones of clay,
051:033 Yusufali "To bring on, on them, (a shower of) stones of clay (brimstone),
051:034
051:034 Khan Marked by your Lord for the Musrifun (polytheists, criminals, sinners those who trespass Allah's set limits in evil-doings by committing great sins).
051:034 Maulana Marked from thy Lord for the prodigal.
051:034 Pickthal Marked by thy Lord for (the destruction of) the wanton.
051:034 Rashad "Marked by your Lord for the transgressors."
051:034 Sarwar They are transgressors in the presence of your Lord".
051:034 Shakir Sent forth from your Lord for the extravagant.
051:034 Sherali Marked, with thy Lord, for those guilty of excesses.'
051:034 Yusufali "Marked as from thy Lord for those who trespass beyond bounds."

051:035
051:035 Khan So We brought out from therein the believers.
051:035 Maulana Then we brought forth such believers as were there.
051:035 Pickthal Then we brought forth such believers as were there.
051:035 Rashad We then delivered all the believers.
051:035 Sarwar We saved the believers among them,
051:035 Shakir Then We brought forth such as were therein of the believers.
051:035 Sherali And we brought forth therefrom such of the believers as were there.
051:035 Yusufali Then We evacuated those of the Believers who were there,
051:036
051:036 Khan But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters].
051:036 Maulana And We found there but a (single) house of Muslims.
051:036 Pickthal But We found there but one house of those surrendered (to Allah).
051:036 Rashad We did not find in it except one house of submitters.
051:036 Sarwar but We found only one Muslim house.
051:036 Shakir But We did not find therein save a (single) house of those who submitted (the Muslims).
051:036 Sherali And WE found there only one house of those who were obedient to US.
051:036 Yusufali But We found not there any just (Muslim) persons except in one house:
051:037
051:037 Khan And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful torment.
051:037 Maulana And We left therein a sign for those who fear the painful chastisement.
051:037 Pickthal And We left behind therein a portent for those who fear a painful doom.
051:037 Rashad We set it up as a lesson for those who fear the painful retribution.
051:037 Sarwar We left therein evidence for those who fear the painful torment.
051:037 Shakir And We left therein a sign for those who fear the painful punishment.
051:037 Sherali And WE left therein a Sign for those who fear painful punishment.
051:037 Yusufali And We left there a Sign for such as fear the Grievous Penalty.
051:038
051:038 Khan And in Musa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.
051:038 Maulana And in Moses, when We sent him to Pharaoh with clear authority.
051:038 Pickthal And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,
051:038 Rashad In Moses (there is a lesson). We sent him to Pharaoh with manifest proofs.
051:038 Sarwar There is also evidence (of the Truth) in the story of Moses when We sent him to the Pharaoh with clear authority.
051:038 Shakir And in Musa: When We sent him to Firon with clear authority.
051:038 Sherali And in the story of Moses also there was a Sign when WE sent him to Pharaoh with clear authority.
051:038 Yusufali And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest.
051:039
051:039 Khan But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."
051:039 Maulana But he turned away on account of his might and said: An enchanter or a madman!
051:039 Pickthal But he withdrew (confiding) in his might, and said: A wizard or a madman.
051:039 Rashad But he turned away, in arrogance, and said, "Magician, or crazy."
051:039 Sarwar The Pharaoh and his forces turned away from him, saying, "He is either a magician or an insane person".
051:039 Shakir But he turned away with his forces and said: A magician or a mad man.
051:039 Sherali But he turned away from Moses in pride of his might, and said, `A sorcerer, or a madman.'
051:039 Yusufali But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!"
051:040
051:040 Khan So We took him and his hosts, and dumped them into the sea, while he was to be blamed.
051:040 Maulana So We seized him and his hosts and hurled them into the sea, and he was blameable.
051:040 Pickthal So We seized him and his hosts and flung them in the sea, for he was reprobate.
051:040 Rashad Consequently, we punished him and his troops. We threw them into the sea, and he is the one to blame.
051:040 Sarwar We seized him and his army and threw them into the sea. He himself was to be blamed.
051:040 Shakir So We seized him and his hosts and hurled them into the sea and he was blamable.
051:040 Sherali So WE seized him and his hosts and threw them into the sea; and he was to blame.
051:040 Yusufali So We took him and his forces, and threw them into the sea; and his was the blame.
051:041
051:041 Khan And in 'Ad (there is also a sign) when We sent against them the barren wind;
051:041 Maulana And in 'Ad, when We sent upon them the destructive wind.
051:041 Pickthal And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.
051:041 Rashad In `Aad (there is a lesson). We sent upon them disastrous wind.
051:041 Sarwar There is also evidence of the Truth in the story of Ad whom We struck with a violent wind
051:041 Shakir And in Ad: When We sent upon them the destructive wind.
051:041 Sherali And there was a Sign in the story of the tribe of AD, when WE sent against them the destructive wind;
051:041 Yusufali And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind:
051:042
051:042 Khan It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
051:042 Maulana It spared naught that it came against, but it made it like ashes.
051:042 Pickthal It spared naught that it reached, but made it (all) as dust.
051:042 Rashad Anything that it came upon was utterly destroyed.
051:042 Sarwar which turned everything it approached into dust.
051:042 Shakir It did not leave aught on which it blew, but it made it like ashes.
051:042 Sherali It spared nothing whatever that it came upon but made it like a rotten bone.
051:042 Yusufali It left nothing whatever that it came up against, but reduced it to ruin and rottenness.

051:043
051:043 Khan And in Thamud (there is also a sign), when they were told: "Enjoy yourselves for a while!"
051:043 Maulana And in Thamud, when it was said to them: Enjoy yourselves for a while.
051:043 Pickthal And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.
051:043 Rashad In Thamoud (there is a lesson). They were told, "Enjoy temporarily."
051:043 Sarwar There is also evidence (of the Truth) in the story of the Thamud, who were told to enjoy themselves for an appointed time.
051:043 Shakir And in Samood: When it was said to them: Enjoy yourselves for a while.
051:043 Sherali And a Sign there was in the story of the tribe of Thamud when it was said to them, `Enjoy yourselves for a while.'
051:043 Yusufali And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!"
051:044
051:044 Khan But they insolently defied the Command of their Lord, so the Sa'iqah overtook them while they were looking.
051:044 Maulana But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw.
051:044 Pickthal But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;
051:044 Rashad They rebelled against the command of their Lord. Consequently, the lightning struck them as they looked.
051:044 Sarwar They transgressed against the command of their Lord. So a blast of sound struck them and they were unable to do anything but stare.
051:044 Shakir But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.
051:044 Sherali But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;
051:044 Yusufali But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on.
051:045
051:045 Khan Then they were unable to rise up, nor could they help themselves.
051:045 Maulana So they were unable to rise up, nor could they defend themselves;
051:045 Pickthal And they were unable to rise up, nor could they help themselves.
051:045 Rashad They could never get up, nor were they helped.
051:045 Sarwar They were unable to stand up, nor were they helped.
051:045 Shakir So they were not able to rise up, nor could they defend themselves-
051:045 Sherali And they were not able to rise up, nor were they able to defend themselves.
051:045 Yusufali Then they could not even stand (on their feet), nor could they help themselves.
051:046
051:046 Khan (So were) the people of Nuh (Noah) before them. Verily, they were a people who were Fasiqun (rebellious, disobedient to Allah).
051:046 Maulana And the people of Noah before. Surely they were a transgressing people.
051:046 Pickthal And the folk of Noah aforetime. Lo! they were licentious folk.
051:046 Rashad And the people of Noah before that; they were wicked people.
051:046 Sarwar The people of Noah who lived before them were also evil doing people.
051:046 Shakir And the people of Nuh before, surely they were a transgressing people.
051:046 Sherali And WE destroyed the people of Noah before them; they were a disobedient people.
051:046 Yusufali So were the People of Noah before them for they wickedly transgressed.
051:047
051:047 Section 3: Judgment is sure
051:047 Khan With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.
051:047 Maulana And the heaven, We raised it high with power, and We are Makers of the vast extent.
051:047 Pickthal We have built the heaven with might, and We it is Who make the vast extent (thereof).
051:047 Rashad We constructed the sky with our hands, and we will continue to expand it.
051:047 Sarwar We have made the heavens with Our own hands and We expanded it.
051:047 Shakir And the heaven, We raised it high with power, and most surely We are the makers of things ample.
051:047 Sherali And WE have built the heavens with Our own hands, and, verily, WE have vast powers.
051:047 Yusufali With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.
051:048
051:048 Khan And We have spread out the earth, how Excellent Spreader (thereof) are We!
051:048 Maulana And the earth, We have spread it out. How well We prepared it!
051:048 Pickthal And the earth have We laid out, how gracious is the Spreader (thereof)!
051:048 Rashad And we made the earth habitable; a perfect design.
051:048 Sarwar We have spread out the earth and how brilliantly it is spread!
051:048 Shakir And the earth, We have made it a wide extent; how well have We then spread (it) out.
051:048 Sherali And the earth WE have spread out, and how excellently do WE spread it out !
051:048 Yusufali And We have spread out the (spacious) earth: How excellently We do spread out!
051:049
051:049 Khan And of everything We have created pairs, that you may remember (the Grace of Allah).
051:049 Maulana And of everything We have created pairs that you may be mindful.
051:049 Pickthal And all things We have created by pairs, that haply ye may reflect.
051:049 Rashad We created a pair (male and female) of everything, that you may take heed.
051:049 Sarwar We have created everything in pairs so that perhaps you may take heed.
051:049 Shakir And of everything We have created pairs that you may be mindful.
051:049 Sherali And of everything have WE created pairs that you may reflect.
051:049 Yusufali And of every thing We have created pairs: That ye may receive instruction.
051:050
051:050 Khan So flee to Allah (from His Torment to His Mercy Islamic Monotheism), verily, I (Muhammad SAW) am a plain warner to you from Him.
051:050 Maulana So flee to Allah. Surely I am a plain warner to you from Him.
051:050 Pickthal Therefor flee unto Allah; lo! I am a plain warner unto you from him.
051:050 Rashad You shall escape to GOD. I am sent by Him to you as a manifest warner.
051:050 Sarwar (Muhammad), tell them,"Seek refuge in God. I have been sent from Him to plainly warn you.
051:050 Shakir Therefore fly to Allah, surely I am a plain warner to you from Him.
051:050 Sherali Flee ye, therefore, unto ALLAH. Surely, I am a plain Warner unto you from Him.
051:050 Yusufali Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!

051:051
051:051 Khan And set not up (or worship) any other ilahan (god) along with Allah [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad SAW) am a plain warner to you from Him.
051:051 Maulana And do not set up with Allah another god. Surely I am a plain warner to you from Him.
051:051 Pickthal And set not any other god along with Allah; lo! I am a plain warner unto you from Him.
051:051 Rashad Do not set up beside GOD any other god. I am sent by Him to you as a manifest warner.
051:051 Sarwar Do not choose other gods besides Him. I have been sent from Him to plainly warn you".
051:051 Shakir And do not set up with Allah another god: surely I am a plain warner to you from Him.
051:051 Sherali And do not set up another god along with ALLAH. Surely, I am a plain Warner unto you from HIM.
051:051 Yusufali And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!
051:052
051:052 Khan Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"
051:052 Maulana Thus there came not a messenger to those before them but they said: An enchanter or a madman!
051:052 Pickthal Even so there came no messenger unto those before them but they said: A wizard or a madman!
051:052 Rashad Consistently, when a messenger went to the previous generations, they said, "Magician," or, "Crazy."
051:052 Sarwar In the same way no Messenger came to those who lived before them without his people calling him a magician or an insane person.
051:052 Shakir Thus there did not come to those before them a messenger but they said: A magician or a mad man.
051:052 Sherali Even so there came no Messenger to those before them, but they said, `A sorcerer or a madman.'
051:052 Yusufali Similarly, no messenger came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"!
051:053
051:053 Khan Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!
051:053 Maulana Have they charged each other with this? Nay, they are an inordinate people.
051:053 Pickthal Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.
051:053 Rashad Did they make an agreement with each other? Indeed, they are transgressors.
051:053 Sarwar Have they inherited such dealings with the Prophets from their predecessors or are they a rebellious people?.
051:053 Shakir Have they charged each other with this? Nay! they are an inordinate people.
051:053 Sherali Have they bequeathed this attitude to one another? Nay, they are all a rebellious people.
051:053 Yusufali Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!
051:054
051:054 Khan So turn away (O Muhammad SAW) from them (Quraish pagans) you are not to be blamed (as you have conveyed Allah's Message).
051:054 Maulana So turn away from them, for thou art not to blame;
051:054 Pickthal So withdraw from them (O Muhammad), for thou art in no wise blameworthy,
051:054 Rashad You may disregard them; you cannot be blamed.
051:054 Sarwar (Muhammad), leave them alone and you will not be blamed.
051:054 Shakir Then turn your back upon them for you are not to blame;
051:054 Sherali So turn away from them; and thou will not be to blame for what they do.
051:054 Yusufali So turn away from them: not thine is the blame.
051:055
051:055 Khan And remind (by preaching the Qur'an, O Muhammad SAW) for verily, the reminding profits the believers.
051:055 Maulana And remind, for reminding profits the believers.
051:055 Pickthal And warn, for warning profiteth believers.
051:055 Rashad And remind, for the reminder benefits the believers.
051:055 Sarwar Keep on reminding them. This benefits the believers.
051:055 Shakir And continue to remind, for surely the reminder profits the believers.
051:055 Sherali And keep on exhorting; for, verily, exhortation benefits those who would believe.
051:055 Yusufali But teach (thy Message) for teaching benefits the Believers.
051:056
051:056 Khan And I (Allah) created not the jinns and humans except they should worship Me (Alone).
051:056 Maulana And I have not created the jinn and the men except that they should serve Me.
051:056 Pickthal I created the jinn and humankind only that they might worship Me.
051:056 Rashad I did not create the jinns and the humans except to worship Me alone.
051:056 Sarwar We have created jinn and human beings only that they might worship Me.
051:056 Shakir And I have not created the jinn and the men except that they should serve Me.
051:056 Sherali And I have not created the jinn and the men but that they may worship ME.
051:056 Yusufali I have only created Jinns and men, that they may serve Me.
051:057
051:057 Khan I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
051:057 Maulana I desire no sustenance from them, nor do I desire that they should feed Me.
051:057 Pickthal I seek no livelihood from them, nor do I ask that they should feed Me.
051:057 Rashad I need no provisions from them, nor do I need them to feed Me.
051:057 Sarwar I do not expect to receive any sustenance from them or that they should feed Me.
051:057 Shakir I do not desire from them any sustenance and I do not desire that they should feed Me.
051:057 Sherali I desire of them no provision, neither do I desire that they should feed ME.
051:057 Yusufali No Sustenance do I require of them, nor do I require that they should feed Me.
051:058
051:058 Khan Verily, Allah is the All-Provider, Owner of Power, the Most Strong.
051:058 Maulana Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.
051:058 Pickthal Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.
051:058 Rashad GOD is the Provider, the Possessor of all power, the Supreme.
051:058 Sarwar It is God Who is the Sustainer and the Lord of invincible strength.
051:058 Shakir Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.
051:058 Sherali Surely, it is ALLAH Himself Who is the Great Sustainer, the Lord of Power, the Strong.
051:058 Yusufali For Allah is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever).

051:059
051:059 Khan And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!
051:059 Maulana Surely the lot of the wrongdoers is as was the lot of their companions, so let them not ask Me to hasten on.
051:059 Pickthal And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).
051:059 Rashad The transgressors have incurred the same fate as their previous counterparts; they should not challenge.
051:059 Sarwar The unjust will bear a burden like that of their unjust predecessors. Let them not make Me bring immediate punishment upon them.
051:059 Shakir So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.
051:059 Sherali So the fate of those who do wrong shall, surely, be like the fate of their fellows of old; so let them not challenge ME to hasten on the punishment.
051:059 Yusufali For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!
051:060
051:060 Khan Then, woe to those who disbelieve (in Allah and His Oneness Islamic Monotheism) from (that) their Day which they have been promised (for their punishment).
051:060 Maulana Woe, then, to those who disbelieve because of that day of theirs which they are promised!
051:060 Pickthal And woe unto those who disbelieve, from (that) their day which they are promised.
051:060 Rashad Woe to those who disbelieved from the day that is awaiting them.
051:060 Sarwar Woe to the disbelievers when the day with which they have been threatened comes!
051:060 Shakir Therefore woe to those who disbelieve because of their day which they are threatened with.
051:060 Sherali Woe, then, to those who disbelieve, because of that day of theirs which they have been promised.
051:060 Yusufali Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!
052:000
052:000 Translations of the Qur'an, Chapter 52: AT-TUR (THE MOUNT). Total Verses: 49. Revealed At: MAKKA
052:000 In the name of God, Most Gracious, Most Merciful
052:001
052:001 Section 1: Success of the Faithful
052:001 Khan By the Mount;
052:001 Maulana By the Mountain!
052:001 Pickthal By the Mount,
052:001 Rashad Mt. Sinai.
052:001 Sarwar By the Mount (Sinai),
052:001 Shakir I swear by the Mountain,
052:001 Sherali By the Mount;
052:001 Yusufali By the Mount (of Revelation);
052:002
052:002 Khan And by the Book Inscribed.
052:002 Maulana And a Book written
052:002 Pickthal And a Scripture inscribed
052:002 Rashad The recorded scripture.
052:002 Sarwar by the book (Torah) written
052:002 Shakir And the Book written
052:002 Sherali And by the Book inscribed
052:002 Yusufali By a Decree inscribed
052:003
052:003 Khan In parchment unrolled.
052:003 Maulana On unfolded vellum!
052:003 Pickthal On fine parchment unrolled,
052:003 Rashad Published in books.
052:003 Sarwar on parchment for distribution,
052:003 Shakir In an outstretched fine parchment,
052:003 Sherali On parchment unfolded;
052:003 Yusufali In a Scroll unfolded;
052:004
052:004 Khan And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels);
052:004 Maulana And the frequented House,
052:004 Pickthal And the House frequented,
052:004 Rashad The frequented Shrine.
052:004 Sarwar by the established House (Mecca),
052:004 Shakir And the House (Kaaba) that is visited,
052:004 Sherali And by the ever Frequented House;
052:004 Yusufali By the much-frequented Fane;
052:005
052:005 Khan And by the roof raised high (i.e. the heaven).
052:005 Maulana And the elevated canopy,
052:005 Pickthal And the roof exalted,
052:005 Rashad The exalted ceiling.
052:005 Sarwar by the high ceiling (heaven),
052:005 Shakir And the elevated canopy
052:005 Sherali And by the Elevated Roof;
052:005 Yusufali By the Canopy Raised High;

052:006
052:006 Khan And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
052:006 Maulana And the swollen sea!
052:006 Pickthal And the sea kept filled,
052:006 Rashad The sea that is set aflame.
052:006 Sarwar and by the swelling ocean,
052:006 Shakir And the swollen sea
052:006 Sherali And by the Swollen Sea;
052:006 Yusufali And by the Ocean filled with Swell;-
052:007
052:007 Khan Verily, the Torment of your Lord will surely come to pass,
052:007 Maulana The chastisement of thy Lord will surely come to pass --
052:007 Pickthal Lo! the doom of thy Lord will surely come to pass;
052:007 Rashad Your Lord's requital is unavoidable.
052:007 Sarwar the torment of your Lord will inevitably take place
052:007 Shakir Most surely the punishment of your Lord will come to pass;
052:007 Sherali The punishment of thy Lord shall, certainly, come to pass.
052:007 Yusufali Verily, the Doom of thy Lord will indeed come to pass;-
052:008
052:008 Khan There is none that can avert it;
052:008 Maulana There is none to avert it;
052:008 Pickthal There is none that can ward it off.
052:008 Rashad No force in the universe can stop it.
052:008 Sarwar and no one will be able to prevent it.
052:008 Shakir There shall be none to avert it;
052:008 Sherali There is none to avert it.
052:008 Yusufali There is none can avert it;-
052:009
052:009 Khan On the Day when the heaven will shake with a dreadful shaking,
052:009 Maulana On the day when the heaven will be in a state of commotion,
052:009 Pickthal On the day when the heaven will heave with (awful) heaving,
052:009 Rashad The day will come when the sky will violently thunder.
052:009 Sarwar On the day when the heavens will swiftly fly
052:009 Shakir On the day when the heaven shall move from side to side
052:009 Sherali On the day when the heaven will be in a state of terrific commotion,
052:009 Yusufali On the Day when the firmament will be in dreadful commotion.
052:010
052:010 Khan And the mountains will move away with a (horrible) movement.
052:010 Maulana And the mountains will pass away, fleeing.
052:010 Pickthal And the mountains move away with (awful) movement,
052:010 Rashad The mountains will be wiped out.
052:010 Sarwar and the mountains quickly move.
052:010 Shakir And the mountains shall pass away passing away (altogether).
052:010 Sherali And the mountains shall move fast,
052:010 Yusufali And the mountains will fly hither and thither.
052:011
052:011 Khan Then woe that Day to the beliers;
052:011 Maulana Woe on that day to the deniers,
052:011 Pickthal Then woe that day unto the deniers
052:011 Rashad Woe on that day to the disbelievers -
052:011 Sarwar Woe will be to those who rejected the Truth
052:011 Shakir So woe on that day to those who reject (the truth),
052:011 Sherali Then woe that day to those who reject the Truth,
052:011 Yusufali Then woe that Day to those that treat (Truth) as Falsehood;-
052:012
052:012 Khan Who are playing in falsehood.
052:012 Maulana Who amuse themselves by vain talk.
052:012 Pickthal Who play in talk of grave matters;
052:012 Rashad who are in their blundering, heedless.
052:012 Sarwar and who indulged in false disputes against (God's revelations).
052:012 Shakir Those who sport entering into vain discourses.
052:012 Sherali Who sportingly indulge in idle talk;
052:012 Yusufali That play (and paddle) in shallow trifles.
052:013
052:013 Khan The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
052:013 Maulana The day when they are driven to hell-fire with violence.
052:013 Pickthal The day when they are thrust with a (disdainful) thrust, into the fire of hell
052:013 Rashad They will be herded into Gehenna, forcibly.
052:013 Sarwar On that day they will be violently pushed into the fire
052:013 Shakir The day on which they shall be driven away to the fire of hell with violence.
052:013 Sherali The day when they shall be trust into the fire of Hell with a violent trust.
052:013 Yusufali That Day shall they be thrust down to the Fire of Hell, irresistibly.

052:014
052:014 Khan This is the Fire which you used to belie.
052:014 Maulana This is the Fire, which you gave the lie to.
052:014 Pickthal (And it is said unto them): This is the Fire which ye were wont to deny.
052:014 Rashad This is the Fire in which you used to disbelieve.
052:014 Sarwar and they will be told, "This is the fire which you called a lie.
052:014 Shakir This is the fire which you used to give the lie to.
052:014 Sherali And they will be told: `This is the Fire which you denied as a lie,
052:014 Yusufali "This:, it will be said, "Is the Fire,- which ye were wont to deny!
052:015
052:015 Khan Is this magic, or do you not see?
052:015 Maulana Is it magic or do you not see?
052:015 Pickthal Is this magic, or do ye not see?
052:015 Rashad Is this magic, or do you not see?
052:015 Sarwar Is it magic or do you not still see?.
052:015 Shakir Is it magic then or do you not see?
052:015 Sherali `Is this then magic, or do you still not see?
052:015 Yusufali "Is this then a fake, or is it ye that do not see?
052:016
052:016 Khan Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.
052:016 Maulana Burn in it, then bear (it) patiently, or bear (it) not, it is the same to you. You are requited only for what you did.
052:016 Pickthal Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.
052:016 Rashad Suffer the burning. Whether you are patient or impatient, it will be the same for you. This is the just requital for what you did.
052:016 Sarwar Burn in its heat. It is all the same for you whether you exercise patience or not; This is the recompense for your deeds".
052:016 Shakir Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.
052:016 Sherali `Burn ye therein; and whether you show patience or you show it not, it will be the same for you. You are requited only for what you used to do.'
052:016 Yusufali "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own) deeds."
052:017
052:017 Khan Verily, the Muttaqun (pious - see V.2:2) will be in Gardens (Paradise), and Delight.
052:017 Maulana The dutiful will be surely in Gardens and bliss,
052:017 Pickthal Lo! those who kept their duty dwell in gardens and delight,
052:017 Rashad The righteous have deserved gardens and bliss.
052:017 Sarwar The pious will live in bountiful Paradise,
052:017 Shakir Surely those who guard (against evil) shall be in gardens and bliss
052:017 Sherali Verily, the righteous will, surely, be in Gardens and in bliss,
052:017 Yusufali As to the Righteous, they will be in Gardens, and in Happiness,-
052:018
052:018 Khan Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
052:018 Maulana Rejoicing because of what their Lord has given them; and their Lord saved them from the chastisement of the burning Fire.
052:018 Pickthal Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.
052:018 Rashad They enjoy what their Lord has reserved for them; their Lord has spared them the retribution of Hell.
052:018 Sarwar talking of what they have received from their Lord and of how their Lord has saved them from the torment of hell.
052:018 Shakir Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.
052:018 Sherali Rejoicing in what their Lord will have bestowed on them; and their Lord will save them from the torment of the Fire,
052:018 Yusufali Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.
052:019
052:019 Khan "Eat and drink with happiness because of what you used to do."
052:019 Maulana Eat and drink with pleasure for what you did,
052:019 Pickthal (And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,
052:019 Rashad Eat and drink happily, in return for your works.
052:019 Sarwar They will be told, "Eat and drink to your heart's delight for what you have done".
052:019 Shakir Eat and drink pleasantly for what you did,
052:019 Sherali And HE will say to them, `Eat and drink with happy enjoyment because of what you used to do.'
052:019 Yusufali (To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds."
052:020
052:020 Khan They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Houris (female, fair ones) with wide lovely eyes.
052:020 Maulana Reclining on thrones set in lines, and We shall join them to pure; beautiful ones.
052:020 Pickthal Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.
052:020 Rashad They relax on luxurious furnishings, and we match them with beautiful spouses.
052:020 Sarwar They will recline on couches arranged in rows and We shall couple them with maidens with large, lovely eyes.
052:020 Shakir Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.
052:020 Sherali On that day they will be reclining on couches arranged in rows. And WE shall give them as companions fair maidens, having wide, beautiful eyes.
052:020 Yusufali They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

052:021
052:021 Khan And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.
052:021 Maulana And those who believe and whose offspring follow them in faith -- We unite with them their off-spring and We shall deprive them of naught of their work. Every man is pledged for what he does.
052:021 Pickthal And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of nought of their (life's) work. Every man is a pledge for that which he hath earned.
052:021 Rashad For those who believed, and their children also followed them in belief, we will have their children join them. We never fail to reward them for any work. Every person is paid for what he did.
052:021 Sarwar The offspring of the believers will also follow them to Paradise. So shall We join their offspring to them because of their faith. We shall reduce nothing from their deeds. Everyone will be responsible for his own actions.
052:021 Shakir And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.
052:021 Sherali And those who believe and whose children follow them in faith - with them will WE join their children. And WE will not diminish anything from the reward of their works. Every man stands pledged for what he has earned.
052:021 Yusufali And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.
052:022
052:022 Khan And We shall provide them with fruit and meat, such as they desire.
052:022 Maulana And We shall aid them with fruit and flesh, as they desire.
052:022 Pickthal And We provide them with fruit and meat such as they desire.
052:022 Rashad We will supply them with fruits and meats that they love.
052:022 Sarwar We shall provide them with fruits and the meat of the kind which they desire.
052:022 Shakir And We will aid them with fruit and flesh such as they desire.
052:022 Sherali And WE shall bestow upon them every kind of fruit and meat such as they will wish for.
052:022 Yusufali And We shall bestow on them, of fruit and meat, anything they shall desire.
052:023
052:023 Khan There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink).
052:023 Maulana They pass therein from one to another a cup, wherein is neither vanity, nor sin.
052:023 Pickthal There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.
052:023 Rashad They will enjoy drinks that are never polluted, and never sinful to drink.
052:023 Sarwar They will pass cups of un-intoxicating and unsinful wine to one another.
052:023 Shakir They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.
052:023 Sherali There they will pass from one to another a cup wherein is neither levity nor sin.
052:023 Yusufali They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.
052:024
052:024 Khan And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.
052:024 Maulana And round them go boys of theirs as if they were hidden pearls.
052:024 Pickthal And there go round, waiting on them menservants of their own, as they were hidden pearls.
052:024 Rashad Serving them will be servants like protected pearls.
052:024 Sarwar They will be served by youths who will be as beautiful as pearls.
052:024 Shakir And round them shall go boys of theirs as if they were hidden pearls.
052:024 Sherali And there will wait upon them youths of their own, pure as though they were pearls well preserved.
052:024 Yusufali Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.
052:025
052:025 Khan And some of them draw near to others, questioning.
052:025 Maulana And they will advance to each other, questioning --
052:025 Pickthal And some of them draw near unto others, questioning,
052:025 Rashad They will meet each other and reminisce among themselves.
052:025 Sarwar They will turn to one another ask questions,
052:025 Shakir And some of them shall advance towards others questioning each other.
052:025 Sherali And they will turn one to another, asking questions.
052:025 Yusufali They will advance to each other, engaging in mutual enquiry.
052:026
052:026 Khan Saying: "Aforetime, we were afraid with our families (from the punishment of Allah).
052:026 Maulana Saying: Surely we feared before on account of our families.
052:026 Pickthal Saying: Lo! of old, when we were with our families, we were ever anxious;
052:026 Rashad They will say, "We used to be kind and humble among our people.
052:026 Sarwar saying, "We were afraid while in the world.
052:026 Shakir Saying: Surely we feared before on account of our families:
052:026 Sherali They will say, `Before this, when we were among our families, we were very much afraid of ALLAH's judgment;
052:026 Yusufali They will say: "Aforetime, we were not without fear for the sake of our people.
052:027
052:027 Khan "But Allah has been gracious to us, and has saved us from the torment of the Fire.
052:027 Maulana But Allah has been gracious to us and He has saved us from the chastisement of the hot wind.
052:027 Pickthal But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.
052:027 Rashad "GOD has blessed us, and has spared us the agony of ill winds.
052:027 Sarwar But God has granted us favors and saved us from the scorching heat of the torment.
052:027 Shakir But Allah has been gracious to us and He has saved us from the punishment of the hot wind:
052:027 Sherali `But ALLAH has been gracious unto us and has saved us from the torment of the scorching blast;
052:027 Yusufali "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

052:028
052:028 Khan "Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."
052:028 Maulana Surely We called upon Him before. Surely, He is the Benign, the Merciful
052:028 Pickthal Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful.
052:028 Rashad "We used to implore Him; He is the Most Kind, Most Merciful."
052:028 Sarwar We had prayed to Him; He is Kind and All-merciful".
052:028 Shakir Surely we called upon Him before: Surely He is the Benign, the Merciful.
052:028 Sherali `We used to pray to HIM before. Surely, HE is the Beneficent, the Merciful.'
052:028 Yusufali "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"
052:029
052:029 Section 2: Opponents are doomed
052:029 Khan Therefore, remind and preach (mankind, O Muhammad SAW of Islamic Monotheism). By the Grace of Allah, you are neither a soothsayer, nor a madman.
052:029 Maulana So remind for, by the grace of thy Lord thou art no soothsayer, nor madman.
052:029 Pickthal Therefor warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.
052:029 Rashad You shall remind the people. With your Lord's blessing's upon you, you are neither a soothsayer, nor crazy.
052:029 Sarwar (Muhammad), remind them, by the Grace of your Lord, that you are neither a soothsayer or an insane person.
052:029 Shakir Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.
052:029 Sherali So keep on admonishing. By the grace of thy Lord thou art neither a soothsayer, nor a madman.
052:029 Yusufali Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.
052:030
052:030 Khan Or do they say: "(Muhammad SAW is) a poet! We await for him some calamity by time.!"
052:030 Maulana Or they say: A poet -- we wait for him the evil accidents of time.
052:030 Pickthal Or say they: (he is) a poet, (one) for whom we may expect the accident of time?
052:030 Rashad They may say, "He is a poet; let us just wait until he is dead."
052:030 Sarwar Do they say, "He is only a poet and we are waiting to see him die!?".
052:030 Shakir Or do they say: A poet, we wait for him the evil accidents of time.
052:030 Sherali Do they say `He is a poet; we are waiting for some calamity which time will bring upon him?'
052:030 Yusufali Or do they say:- "A Poet! we await for him some calamity (hatched) by Time!"
052:031
052:031 Khan Say (O Muhammad SAW to them): "Wait! I am with you, among the waiters!"
052:031 Maulana Say: Wait, I too wait along with you.
052:031 Pickthal Say (unto them): Except (your fill)! Lo! I am with you among the expectant.
052:031 Rashad Say, "Go on waiting; I will wait along with you."
052:031 Sarwar Say, "Wait, I too am waiting with you".
052:031 Shakir Say: Wait, for surely I too with you am of those who wait.
052:031 Sherali Say, `Await ye then, I am, too, with you among those who are waiting.'
052:031 Yusufali Say thou: "Await ye!- I too will wait along with you!"
052:032
052:032 Khan Do their minds command them this [i.e. to tell a lie against you (Muhammad SAW)] or are they people exceeding the bounds (i.e. from Belief in Allah to disbelief).
052:032 Maulana Or do their understandings bid them this? Or are they an inordinate people?
052:032 Pickthal Do their minds command them to do this, or are they an outrageous folk?
052:032 Rashad Is it their dreams that dictate their behavior, or are they naturally wicked?
052:032 Sarwar Does their reason tell them to say this or is it because they are a rebellious people?.
052:032 Shakir Nay! do their understandings bid them this? Or are they an inordinate people?
052:032 Sherali Does their reason enjoin this upon them or are they a rebellious people?
052:032 Yusufali Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?
052:033
052:033 Khan Or do they say: "He (Muhammad SAW) has forged it (this Qur'an)?" Nay! They believe not!
052:033 Maulana Or say they: He has forged it. Nay, they have no faith.
052:033 Pickthal Or say they: He hath invented it? Nay, but they will not believe!
052:033 Rashad Do they say, "He made it all up?" Instead, they are simply disbelievers.
052:033 Sarwar Do they say, "He has falsely invented it (the Quran)?" In fact, they themselves have no faith.
052:033 Shakir Or do they say: He has forged it. Nay! they do not believe.
052:033 Sherali Do they say, `He has forged it?' Nay, but they have no faith.
052:033 Yusufali Or do they say, "He fabricated the (Message)"? Nay, they have no faith!
052:034
052:034 Khan Let them then produce a recital like unto it (the Qur'an) if they are truthful.
052:034 Maulana Then let them bring a saying like it, if they are truthful.
052:034 Pickthal Then let them produce speech the like thereof, if they are truthful.
052:034 Rashad Let them produce a Hadith like this, if they are truthful.
052:034 Sarwar Let them produce a discourse like it if they are true in their claim.
052:034 Shakir Then let them bring an announcement like it if they are truthful.
052:034 Sherali Let them, then produce a discourse like this, if they speak the truth.
052:034 Yusufali Let them then produce a recital like unto it,- If (it be) they speak the truth!

052:035
052:035 Khan Were they created by nothing, or were they themselves the creators?
052:035 Maulana Or were they created without a (creative) agency? Or are they the creators?
052:035 Pickthal Or were they created out of naught? Or are they the creators?
052:035 Rashad Were they created from nothing? Are they the creators?
052:035 Sarwar Have they been created from nothing or are they themselves their own creators?.
052:035 Shakir Or were they created without there being anything, or are they the creators?
052:035 Sherali Have they been created without a purpose, or are they themselves the creators?
052:035 Yusufali Were they created of nothing, or were they themselves the creators?
052:036
052:036 Khan Or did they create the heavens and the earth? Nay, but they have no firm Belief.
052:036 Maulana Or did they create the heavens and the earth? Nay, they are sure of nothing.
052:036 Pickthal Or did they create the heavens and the earth? Nay, but they are sure of nothing!
052:036 Rashad Did they create the heavens and the earth? Indeed, they have no certainty.
052:036 Sarwar Have they created the heavens and the earth? In fact, they have no strong faith.
052:036 Shakir Or did they create the heavens and the earth? Nay! they have no certainty.
052:036 Sherali Did they create the heavens and the earth? Nay, but they have no faith in the Creator.
052:036 Yusufali Or did they create the heavens and the earth? Nay, they have no firm belief.
052:037
052:037 Khan Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
052:037 Maulana Or have they the treasures of thy Lord with them? Or have they absolute authority?
052:037 Pickthal Or do they own the treasures of thy Lord? Or have they been given charge (thereof)?
052:037 Rashad Do they possess the treasures of your Lord? Are they in control?
052:037 Sarwar Do they own the treasures of your Lord? Have they any authority over God?.
052:037 Shakir Or have they the treasures of your Lord with them? Or have they been set in absolute authority?
052:037 Sherali Do they have the treasures of thy Lord with them, or are they the guardians thereof?
052:037 Yusufali Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?
052:038
052:038 Khan Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
052:038 Maulana Or have they the means by which they listen? Then let their listener bring a clear authority.
052:038 Pickthal Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest!
052:038 Rashad Do they climb a ladder that enables them to listen? Let their listeners show their proof.
052:038 Sarwar Do they have a ladder (by which they can climb up to the heavens) and listen (to the angels) and come back to the rest of the people with clear authority?.
052:038 Shakir Or have they the means by which they listen? Then let their listener bring a clear authority.
052:038 Sherali Have they a ladder by means of which they can ascend into heaven and overhear the Divine words? Then let their listener bring a manifest proof.
052:038 Yusufali Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.
052:039
052:039 Khan Or has He (Allah) only daughters and you have sons?
052:039 Maulana Or has He daughters and you have sons?
052:039 Pickthal Or hath He daughters whereas ye have sons?
052:039 Rashad Does He have daughters, while you have sons?
052:039 Sarwar Do the daughters belong to Him and the sons to you?.
052:039 Shakir Or has He daughters while you have sons?
052:039 Sherali Has HE only daughters and you have sons?
052:039 Yusufali Or has He only daughters and ye have sons?
052:040
052:040 Khan Or is it that you (O Muhammad SAW) ask a wage from them (for your preaching of Islamic Monotheism) so that they are burdened with a load of debt?
052:040 Maulana Or askest thou a reward from them so that they are over-burdened by a debt?
052:040 Pickthal Or askest thou (Muhammad) a fee from them so that they are plunged in debt?
052:040 Rashad Are you asking them for any wage, and they are burdened thereby?
052:040 Sarwar Do you (Muhammad) ask them for any payment (for your preaching) which they cannot afford?.
052:040 Shakir Or do you ask them for a reward, so that they are overburdened by a debt?
052:040 Sherali Dost thou ask a reward from them, so that they are weighed down with a load of debt?
052:040 Yusufali Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?-
052:041
052:041 Khan Or that the Ghaib (unseen) is with them, and they write it down?
052:041 Maulana Or possess they the unseen, so they write (it) down?
052:041 Pickthal Or possess they the Unseen so that they can write (it) down?
052:041 Rashad Do they know the future, and have it recorded?
052:041 Sarwar Do they have knowledge of the unseen, thus, are able to predict (the future)?.
052:041 Shakir Or have they the unseen so that they write (it) down?
052:041 Sherali Do they possess knowledge of the unseen, so that they write it down?
052:041 Yusufali Or that the Unseen in it their hands, and they write it down?

052:042
052:042 Khan Or do they intend a plot (against you O Muhammad SAW)? But those who disbelieve (in the Oneness of Allah Islamic Monotheism) are themselves in a plot!
052:042 Maulana Or do they intend a plot? But those who disbelieve will be the ensnared ones in the plot.
052:042 Pickthal Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!
052:042 Rashad Are they plotting and scheming? The disbelievers' schemes backfire against them.
052:042 Sarwar Do they design evil plans? The disbelievers themselves will be snared by their evil plots.
052:042 Shakir Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.
052:042 Sherali Do they intend to devise a plot? But the disbelievers themselves will be the victims of their plot.
052:042 Yusufali Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!
052:043
052:043 Khan Or have they an ilah (a god) other than Allah? Glorified be Allah from all that they ascribe as partners (to Him)
052:043 Maulana Or have they a god other than Allah? Glory be to Allah from what they set up (with Him)!
052:043 Pickthal Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!
052:043 Rashad Do they have another god beside GOD? GOD be glorified, far above having partners.
052:043 Sarwar Do they have another god besides God? God is too exalted to be considered equal to the idols.
052:043 Shakir Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).
052:043 Sherali Have they a god other than ALLAH? Exalted is ALLAH above all that which they associate with HIM.
052:043 Yusufali Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!
052:044
052:044 Khan And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"
052:044 Maulana And if they were to see a portion of the heaven coming down, they would say: Piled-up clouds!
052:044 Pickthal And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.
052:044 Rashad When they see masses falling from the sky, they will say, "Piled clouds!"
052:044 Sarwar Even if they were to see a part of the heavens falling down upon them, they would say, "It is only dense cloud".
052:044 Shakir And if they should see a portion of the heaven coming down, they would say: Piled up clouds.
052:044 Sherali And if they should see a fragment of the sky falling down, they would say, just clouds piled up.
052:044 Yusufali Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"
052:045
052:045 Khan So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
052:045 Maulana Leave them then till they meet that day of theirs wherein they are smitten with punishment:
052:045 Pickthal Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,
052:045 Rashad Disregard them until they meet the day in which they are struck.
052:045 Sarwar So leave them alone until they face the day when they will be struck dead from terror
052:045 Shakir Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):
052:045 Sherali So leave them until they meet that day of theirs, on which they will be thunder-struck;
052:045 Yusufali So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror),-
052:046
052:046 Khan The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).
052:046 Maulana The day when their struggle will avail them naught, nor will they be helped.
052:046 Pickthal A day in which their guile will naught avail them, nor will they be helped.
052:046 Rashad On that day, their schemes will not protect them, nor will they be helped.
052:046 Sarwar and when their evil plans will be of no benefit to them nor will they be helped.
052:046 Shakir The day on which their struggle shall not avail them aught, nor shall they be helped.
052:046 Sherali The day when their scheming shall avail them naught, nor shall they be helped.
052:046 Yusufali The Day when their plotting will avail them nothing and no help shall be given them.
052:047
052:047 Khan And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not.
052:047 Maulana And surely for those who do wrong there is a chastisement besides that; but most of them know not.
052:047 Pickthal And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.
052:047 Rashad Those who transgress suffer retribution here, but most of them do not know.
052:047 Sarwar The unjust will suffer other torments besides this but most of them do not know.
052:047 Shakir And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.
052:047 Sherali And, verily, for those, who do wrong, there is a punishment besides that. But most of them know not.
052:047 Yusufali And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.
052:048
052:048 Khan So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep.
052:048 Maulana And wait patiently for the judgment of thy Lord, for surely thou art before Our eyes, and celebrate the praise of thy Lord, when thou risest,
052:048 Pickthal So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,
052:048 Rashad You shall steadfastly persevere in carrying out your Lord's command - you are in our eyes - and glorify and praise your Lord when you get up.
052:048 Sarwar Wait patiently for the command of your Lord. We are watching over you. Glorify your Lord when you rise during the night
052:048 Shakir And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;
052:048 Sherali So wait patiently for the judgment of thy Lord; for, assuredly, thou art before Our eyes; and celebrate the praises of thy Lord when thou risest up for prayer,
052:048 Yusufali Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,

052:049
052:049 Khan And in the night-time, also glorify His Praises, and at the setting of the stars.
052:049 Maulana And in the night, give Him glory, too, and at the setting of the stars.
052:049 Pickthal And in the night-time also hymn His praise, and at the setting of the stars.
052:049 Rashad Also during the night glorify Him, and at dawn as the stars fade away.
052:049 Sarwar and glorify Him after the setting of the stars.
052:049 Shakir And in the night, give Him glory too, and at the setting of the stars.
052:049 Sherali And for part of the night also do thou glorify HIM and at the setting of the stars.
052:049 Yusufali And for part of the night also praise thou Him,- and at the retreat of the stars!
053:000
053:000 Translations of the Qur'an, Chapter 53: AN-NAJM (THE STAR). Total Verses: 62. Revealed At: MAKKA
053:000 In the name of God, Most Gracious, Most Merciful
053:001
053:001 Section 1: Eminence to be attained by the Prophet
053:001 Khan By the star when it goes down, (or vanishes).
053:001 Maulana By the star when it sets!
053:001 Pickthal By the Star when it setteth,
053:001 Rashad As the stars fell away.
053:001 Sarwar By the declining star,
053:001 Shakir I swear by the star when it goes down.
053:001 Sherali By the star when it falls,
053:001 Yusufali By the Star when it goes down,-
053:002
053:002 Khan Your companion (Muhammad SAW) has neither gone astray nor has erred.
053:002 Maulana Your companion errs not, nor does he deviate.
053:002 Pickthal Your comrade erreth not, nor is deceived;
053:002 Rashad Your friend (Muhammad) was not astray, nor was he deceived.
053:002 Sarwar your companion is not in error nor has he gone astray.
053:002 Shakir Your companion does not err, nor does he go astray;
053:002 Sherali You companion has neither erred, nor has he gone astray,
053:002 Yusufali Your Companion is neither astray nor being misled.
053:003
053:003 Khan Nor does he speak of (his own) desire.
053:003 Maulana Nor does he speak out of desire.
053:003 Pickthal Nor doth he speak of (his own) desire.
053:003 Rashad Nor was he speaking out of a personal desire.
053:003 Sarwar He does not speak out of his own desires.
053:003 Shakir Nor does he speak out of desire.
053:003 Sherali Nor does he speak out of his own desire.
053:003 Yusufali Nor does he say (aught) of (his own) Desire.
053:004
053:004 Khan It is only an Inspiration that is inspired.
053:004 Maulana It is naught but revelation that is revealed --
053:004 Pickthal It is naught save an inspiration that is inspired,
053:004 Rashad It was divine inspiration.
053:004 Sarwar It is a revelations which has been revealed to him
053:004 Shakir It is naught but revelation that is revealed,
053:004 Sherali It is nothing but pure revelation revealed by God.
053:004 Yusufali It is no less than inspiration sent down to him:
053:005
053:005 Khan He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)].
053:005 Maulana One Mighty in Power has taught him,
053:005 Pickthal Which one of mighty powers hath taught him,
053:005 Rashad Dictated by the Most Powerful.
053:005 Sarwar and taught to him
053:005 Shakir The Lord of Mighty Power has taught him,
053:005 Sherali The Lord of the Mighty Powers has taught him,
053:005 Yusufali He was taught by one Mighty in Power,
053:006
053:006 Khan Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael - Gabriel) rose and became stable].
053:006 Maulana The Lord of Strength. So he attained to perfection,
053:006 Pickthal One vigorous; and he grew clear to view
053:006 Rashad Possessor of all authority. From His highest height.
053:006 Sarwar by the great mighty one (Gabriel),
053:006 Shakir The Lord of Strength; so he attained completion,
053:006 Sherali The One Possessor of Powers which manifest themselves repeatedly. So HE settled Himself on the Throne.
053:006 Yusufali Endued with Wisdom: for he appeared (in stately form);

053:007
053:007 Khan While he [Jibrael (Gabriel)] was in the highest part of the horizon,
053:007 Maulana And he is in the highest part of the horizon.
053:007 Pickthal When he was on the uppermost horizon.
053:007 Rashad At the highest horizon.
053:007 Sarwar the strong one who appeared on the uppermost horizon.
053:007 Shakir And he is in the highest part of the horizon.
053:007 Sherali And HE revealed His Word when he was on the uppermost horizon.
053:007 Yusufali While he was in the highest part of the horizon:
053:008
053:008 Khan Then he [Jibrael (Gabriel)] approached and came closer,
053:008 Maulana Then he drew near, drew nearer yet,
053:008 Pickthal Then he drew nigh and came down
053:008 Rashad He drew nearer by moving down.
053:008 Sarwar He (Gabriel) then came nearer and nearer.
053:008 Shakir Then he drew near, then he bowed
053:008 Sherali Then the Prophet drew near to ALLAH; then ALLAH leaned down towards him.
053:008 Yusufali Then he approached and came closer,
053:009
053:009 Khan And was at a distance of two bows' length or (even) nearer,
053:009 Maulana So he was the measure of two bows or closer still.
053:009 Pickthal Till he was (distant) two bows' length or even nearer,
053:009 Rashad Until He became as close as possible.
053:009 Sarwar until he was as close to him as the distance of two bows, or even less.
053:009 Shakir So he was the measure of two bows or closer still.
053:009 Sherali So that HE became, as it were, one chord to two bows, or closer still.
053:009 Yusufali And was at a distance of but two bow-lengths or (even) nearer;
053:010
053:010 Khan So did (Allah) convey the Inspiration to His slave [Muhammad SAW through Jibrael (Gabriel)].
053:010 Maulana So He revealed to His servant what He revealed.
053:010 Pickthal And He revealed unto His slave that which He revealed.
053:010 Rashad He then revealed to His servant what was to be revealed.
053:010 Sarwar He revealed to God's servant whatever he wanted.
053:010 Shakir And He revealed to His servant what He revealed.
053:010 Sherali Then ALLAH revealed to HIS servant that which HE revealed.
053:010 Yusufali So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.
053:011
053:011 Khan The (Prophet's) heart lied not (in seeing) what he (Muhammad SAW) saw.
053:011 Maulana The heart was not untrue in seeing what he saw.
053:011 Pickthal The heart lied not (in seeing) what it saw.
053:011 Rashad The mind never made up what it saw.
053:011 Sarwar His (Muhammad's) heart did not lie to him about what his eyes had seen.
053:011 Shakir The heart was not untrue in (making him see) what he saw.
053:011 Sherali The heart of the Prophet lied not in seeing what he saw?
053:011 Yusufali The (Prophet's) (mind and) heart in no way falsified that which he saw.
053:012
053:012 Khan Will you then dispute with him (Muhammad SAW) about what he saw [during the Mi'raj: (Ascent of the Prophet SAW over the seven heavens)].
053:012 Maulana Do you then dispute with him as to what he saw?
053:012 Pickthal Will ye then dispute with him concerning what he seeth?
053:012 Rashad Are you doubting what he saw?
053:012 Sarwar Will you then argue with him about what he saw?.
053:012 Shakir What! do you then dispute with him as to what he saw?
053:012 Sherali Will you, then, dispute with him about what he saw?
053:012 Yusufali Will ye then dispute with him concerning what he saw?
053:013
053:013 Khan And indeed he (Muhammad SAW) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).
053:013 Maulana And certainly he saw Him in another descent,
053:013 Pickthal And verily he saw him yet another time
053:013 Rashad He saw him in another descent.
053:013 Sarwar He certainly saw him (Gabriel) during his other ascent
053:013 Shakir And certainly he saw him in another descent,
053:013 Sherali And, certainly, he saw him a second time;
053:013 Yusufali For indeed he saw him at a second descent,
053:014
053:014 Khan Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)],
053:014 Maulana At the farthest lote-tree.
053:014 Pickthal By the lote-tree of the utmost boundary,
053:014 Rashad At the ultimate point.
053:014 Sarwar to the Lot-tree (in the seven heavens)
053:014 Shakir At the farthest lote-tree;
053:014 Sherali Near the farthest lote tree;
053:014 Yusufali Near the Lote-tree beyond which none may pass:

053:015
053:015 Khan Near it is the Paradise of Abode.
053:015 Maulana Near it is the Garden of Abode.
053:015 Pickthal Nigh unto which is the Garden of Abode.
053:015 Rashad Where the eternal Paradise is located.
053:015 Sarwar near which is Paradise.
053:015 Shakir Near which is the garden, the place to be resorted to.
053:015 Sherali Near which is the Garden of Eternal abode.
053:015 Yusufali Near it is the Garden of Abode.
053:016
053:016 Khan When that covered the lote-tree which did cover it!
053:016 Maulana When that which covers covered the lote-tree;
053:016 Pickthal When that which shroudeth did enshroud the lote-tree,
053:016 Rashad The whole place was overwhelmed.
053:016 Sarwar When the tree was covered with a covering,
053:016 Shakir When that which covers covered the lote-tree;
053:016 Sherali This was when that, which covers, covered the lote-tree.
053:016 Yusufali Behold, the Lote-tree was shrouded (in mystery unspeakable!)
053:017
053:017 Khan The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).
053:017 Maulana The eye turned not aside, nor did it exceed the limit.
053:017 Pickthal The eye turned not aside nor yet was overbold.
053:017 Rashad The eyes did not waver, nor go blind.
053:017 Sarwar (Muhammad's) eyes did not deceive him, nor did they lead him to falsehood.
053:017 Shakir The eye did not turn aside, nor did it exceed the limit.
053:017 Sherali The eye deviated not, nor did it wander.
053:017 Yusufali (His) sight never swerved, nor did it go wrong!
053:018
053:018 Khan Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allah).
053:018 Maulana Certainly he saw of the greatest signs of his Lord.
053:018 Pickthal Verily he saw one of the greater revelations of his Lord.
053:018 Rashad He saw great signs of his Lord.
053:018 Sarwar He certainly saw the greatest (signs) of the existence of his Lord.
053:018 Shakir Certainly he saw of the greatest signs of his Lord.
053:018 Sherali Surely, he saw the greatest of the Signs of his Lord.
053:018 Yusufali For truly did he see, of the Signs of his Lord, the Greatest!
053:019
053:019 Khan Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs)
053:019 Maulana Have you then considered Lat and ‘Uzza,
053:019 Pickthal Have ye thought upon Al-Lat and Al-'Uzza
053:019 Rashad Compare this with the female idols Allaat and Al-`Uzzah.
053:019 Sarwar (Can anything as such be considered true) of al-Lat, al-Uzza,
053:019 Shakir Have you then considered the Lat and the Uzza,
053:019 Sherali Now tell me about Lát and Uzzú;
053:019 Yusufali Have ye seen Lat. and 'Uzza,
053:020
053:020 Khan And Manat (another idol of the pagan Arabs), the other third?
053:020 Maulana And another, the third, Manat?
053:020 Pickthal And Manat, the third, the other?
053:020 Rashad And Manaat, the third one.
053:020 Sarwar and your third idol al-Manat (whom you considered as God's daughters)?.
053:020 Shakir And Manat, the third, the last?
053:020 Sherali And Manát, the third one, another goddess.
053:020 Yusufali And another, the third (goddess), Manat?
053:021
053:021 Khan Is it for you the males and for Him the females?
053:021 Maulana Are the males for you and for Him the females?
053:021 Pickthal Are yours the males and His the females?
053:021 Rashad Do you have sons, while He has these as daughters?
053:021 Sarwar Do sons belong to you and daughters to God?.
053:021 Shakir What! for you the males and for Him the females!
053:021 Sherali `What ! for you the males and for Him the females?'
053:021 Yusufali What! for you the male sex, and for Him, the female?
053:022
053:022 Khan That indeed is a division most unfair!
053:022 Maulana This indeed is an unjust division!
053:022 Pickthal That indeed were an unfair division!
053:022 Rashad What a disgraceful distribution!
053:022 Sarwar This is an unfair distinction!
053:022 Shakir This indeed is an unjust division!
053:022 Sherali That, indeed is an unfair division.
053:022 Yusufali Behold, such would be indeed a division most unfair!

053:023
053:023 Khan They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
053:023 Maulana They are naught but names which you have named, you and your fathers -- Allah has sent no authority for them. They follow but conjecture and what (their) souls desire. And certainly the guidance has come to them from their Lord.
053:023 Pickthal They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.
053:023 Rashad These are but names that you made up, you and your forefathers. GOD never authorized such a blasphemy. They follow conjecture, and personal desire, when the true guidance has come to them herein from their Lord.
053:023 Sarwar These are only names given by yourselves and your fathers. God has not given them any authority. They, (unbelievers), only follow mere conjecture and the desires of their souls, even though guidance has already come to them from their Lord.

053:023 Shakir They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.
053:023 Sherali These are but names which you have named - you and your fathers - for which ALLAH has sent down no authority. They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.
053:023 Yusufali These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!
053:024
053:024 Khan Or shall man have what he wishes?
053:024 Maulana Or shall man have what he wishes?
053:024 Maulana So they said: What! A single mortal from among us! Shall we follow him? We shall then be in sure error and distress.
053:024 Pickthal Or shall man have what he coveteth?
053:024 Rashad What is it that the human being desires?
053:024 Sarwar Can the human being have whatever he wishes?.
053:024 Shakir Or shall man have what he wishes?
053:024 Sherali Can man have whatever he desires?
053:024 Yusufali Nay, shall man have (just) anything he hankers after?
053:025
053:025 Khan But to Allah belongs the last (Hereafter) and the first (the world).
053:025 Maulana But for Allah is the Hereafter and the former (life).
053:025 Maulana Has the reminder been sent to him from among us? Nay, he is an insolent liar!
053:025 Pickthal But unto Allah belongeth the after (life), and the former.
053:025 Rashad To GOD belongs both the Hereafter, and this world.
053:025 Sarwar All that is in the life to come and all that is in this life belongs only to God.
053:025 Shakir Nay! for Allah is the hereafter and the former (life).
053:025 Sherali Nay, to ALLAH belong the Hereafter and this world.
053:025 Yusufali But it is to Allah that the End and the Beginning (of all things) belong.
053:026
053:026 Section 2: Nothing avails against Truth
053:026 Khan And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases.
053:026 Maulana And how many angels are in the heavens, whose intercession avails naught except after Allah gives permission to whom He pleases and chooses.
053:026 Pickthal And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.
053:026 Rashad Not even the angels in heaven possess authority to intercede. The only ones permitted by GOD are those who act in accordance with His will and His approval.
053:026 Sarwar There are many angels in the heavens whose intercession will be of no benefit unless God grants such permission to whichever of them He wants.
053:026 Shakir And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.
053:026 Sherali And how many an angel is there in the heavens, but their intercession shall be of no avail, except after ALLAH gives permission to whomsoever HE wills and pleases.
053:026 Yusufali How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.
053:027
053:027 Khan Verily, those who believe not in the Hereafter, name the angels with female names.
053:027 Maulana Surely those who believe not in the Hereafter name the angels with female names.
053:027 Pickthal Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.
053:027 Rashad Those who disbelieve in the Hereafter have given the angels feminine names.
053:027 Sarwar Only those who do not believe in the life hereafter call the angels, females. They have no knowledge about it.
053:027 Shakir Most surely they who do not believe in the hereafter name the angels with female names.
053:027 Sherali Those, who believe not in the Hereafter, give the angels female names;
053:027 Yusufali Those who believe not in the Hereafter, name the angels with female names.
053:028
053:028 Khan While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
053:028 Maulana And they have no knowledge of it. They follow but conjecture, and surely conjecture avails naught against Truth.
053:028 Pickthal And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.
053:028 Rashad They had no knowledge about this; they only conjectured. Conjecture is no substitute for the truth.
053:028 Sarwar They only follow mere conjecture which can never sufficiently replace the Truth.
053:028 Shakir And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.
053:028 Sherali But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.
053:028 Yusufali But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

053:029
053:029 Khan Therefore withdraw (O Muhammad SAW) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world.
053:029 Maulana So shun him who turns his back upon Our Reminder, and desires nothing but this world’s life.
053:029 Pickthal Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.
053:029 Rashad You shall disregard those who turn away from our message, and become preoccupied with this worldly life.
053:029 Sarwar (Muhammad), stay away from those who turn away from Our guidance and who do not desire anything except the worldly life.
053:029 Shakir Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.
053:029 Sherali So turn away from him who turns his back upon Our remembrance, and seeks nothing but the life of this world.
053:029 Yusufali Therefore shun those who turn away from Our Message and desire nothing but the life of this world.
053:030
053:030 Khan That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
053:030 Maulana That is their goal of knowledge. Surely thy Lord knows best him who strays from His path and He knows best him who goes aright.
053:030 Pickthal Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.
053:030 Rashad This is the extent of their knowledge. Your Lord is fully aware of those who strayed away from His path, and He is fully aware of those who are guided.
053:030 Sarwar This is what the extent of their knowledge amounts to. Your Lord knows best who has gone astray from His path and who has been rightly guided.
053:030 Shakir That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
053:030 Sherali That is the utmost limit of their knowledge. Verily, thy Lord knows best him who strays away from His way, and HE knows best him who follows guidance.
053:030 Yusufali That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.
053:031
053:031 Khan And to Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
053:031 Maulana And Allah’s is whatever is in the heavens and whatever is in the earth, that He may reward those who do evil for that which they do, and reward those who do good with goodness.
053:031 Pickthal And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.
053:031 Rashad To GOD belongs everything in the heavens and everything on earth. He will requite those who commit evil for their works, and will reward the righteous for their righteousness.
053:031 Sarwar To God belongs whatever is in the heavens and the earth. In the end God will re-compense the evil doers for their deeds and reward the righteous ones for their deeds.
053:031 Shakir And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.
053:031 Sherali And to ALLAH belongs whatever is in the heavens and whatever is in the earth, that HE may requite those who do evil according to what they have wrought and reward those who do good with what is best;
053:031 Yusufali Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.
053:032
053:032 Khan Those who avoid great sins (see the Qur'an, Verses: 6:153) and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al- Muttaqun (pious - see V.2:2)].
053:032 Maulana Those who avoid the great sins and the indecencies, but the passing idea -- surely thy Lord is Liberal in Forgiving. He knows best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; so ascribe not purity to yourselves. He knows him best who guards against evil.
053:032 Pickthal Those who avoid enormities of sin and abominations, save the unwilled offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil).
053:032 Rashad They avoid gross sins and transgressions, except for minor offenses. Your Lord's forgiveness is immense. He has been fully aware of you since He initiated you from the earth, and while you were embryos in your mothers' bellies. Therefore, do not exalt yourselves; He is fully aware of the righteous.
053:032 Sarwar Those who stay away from grave sins and indecency (should know that) for their trivial sins your Lord's forgiveness is vast. He knows best about you. When He created you from the earth and when you were embryos in your mother's wombs. Do not consider yourselves very great. God knows best who is the most righteous person.
053:032 Shakir Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).
053:032 Sherali Those who shun the grave sins and all indecencies except minor faults. Verily, thy Lord is Master of vast forgiveness. HE knows you well from the time when HE created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. HE knows him best who is truly righteous.
053:032 Yusufali Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.

053:033
053:033 Section 3: Allah’s Power manifested in destruction of Falsehood
053:033 Khan Did you (O Muhammad SAW) observe him who turned away (from Islam).
053:033 Maulana Seest thou him who turns back,
053:033 Pickthal Didst thou (O Muhammad) observe him who turned away,
053:033 Rashad Have you noted the one who turned away?
053:033 Sarwar (Muhammad), have you ever seen the one who has turned away (from guidance),
053:033 Shakir Have you then seen him who turns his back?
053:033 Sherali Seest thou him who turns away from guidance,
053:033 Yusufali Seest thou one who turns back,
053:034
053:034 Khan And gave a little, then stopped (giving)?
053:034 Maulana And gives a little, then withholds?
053:034 Pickthal And gave a little, then was grudging?
053:034 Rashad Rarely did he give to charity, and then very little.
053:034 Sarwar and grudgingly spends very little for the cause of God?.
053:034 Shakir And gives a little and (then) withholds.
053:034 Sherali And gives a little, and does it grudgingly?
053:034 Yusufali Gives a little, then hardens (his heart)?
053:035
053:035 Khan Is with him the knowledge of the unseen so that he sees?
053:035 Maulana Has he the knowledge of the unseen so that he can see?
053:035 Pickthal Hath he knowledge of the Unseen so that he seeth?
053:035 Rashad Did he possess knowledge of the future? Could he see it?
053:035 Sarwar Does he possess the knowledge of the unseen, thus, he sees (all things)?.
053:035 Shakir Has he the knowledge of the unseen so that he can see?
053:035 Sherali Has he the knowledge of the unseen, so that he can see his own end?
053:035 Yusufali What! Has he knowledge of the Unseen so that he can see?
053:036
053:036 Khan Or is he not informed with what is in the Pages (Scripture) of Musa (Moses),
053:036 Maulana Or has he not been informed of what is in the scriptures of Moses,
053:036 Pickthal Or hath he not had news of what is in the books of Moses
053:036 Rashad Was he not informed of the teachings in the scripture of Moses?
053:036 Sarwar Has not he been informed of the contents of the Book of Moses
053:036 Shakir Or, has he not been informed of what is in the scriptures of Musa?
053:036 Sherali Has he not been informed of what is in the Scriptures of Moses,
053:036 Yusufali Nay, is he not acquainted with what is in the Books of Moses-
053:037
053:037 Khan And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey),
053:037 Maulana And (of) Abraham who fulfilled (commandments)?
053:037 Pickthal And Abraham who paid his debt:
053:037 Rashad And Abraham who fulfilled?
053:037 Sarwar and about Abraham who fulfilled his duty (to God)?.
053:037 Shakir And (of) Ibrahim who fulfilled (the commandments):
053:037 Sherali And of Abraham who fulfilled the divine commandments?
053:037 Yusufali And of Abraham who fulfilled his engagements?-
053:038
053:038 Khan That no burdened person (with sins) shall bear the burden (sins) of another,
053:038 Maulana That no bearer of a burden bears another’s burden:
053:038 Pickthal That no laden one shall bear another's load,
053:038 Rashad No soul bears the sins of another soul.
053:038 Sarwar Certainly no one will bear the responsibility of the sins of another,
053:038 Shakir That no bearer of burden shall bear the burden of another-
053:038 Sherali That no bearer of burden shall bear the burden of another,
053:038 Yusufali Namely, that no bearer of burdens can bear the burden of another;
053:039
053:039 Khan And that man can have nothing but what he does (good or bad),
053:039 Maulana And that man can have nothing but what he strives for:
053:039 Pickthal And that man hath only that for which he maketh effort,
053:039 Rashad Every human being is responsible for his own works.
053:039 Sarwar nor can man achieve anything without hard labor.
053:039 Shakir And that man shall have nothing but what he strives for-
053:039 Sherali And that man will have nothing but what he strives for;
053:039 Yusufali That man can have nothing but what he strives for;
053:040
053:040 Khan And that his deeds will be seen,
053:040 Maulana And that his striving will soon be seen.
053:040 Pickthal And that his effort will be seen.
053:040 Rashad And everyone's works will be shown.
053:040 Sarwar He will certainly see the result of his labor
053:040 Shakir And that his striving shall soon be seen-
053:040 Sherali And that the result of his striving shall soon be known;
053:040 Yusufali That (the fruit of) his striving will soon come in sight:

053:041
053:041 Khan Then he will be recompensed with a full and the best recompense
053:041 Maulana Then he will be rewarded for it with the fullest reward:
053:041 Pickthal And afterward he will be repaid for it with fullest payment;
053:041 Rashad Then they will be paid fully for such works.
053:041 Sarwar and will be fully recompensed for his deeds.
053:041 Shakir Then shall he be rewarded for it with the fullest reward-
053:041 Sherali Then will he be rewarded for it with the fullest reward;
053:041 Yusufali Then will he be rewarded with a reward complete;
053:042
053:042 Khan And that to your Lord (Allah) is the End (Return of everything).
053:042 Maulana And that to thy Lord is the goal:
053:042 Pickthal And that thy Lord, He is the goal;
053:042 Rashad To your Lord is the final destiny.
053:042 Sarwar To your Lord will all things eventually return.
053:042 Shakir And that to your Lord is the goal-
053:042 Sherali And that with thy Lord is the final judgment;
053:042 Yusufali That to thy Lord is the final Goal;
053:043
053:043 Khan And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep;
053:043 Maulana And that He it is Who makes (men) laugh and makes (them) weep:
053:043 Pickthal And that He it is who maketh laugh, and maketh weep,
053:043 Rashad He is the One who makes you laugh or cry.
053:043 Sarwar It is He who causes laughter and weeping.
053:043 Shakir And that He it is Who makes (men) laugh and makes (them) weep;
053:043 Sherali And that it is HE WHO makes people laugh and makes them weep;
053:043 Yusufali That it is He Who granteth Laughter and Tears;
053:044
053:044 Khan And that it is He (Allah) Who causes death and gives life;
053:044 Maulana And that He it is Who causes death and gives life:
053:044 Maulana Or say they: We are a host allied together to help each other?
053:044 Pickthal And that He it is Who giveth death and giveth life;
053:044 Rashad He is the One who controls death and life.
053:044 Sarwar It is He who causes death and gives life.
053:044 Shakir And that He it is Who causes death and gives life-
053:044 Sherali And that it is HE Who causes death and gives life;
053:044 Yusufali That it is He Who granteth Death and Life;
053:045
053:045 Khan And that He (Allah) creates the pairs, male and female,
053:045 Maulana And that He creates pairs, the male and the female:
053:045 Maulana Soon shall the hosts be routed, and they will show (their) backs.
053:045 Pickthal And that He createth the two spouses, the male and the female,
053:045 Rashad He is the One who created the two kinds, male and female
053:045 Sarwar It is He who has created spouses, male and female,
053:045 Shakir And that He created pairs, the male and the female
053:045 Sherali And that HE creates the pairs, male and female,
053:045 Yusufali That He did create in pairs,- male and female,
053:046
053:046 Khan From Nutfah (drops of semen male and female discharges) when it is emitted;
053:046 Maulana From the small life-germ when it is adapted:
053:046 Pickthal From a drop (of seed) when it is poured forth;
053:046 Rashad from a tiny drop of semen.
053:046 Sarwar from a discharged living germ
053:046 Shakir From the small seed when it is adapted
053:046 Sherali From a sperm drop when it is emitted;
053:046 Yusufali From a seed when lodged (in its place);
053:047
053:047 Khan And that upon Him (Allah) is another bringing forth (Resurrection);
053:047 Maulana And that He his ordained the second bringing forth:
053:047 Pickthal And that He hath ordained the second bringing forth;
053:047 Rashad He will effect the recreation.
053:047 Sarwar and on Him depends the life hereafter.
053:047 Shakir And that on Him is the bringing forth a second time;
053:047 Sherali And that it is for him to bring forth the second creation;
053:047 Yusufali That He hath promised a Second Creation (Raising of the Dead);
053:048
053:048 Khan And that it is He (Allah) Who gives much or a little (or gives wealth and contentment),
053:048 Maulana And that He it is Who gives wealth and contentment:
053:048 Pickthal And that He it is Who enricheth and contenteth;
053:048 Rashad He is the One who makes you rich or poor.
053:048 Sarwar It is He who grants people temporary and durable wealth.
053:048 Shakir And that He it is Who enriches and gives to hold;
053:048 Sherali And that it is HE Who enriches and gives contentment;
053:048 Yusufali That it is He Who giveth wealth and satisfaction;

053:049
053:049 Khan And that He (Allah) is the Lord of Sirius (the star which the pagan Arabs used to worship);
053:049 Maulana And that He is the Lord of Sirius:
053:049 Pickthal And that He it is Who is the Lord of Sirius;
053:049 Rashad He is the Lord of the galaxies.
053:049 Sarwar It is He who is the Lord of Sirius.
053:049 Shakir And that He is the Lord of the Sirius;
053:049 Sherali And that HE is the Lord of Sirius.
053:049 Yusufali That He is the Lord of Sirius (the Mighty Star);
053:050
053:050 Khan And that it is He (Allah) Who destroyed the former 'Ad (people),
053:050 Maulana And that He destroyed the First ‘Ad:
053:050 Pickthal And that He destroyed the former (tribe of) A'ad,
053:050 Rashad He is the One who annihilated ancient `Aad.
053:050 Sarwar It is He who utterly destroyed the ancient tribes of Ad,
053:050 Shakir And that He did destroy the Ad of old
053:050 Sherali And that HE destroyed the first tribe of Ad,
053:050 Yusufali And that it is He Who destroyed the (powerful) ancient 'Ad (people),
053:051
053:051 Khan And Thamud (people). He spared none of them.
053:051 Maulana And Thamud, so He spared not:
053:051 Pickthal And (the tribe of) Thamud He spared not;
053:051 Rashad And wiped out Thamoud.
053:051 Sarwar Thamud,
053:051 Shakir And Samood, so He spared not
053:051 Sherali And the tribe of Thamud and HE spared no one,
053:051 Yusufali And the Thamud nor gave them a lease of perpetual life.
053:052
053:052 Khan And the people of Nuh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing [in disobeying Allah and His Messenger Nuh (Noah)].
053:052 Maulana And the people of Noah before. Surely they were most iniquitous and inordinate.
053:052 Pickthal And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;
053:052 Rashad Also the people of Noah before that; they were evil transgressors.
053:052 Sarwar and the people of Noah; they were the most unjust and rebellious people.
053:052 Shakir And the people of Nuh before; surely they were most unjust and inordinate;
053:052 Sherali And HE destroyed the people of Noah before them - verily, they were most unjust and most rebellious -
053:052 Yusufali And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,
053:053
053:053 Khan And He destroyed the overthrown cities [of Sodom to which Prophet Lout (Lot) was sent].
053:053 Maulana And the overthrown cities, He hurled down:
053:053 Pickthal And Al-Mu'tafikah He destroyed
053:053 Rashad The evil communities (of Sodom and Gomorrah) were the lowliest.
053:053 Sarwar It is He who turned upside down the people of Lot
053:053 Shakir And the overthrown cities did He overthrow,
053:053 Sherali And HE overthrew the subverted cities of the people of Lot,
053:053 Yusufali And He destroyed the Overthrown Cities (of Sodom and Gomorrah).
053:054
053:054 Khan So there covered them that which did cover (i.e. torment with stones).
053:054 Maulana So there covered them that which covered.
053:054 Pickthal So that there covered them that which did cover.
053:054 Rashad Consequently, they utterly vanished.
053:054 Sarwar and covered them with torment.
053:054 Shakir So there covered them that which covered.
053:054 Sherali So that there covered them that which covered.
053:054 Yusufali So that (ruins unknown) have covered them up.
053:055
053:055 Khan Then which of the Graces of your Lord (O man!) will you doubt.
053:055 Maulana Which, then, of thy Lord’s benefits wilt thou dispute?
053:055 Pickthal Concerning which then, of the bounties of thy Lord, canst thou dispute?
053:055 Rashad Which of your Lord's marvels can you deny?
053:055 Sarwar About which of the bounties of your Lord can they persistently dispute?.
053:055 Shakir Which of your Lord's benefits will you then dispute about?
053:055 Sherali Which, then, O man, of the bounties of thy Lord wilt thou dispute?
053:055 Yusufali Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?
053:056
053:056 Khan This (Muhammad SAW) is a warner (Messenger) of the (series of) warners (Messengers) of old.
053:056 Maulana This is a warner of the warners of old.
053:056 Pickthal This is a warner of the warners of old.
053:056 Rashad This is a warning like the older ones.
053:056 Sarwar This is a (Prophet) like that of the ancient warners (Prophets).
053:056 Shakir This is a warner of the warners of old.
053:056 Sherali This Messenger of Ours is a Warner like the Warners of Old.
053:056 Yusufali This is a Warner, of the (series of) Warners of old!

053:057
053:057 Khan The Day of Resurrection draws near,
053:057 Maulana The near Event draw nigh.
053:057 Pickthal The threatened Hour is nigh.
053:057 Rashad The inevitable is imminent.
053:057 Sarwar The Day of Judgment is drawing nearer.
053:057 Shakir The near event draws nigh.
053:057 Sherali The Hour of Judgment which was to come has drawn nigh,
053:057 Yusufali The (Judgment) ever approaching draws nigh:
053:058
053:058 Khan None besides Allah can avert it, (or advance it, or delay it).
053:058 Maulana There is none besides Allah to remove it.
053:058 Pickthal None beside Allah can disclose it.
053:058 Rashad None beside GOD can relieve it.
053:058 Sarwar No one besides God can rescue a soul from hardship.
053:058 Shakir There shall be none besides Allah to remove it.
053:058 Sherali None but ALLAH can avert it.
053:058 Yusufali No (soul) but Allah can lay it bare.
053:059
053:059 Khan Do you then wonder at this recital (the Qur'an)?
053:059 Maulana Wonder you then at this announcement?
053:059 Pickthal Marvel ye then at this statement,
053:059 Rashad Are you questioning this matter?
053:059 Sarwar Does this statement seem strange to them
053:059 Shakir Do you then wonder at this announcement?
053:059 Sherali Do you, then, wonder at this announcement?
053:059 Yusufali Do ye then wonder at this recital?
053:060
053:060 Khan And you laugh at it and weep not,
053:060 Maulana And do you laugh and not weep,
053:060 Pickthal And laugh and not weep,
053:060 Rashad Are you laughing, instead of crying?
053:060 Sarwar and do they laugh instead of weeping,
053:060 Shakir And will you laugh and not weep?
053:060 Sherali And do you laugh and weep not,
053:060 Yusufali And will ye laugh and not weep,-
053:061
053:061 Khan Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
053:061 Maulana While you sport?
053:061 Pickthal While ye amuse yourselves?
053:061 Rashad Are you insisting on your ways?
053:061 Sarwar indulging in carelessly idle games?.
053:061 Shakir While you are indulging in varieties.
053:061 Sherali While you make merry?
053:061 Yusufali Wasting your time in vanities?
053:062
053:062 Khan So fall you down in prostration to Allah, and worship Him (Alone).
053:062 Maulana So bow down in prostration before Allah and serve (Him).
053:062 Pickthal Rather prostrate yourselves before Allah and serve Him.
053:062 Rashad You shall fall prostrate before GOD, and worship.
053:062 Sarwar So prostrate yourselves before God and worship him.
053:062 Shakir So make obeisance to Allah and serve (Him).
053:062 Sherali So prostrate yourselves before ALLAH and worship HIM.
053:062 Yusufali But fall ye down in prostration to Allah, and adore (Him)!
054:000
054:000 Translations of the Qur'an, Chapter 54: AL-QAMAR (THE MOON). Total Verses: 55. Revealed At: MAKKA
054:000 In the name of God, Most Gracious, Most Merciful
054:001
054:001 Section 1: Judgment to overtake opponents
054:001 Khan The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon).
054:001 Maulana The hour drew nigh and the moon was rent asunder.
054:001 Pickthal The hour drew nigh and the moon was rent in twain.
054:001 Rashad The Hour has come closer, and the moon has split.
054:001 Sarwar The Hour of Doom is drawing near and the moon is rent asunder.
054:001 Shakir The hour drew nigh and the moon did rend asunder.
054:001 Sherali The Hour has drawn nigh, and the moon is rent asunder.
054:001 Yusufali The Hour (of Judgment) is nigh, and the moon is cleft asunder.

054:002
054:002 Khan And if they see a sign, they turn away, and say: "This is continuous magic."
054:002 Maulana And if they see a sign, they turn away and say: Strong enchantment!
054:002 Pickthal And if they behold a portent they turn away and say: Prolonged illusion.
054:002 Rashad Then they saw a miracle; but they turned away and said, "Old magic."
054:002 Sarwar Whenever they see a miracle, they turn away from it and say, "This is just a powerful magic".
054:002 Shakir And if they see a miracle they turn aside and say: Transient magic.
054:002 Sherali And if they see a Sign, they turn away and say, `An oft-repeated sorcery.'
054:002 Yusufali But if they see a Sign, they turn away, and say, "This is (but) transient magic."
054:003
054:003 Khan They belied (the Verses of Allah, this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)].
054:003 Maulana And they deny and follow their low desires; and every affair is settled.
054:003 Pickthal They denied (the Truth) and followed their own lusts. Yet everything will come to a decision
054:003 Rashad They disbelieved, followed their opinions, and adhered to their old traditions.
054:003 Sarwar They have rejected it and have followed their own desires, but all matters will be settled (by God).
054:003 Shakir And they call (it) a lie, and follow their low desires; and every affair has its appointed term.
054:003 Sherali They have rejected the truth and follow their own fancies. But for everything there is an appointed time.
054:003 Yusufali They reject (the warning) and follow their (own) lusts but every matter has its appointed time.
054:004
054:004 Khan And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil),
054:004 Maulana And certainly narratives have come to them, which should deter --
054:004 Pickthal And surely there hath come unto them news whereof the purport should deter,
054:004 Rashad Sufficient warnings have been delivered to alert them.
054:004 Sarwar They have certainly received the kind of news in which there is a lesson and strong words of wisdom,
054:004 Shakir And certainly some narratives have come to them wherein is prevention--
054:004 Sherali And there has already come to them accounts of events containing warnings -
054:004 Yusufali There have already come to them Recitals wherein there is (enough) to check (them),
054:005
054:005 Khan Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not,
054:005 Maulana Consummate wisdom -- but warnings avail not;
054:005 Pickthal Effective wisdom; but warnings avail not.
054:005 Rashad Great wisdom; but all the warnings have been in vain.
054:005 Sarwar but the warnings have proved to have no effect on them.
054:005 Shakir Consummate wisdom-- but warnings do not avail;
054:005 Sherali Consummate wisdom; but the warnings profit them not.
054:005 Yusufali Mature wisdom;- but (the preaching of) Warners profits them not.
054:006
054:006 Khan So (O Muhammad SAW) withdraw from them. The Day that the caller will call (them) to a terrible thing.
054:006 Maulana So turn away from them. On the day when the Inviter invites them to a hard task --
054:006 Pickthal So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.
054:006 Rashad Ignore them; the day will come when the caller will announce a terrible disaster.
054:006 Sarwar (Muhammad), leave them alone. On the day when they will be called to a terrible punishment,
054:006 Shakir So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,
054:006 Sherali Therefore, turn thou away from them and await the day when the Summoner will summon them to a disagreeable thing,
054:006 Yusufali Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,
054:007
054:007 Khan They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
054:007 Maulana Their eyes cast down, they will go forth from their graves as if they were scattered locusts,
054:007 Pickthal With downcast eyes, they come forth from the graves as they were locusts spread abroad,
054:007 Rashad With their eyes humiliated, they come out of the graves like scattered locusts.
054:007 Sarwar they will come out of their graves, their eyes cast down, hastening towards their Summoner as locusts rushing about.
054:007 Shakir Their eyes cast down, going forth from their graves as if they were scattered locusts,
054:007 Sherali While their eyes will be cast down and they will come forth from their graves as though they were locust scattered about,
054:007 Yusufali They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,
054:008
054:008 Khan Hastening towards the caller, the disbelievers will say: "This is a hard Day."
054:008 Maulana Hastening to the Inviter. The disbelievers will say: This is a hard day!
054:008 Pickthal Hastening toward the summoner; the disbelievers say: This is a hard day.
054:008 Rashad As they respond to the caller, the disbelievers will say, "This is a difficult day."
054:008 Sarwar These disbelievers will say, "This is a hard day".
054:008 Shakir Hastening to the inviter. The unbelievers shall say: This is a hard day.
054:008 Sherali Hastening towards the Summoner. The disbelievers will say, `This is a hard day.'
054:008 Yusufali Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.
054:009
054:009 Khan The people of Nuh (Noah) denied (their Messenger) before them, they rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
054:009 Maulana Before them the people of Noah rejected -- they rejected Our servant and called (him) mad, and he was driven away.
054:009 Pickthal The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.
054:009 Rashad The people of Noah disbelieved before them. They disbelieved our servant and said, "Crazy!" He was persecuted.
054:009 Sarwar The people of Noah, who lived before them, had also rejected (Our guidance). They rejected Our servant and said, "He is an insane person so let us drive him away".
054:009 Shakir Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.
054:009 Sherali The people of Noah rejected the truth before them; they called Our servant a liar and said, `He is a madman, afflicted by our idols.'
054:009 Yusufali Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.

054:010
054:010 Khan Then he invoked his Lord (saying): "I have been overcome, so help (me)!"
054:010 Maulana So he called upon his Lord: I am overcome, so do Thou help.
054:010 Pickthal So he cried unto his Lord, saying: I am vanquished, so give help.
054:010 Rashad He implored his Lord, "I am oppressed; grant me victory."
054:010 Sarwar Noah prayed, "Lord, help me; I am defeated".
054:010 Shakir Therefore he called upon his Lord: I am overcome, come Thou then to help.
054:010 Sherali So he prayed to his Lord: `I am overcome, so come thou to my help !'
054:010 Yusufali Then he called on his Lord: "I am one overcome: do Thou then help (me)!"
054:011
054:011 Khan So We opened the gates of heaven with water pouring forth.
054:011 Maulana Then We opened the gates of heaven with water pouring down.
054:011 Pickthal Then opened We the gates of heaven with pouring water
054:011 Rashad We then opened the gates of the sky, pouring water.
054:011 Sarwar We opened the gates of the sky and water started to pour down.
054:011 Shakir So We opened the gates of the cloud with water pouring
054:011 Sherali Thereupon WE opened the gates of heaven with water which fell in torrents;
054:011 Yusufali So We opened the gates of heaven, with water pouring forth.
054:012
054:012 Khan And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.
054:012 Maulana And made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.
054:012 Pickthal And caused the earth to gush forth springs, so that the waters met for a predestined purpose.
054:012 Rashad And we caused springs to gush out of the earth. The waters met to effect a predetermined decision.
054:012 Sarwar We caused the earth to burst forth with springs so that the waters could come together for a predestined purpose.
054:012 Shakir And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.
054:012 Sherali And WE caused the earth to burst forth with springs, so the two waters met for a purpose that was decreed.
054:012 Yusufali And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.
054:013
054:013 Khan And We carried him on a (ship) made of planks and nails,
054:013 Maulana And We bore him on that which was made of planks and nails,
054:013 Pickthal And We carried him upon a thing of planks and nails,
054:013 Rashad We carried him on a watercraft made of logs and ropes.
054:013 Sarwar We carried him, (Noah), on a vessel built with boards fixed together with nails,
054:013 Shakir And We bore him on that which was made of planks and nails
054:013 Sherali And WE carried him upon that which was made of planks and nails.
054:013 Yusufali But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:
054:014
054:014 Khan Floating under Our Eyes, a reward for him who had been rejected!
054:014 Maulana Floating on, before Our eyes -- a reward for him who was denied.
054:014 Pickthal That ran (upon the waters) in Our sight, as a reward for him who was rejected.
054:014 Rashad It ran under our watchful eyes; a reward for one who was rejected.
054:014 Sarwar which floated on the water before Our very eyes. The flood was a recompense for the deeds of the disbelievers.
054:014 Shakir Sailing, before Our eyes, a reward for him who was denied.
054:014 Sherali It floated on under Our eyes; a reward for him who had been denied.
054:014 Yusufali She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!
054:015
054:015 Khan And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?
054:015 Maulana And certainly We left it as a sign, but is there any that will mind?
054:015 Pickthal And verily We left it as a token; but is there any that remembereth?
054:015 Rashad We have set it up as a lesson. Does any of you wish to learn?
054:015 Sarwar We made (the story of Noah) as evidence of the Truth. However, is there anyone who would take heed?.
054:015 Shakir And certainly We left it as a sign, but is there anyone who
054:015 Sherali And WE left it as a Sign for the succeeding generations. But is there anyone who would take heed?
054:015 Yusufali And We have left this as a Sign (for all time): then is there any that will receive admonition?
054:016
054:016 Khan Then how (terrible) was My Torment and My Warnings?
054:016 Maulana How terrible was then My chastisement and My warning!
054:016 Pickthal Then see how (dreadful) was My punishment after My warnings!
054:016 Rashad How terrible was My retribution after the warnings!
054:016 Sarwar How terrible was My torment and the result of (their disregard) of My warning.
054:016 Shakir How (great) was then My punishment and My warning!
054:016 Sherali How terrible, then, was MY punishment and how true MY warning !
054:016 Yusufali But how (terrible) was My Penalty and My Warning?
054:017
054:017 Khan And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?
054:017 Maulana And certainly We have made the Qur'an easy to remember, but is there any one who will mind?
054:017 Pickthal And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
054:017 Rashad We made the Quran easy to learn. Does any of you wish to learn?
054:017 Sarwar We have made the Quran easy to understand, but is there anyone who would pay attention?.
054:017 Shakir And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
054:017 Sherali And indeed, WE have made the Qur'an easy to remember. Is there anyone who would take heed?
054:017 Yusufali And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

054:018
054:018 Khan 'Ad (people) belied (their Prophet, Hud), then how (terrible) was My Torment and My Warnings?
054:018 Maulana ‘Ad denied, so how terrible was My chastisement and My warning!
054:018 Pickthal (The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings.
054:018 Rashad `Aad disbelieved. Consequently, how terrible was My retribution after the warnings.
054:018 Sarwar The people of `Ad rejected Our guidance. How terrible was My torment and the result (of their disregard) of My warning.
054:018 Shakir Ad treated (the truth) as a lie, so how (great) was My punishment and My warning!
054:018 Sherali The tribe of Ad rejected the truth. How terrible, then, was MY punishment and how true MY warning !
054:018 Yusufali The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning?
054:019
054:019 Khan Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
054:019 Maulana Surely We sent on them a furious wind in a day of bitter ill-luck,
054:019 Pickthal Lo! We let loose on them a raging wind on a day of constant calamity,
054:019 Rashad We sent upon them violent winds, on a day of continuous misery.
054:019 Sarwar On an unfortunate day We sent upon them a continuous violent wind
054:019 Shakir Surely We sent on them a tornado in a day of bitter ill-luck
054:019 Sherali WE sent against them a furious wind on a day of unending ill-luck,
054:019 Yusufali For We sent against them a furious wind, on a Day of violent Disaster,
054:020
054:020 Khan Plucking out men as if they were uprooted stems of date-palms.
054:020 Maulana Tearing men away as if they were the trunks of palm-trees torn up.
054:020 Pickthal Sweeping men away as though they were uprooted trunks of palm-trees.
054:020 Rashad It tossed the people around as if they were decayed palm tree trunks.
054:020 Sarwar which hurled people around like uprooted trunks of palm-trees.
054:020 Shakir Tearing men away as if they were the trunks of palm-trees torn up.
054:020 Sherali Tearing people away as though they were the hollow trunks of uprooted palm-trees.
054:020 Yusufali Plucking out men as if they were roots of palm-trees torn up (from the ground).
054:021
054:021 Khan Then, how (terrible) was My Torment and My Warnings?
054:021 Maulana How terrible was then My chastisement and My warning!
054:021 Pickthal Then see how (dreadful) was My punishment after My warnings!
054:021 Rashad How terrible was My retribution after the warnings!
054:021 Sarwar How terrible was Our torment and the result of (their disregard) of Our warning.
054:021 Shakir How (great) was then My punishment and My warning!
054:021 Sherali How terrible, then, was MY punishment and how true MY warning !
054:021 Yusufali Yea, how (terrible) was My Penalty and My Warning!
054:022
054:022 Khan And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?
054:022 Maulana And certainly We have made the Qur’an easy to remember, but is there any one who will mind?
054:022 Pickthal And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
054:022 Rashad We made the Quran easy to learn. Does any of you wish to learn?
054:022 Sarwar We have made the Quran easy to understand, but is there anyone who would pay attention?.
054:022 Shakir And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
054:022 Sherali And indeed, WE have made the Qur'an easy to remember. But is there anyone who would take heed?
054:022 Yusufali But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
054:023
054:023 Section 2: Thamud and Lot’s People
054:023 Khan Thamud (people also) belied the warnings.
054:023 Maulana Thamud rejected the warning.
054:023 Pickthal (The tribe of) Thamud rejected warnings
054:023 Rashad Thamoud rejected the warnings.
054:023 Sarwar The people of Thamud rejected Our warnings.
054:023 Shakir Samood rejected the warning.
054:023 Sherali The tribe of Thamud also rejected the Warners.
054:023 Yusufali The Thamud (also) rejected (their) Warners.
054:024
054:024 Khan For they said: "A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!"
054:024 Pickthal For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.
054:024 Rashad They said, "Shall we follow one of us; a human being? We will then go astray, then end up in Hell.
054:024 Sarwar They said, "Should we follow only one person among us. We shall be clearly in error and in trouble (if we do so).
054:024 Shakir So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:
054:024 Sherali And they said, `What ! shall we follow a mortal, one out of ourselves? Then, indeed, we would be in manifest error, and suffering from madness.
054:024 Yusufali For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!
054:025
054:025 Khan "Is it that the Reminder is sent to him [Prophet Salih (Saleh)] alone from among us? Nay, he is an insolent liar!"
054:025 Pickthal Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.
054:025 Rashad "Did the message come down to him, instead of us? He is a flagrant liar."
054:025 Sarwar How is it that he has received guidance? In fact, he is the most untruthfull and arrogant person".
054:025 Shakir Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!
054:025 Sherali `Has the Reminder been revealed to him alone of all of us? Nay, he is an impudent liar.'
054:025 Yusufali "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!”

054:026
054:026 Khan Tomorrow they will come to know, who is the liar, the insolent one!
054:026 Maulana To-morrow they will know who is the liar, the insolent one.
054:026 Pickthal (Unto their warner it was said): To-morrow they will know who is the rash liar.
054:026 Rashad They will find out tomorrow who the flagrant liar is.
054:026 Sarwar (We told Salih), "Tomorrow they will know who is the most arrogant liar.
054:026 Shakir Tomorrow shall they know who is the liar, the insolent one.
054:026 Sherali Tomorrow will they know who is the impudent liar.
054:026 Yusufali Ah! they will know on the morrow, which is the liar, the insolent one!
054:027
054:027 Khan Verily, We are sending the she-camel as a test for them. So watch them [O Salih (Saleh)], and be patient!
054:027 Maulana Surely We are going to send the she-camel as a trial for them; so watch them and have patience.
054:027 Pickthal Lo! We are sending the she-camel as a test for them; so watch them and have patience;
054:027 Rashad We are sending the camel as a test for them. Watch them and be patient.
054:027 Sarwar We are sending the she-camel to them to test them. So watch them and be patient.
054:027 Shakir Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.
054:027 Sherali We will send the she-camel as a trial for them. So watch them, O Salih, and have patience.
054:027 Yusufali For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!
054:028
054:028 Khan And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).
054:028 Maulana And inform them that the water is shared between them; every share of the water shall be attended.
054:028 Pickthal And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.
054:028 Rashad Inform them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.
054:028 Sarwar Tell them that each one of them has the right to have a certain share of water".
054:028 Shakir And inform them that the water is shared between them; every share of the water shall be regulated.
054:028 Sherali `And tell them that the water is shared between her and them, every drinking time shall be attended.'
054:028 Yusufali And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns).
054:029
054:029 Khan But they called their comrade and he took (a sword) and killed (her).
054:029 Maulana But they called their companion, so he took (a sword) and hamstrung (her).
054:029 Pickthal But they call their comrade and he took and hamstrung (her).
054:029 Rashad But they persuaded their friend to kill (the camel), and he obliged.
054:029 Sarwar They called together their companions and agreed to slay the she-camel.
054:029 Shakir But they called their companion, so he took (the sword) and slew (her).
054:029 Sherali But they called their comrade and he seized a sword and hamstrung her.
054:029 Yusufali But they called to their companion, and he took a sword in hand, and hamstrung (her).
054:030
054:030 Khan Then, how (terrible) was My Torment and My Warnings?
054:030 Maulana How (terrible) was then My chastisement and My warning!
054:030 Pickthal Then see how (dreadful) was My punishment after My warnings!
054:030 Rashad Consequently, how terrible was My retribution! They have been warned.
054:030 Sarwar How terrible was My punishment and warning.
054:030 Shakir How (great) was then My punishment and My warning!
054:030 Sherali How terrible, then, was MY punishment and how true MY warning !
054:030 Yusufali Ah! how (terrible) was My Penalty and My Warning!
054:031
054:031 Khan Verily, We sent against them a single Saihah (torment - awful cry, etc.), and they became like the dry stubble of a fold-builder.
054:031 Maulana Surely We sent upon them a single cry, so they were like the dry fragments of trees, which the maker of an enclosure collects.
054:031 Pickthal Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.
054:031 Rashad We sent upon them one blow, whereupon they became like harvested hay.
054:031 Sarwar We sent upon them a single blast of sound and they were left like hay to be used by the cattle.
054:031 Shakir Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.
054:031 Sherali WE sent against them a single blast, and they became like the dry stubble, whittled down by a maker of hedges.
054:031 Yusufali For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.
054:032
054:032 Khan And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?
054:032 Maulana And certainly We have made the Qur’an easy to remember, but is there any one who will mind?
054:032 Pickthal And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
054:032 Rashad We made the Quran easy to learn. Does any of you wish to learn?
054:032 Sarwar We made the Quran easy to understand, but is there anyone who would take heed?.
054:032 Shakir And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
054:032 Sherali And, indeed, WE have made the Qur'an easy to remember. But is there anyone who will take heed?
054:032 Yusufali And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
054:033
054:033 Khan The people of Lout (Lot) belied the warnings.
054:033 Maulana The people of Lot treated the warning as a lie.
054:033 Pickthal The folk of Lot rejected warnings.
054:033 Rashad The people of Lot rejected the warnings.
054:033 Sarwar The people of Lot rejected Our warning.
054:033 Shakir The people of Lut treated the warning. as a lie.
054:033 Sherali Lot's people also rejected the Warners.
054:033 Yusufali The people of Lut rejected (his) warning.

054:034
054:034 Khan Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night,
054:034 Maulana Surely We sent upon them a stone-storm, except Lot’s followers; We saved them a little before daybreak --
054:034 Pickthal Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,
054:034 Rashad We showered them with rocks. Only Lot's family was saved at dawn.
054:034 Sarwar We sent down upon them a violent sandstorm (which destroyed them all) except for the family of Lot, whom We saved in the early morning by Our favor.
054:034 Shakir Surely We sent upon them a stonestorm, except Lut's followers; We saved them a little before daybreak,
054:034 Sherali WE sent a storm of stones upon them except the family of Lot, whom WE delivered by early dawn,
054:034 Yusufali We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn,-
054:035
054:035 Khan As a Favour from Us, thus do We reward him who gives thanks (by obeying Us).
054:035 Maulana A favour from Us. Thus do We reward him who gives thanks.
054:035 Pickthal As grace from Us. Thus We reward him who giveth thanks.
054:035 Rashad We blessed him and his family; we thus reward the appreciative.
054:035 Sarwar Thus do We recompense the grateful ones.
054:035 Shakir A favor from Us; thus do We reward him who gives thanks.
054:035 Sherali As a favour from US. Thus do WE reward him who is grateful.
054:035 Yusufali As a Grace from Us: thus do We reward those who give thanks.
054:036
054:036 Khan And he [Lout (Lot)] indeed had warned them of Our Grasp, but they did doubt the warnings!
054:036 Maulana And certainly he warned them of Our violent seizure, but they disputed the warning.
054:036 Pickthal And he indeed had warned them of Our blow, but they did doubt the warnings.
054:036 Rashad He warned them about our requital, but they ridiculed the warnings.
054:036 Sarwar Lot warned them against Our torment, but they persistently disputed it.
054:036 Shakir And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.
054:036 Sherali And he, indeed, had warned them of Our severe punishment, but they doubted the warning.
054:036 Yusufali And (Lut) did warn them of Our Punishment, but they disputed about the Warning.
054:037
054:037 Khan And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings."
054:037 Maulana And certainly they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.
054:037 Pickthal They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!
054:037 Rashad They negotiated with him about his guests; we blinded them. Suffer My retribution; you have been warned.
054:037 Sarwar They demanded that he turn over his guests to them.
054:037 Shakir And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.
054:037 Sherali And they deceitfully sought to turn him away from his guests. So WE blinded their eyes, and said, `Taste ye now MY punishment and MY warning.'
054:037 Yusufali And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning.”
054:038
054:038 Khan And verily, an abiding torment seized them early in the morning.
054:038 Maulana And certainly a lasting chastisement overtook them in the morning.
054:038 Pickthal And in truth the punishment decreed befell them early in the morning.
054:038 Rashad Early the next morning, a devastating retribution struck them.
054:038 Sarwar We struck their faces, blinded them and said, "Suffer Our torment of which you were warned".
054:038 Shakir And certainly a lasting chastisement overtook them in the morning.
054:038 Sherali And there came upon them early in the morning a lasting punishment.
054:038 Yusufali Early on the morrow an abiding Punishment seized them:
054:039
054:039 Khan "Then taste you My Torment and My Warnings."
054:039 Maulana So taste My chastisement and My warning.
054:039 Pickthal Now taste My punishment after My warnings!
054:039 Rashad Suffer My retribution; you have been warned.
054:039 Sarwar One early morning Our torment brought upon them utter destruction. We said, "Suffer Our torment of which you were warned".
054:039 Shakir So taste My chastisement and My warning.
054:039 Sherali `Now taste ye MY punishment and MY warning.'
054:039 Yusufali "So taste ye My Wrath and My Warning."
054:040
054:040 Khan And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?
054:040 Maulana And certainly We have made the Qur’an easy to remember, but is there any one who will mind?
054:040 Pickthal And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
054:040 Rashad We made the Quran easy to learn. Does any of you wish to learn?
054:040 Sarwar We have made the Quran easy to understand, but is there anyone who would pay attention?.
054:040 Shakir And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
054:040 Sherali And, indeed, WE have made the Qur'an easy to remember. But is there anyone who will take heed?
054:040 Yusufali And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

054:041
054:041 Section 3: Pharaoh and the Prophet’s Opponents
054:041 Khan And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Musa (Moses) and Harun (Aaron)].
054:041 Maulana And certainly the warning came to Pharaoh’s people.
054:041 Pickthal And warnings came in truth unto the house of Pharaoh
054:041 Rashad Pharaoh's people were warned.
054:041 Sarwar The Pharaoh and his people had also received Our warning,
054:041 Shakir And certainly the warning came to Firon's people.
054:041 Sherali And, surely, to the people of Pharaoh also came Warners.
054:041 Yusufali To the People of Pharaoh, too, aforetime, came Warners (from Allah).
054:042
054:042 Khan (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable to carry out what he Will (Omnipotent).
054:042 Maulana They rejected all Our signs, so We overtook them with the seizing of the Mighty, the Powerful.
054:042 Maulana Which then of the bounties of your Lord will you deny?
054:042 Pickthal Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.
054:042 Rashad They rejected all our signs. Consequently, we requited them as an Almighty, Omnipotent should.
054:042 Sarwar but they rejected all Our miracles. So We seized them in the way that a Majestic and All-powerful One would.
054:042 Shakir They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.
054:042 Sherali They rejected all Our Signs. So WE seized them like the seizing of the Mighty, the Powerful.
054:042 Yusufali The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will.
054:043
054:043 Khan Are your disbelievers (O Quraish!) better than these [nations of Nuh (Noah), Lout (Lot), Salih (Saleh), and the people of Fir'aun (Pharaoh), etc., who were destroyed)? Or have you an immunity (against Our Torment) in the Divine Scriptures?
054:043 Maulana Are your disbelievers better than these, or have you an immunity in the scriptures?
054:043 Pickthal Are your disbelievers better than those, or have ye some immunity in the scriptures?
054:043 Rashad Are your disbelievers better than those disbelievers? Have you been absolved by the scripture?
054:043 Sarwar Are you disbelievers mightier than those of the nations which We destroyed before or have you received amnesty through the ancient Scriptures?.
054:043 Shakir Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?
054:043 Sherali Are your disbelievers better than those? Or, have you an immunity in the Scriptures?
054:043 Yusufali Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?
054:044
054:044 Khan Or do they say: "We are a great multitude, and we shall be victorious.?"
054:044 Pickthal Or say they: We are a host victorious?
054:044 Rashad Perhaps they think, "We will be the winners."
054:044 Sarwar Do they say, "We shall be victorious because we are united?".
054:044 Shakir Or do they say: We are a host allied together to help each other?
054:044 Sherali Do they say, `We are a victorious host?'
054:044 Yusufali Or do they say: "We acting together can defend ourselves"?
054:045
054:045 Khan Their multitude will be put to flight, and they will show their backs.
054:045 Pickthal The hosts will all be routed and will turn and flee.
054:045 Rashad All of them will be defeated; they will turn around and flee.
054:045 Sarwar (Let them know that) this united group will soon run away in defeat.
054:045 Shakir Soon shall the hosts be routed, and they shall turn (their) backs.
054:045 Sherali The hosts shall soon be routed and shall turn their backs in flight.
054:045 Yusufali Soon will their multitude be put to flight, and they will show their backs.
054:046
054:046 Khan Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
054:046 Maulana Nay, the Hour is their promised time, and the Hour is most grievous and bitter.
054:046 Pickthal Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).
054:046 Rashad The Hour is awaiting them, and the Hour is far worse and more painful.
054:046 Sarwar In fact, the Hour of Doom is the time for them to suffer. The suffering of this hour is the most calamitous and the most bitter (of all suffering).
054:046 Shakir Nay, the hour is their promised time, and the hour shall be most grievous and bitter.
054:046 Sherali Aye, the Hour is their promised time; and the Hour will be most calamitous for them and most bitter.
054:046 Yusufali Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter.
054:047
054:047 Khan Verily, the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn (in the Hell- fire in the Hereafter).
054:047 Maulana Surely the guilty are in error and distress.
054:047 Pickthal Lo! the guilty are in error and madness.
054:047 Rashad Certainly, the guilty are astray, and will end up in Hell.
054:047 Sarwar The sinful ones will face the destructive torment of hell
054:047 Shakir Surely the guilty are in error and distress.
054:047 Sherali Surely, the guilty are in manifest error and suffer from madness.
054:047 Yusufali Truly those in sin are the ones straying in mind, and mad.
054:048
054:048 Khan The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"
054:048 Maulana On the day when they are dragged into the Fire upon their faces: Taste the touch of hell.
054:048 Pickthal On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.
054:048 Rashad They will be dragged into the hellfire, forcibly. Suffer the agony of retribution.
054:048 Sarwar when they will be dragged on their faces into the fire and will be told, "Feel the touch of hell".
054:048 Shakir On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.
054:048 Sherali On the day when they will be dragged into the Fire on their faces, it will be said to them, `Taste ye the touch of Hell.'
054:048 Yusufali The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!”

054:049
054:049 Khan Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).
054:049 Maulana Surely We have created everything according to a measure.
054:049 Pickthal Lo! We have created every thing by measure.
054:049 Rashad Everything we created is precisely measured.
054:049 Sarwar We have created everything to fulfill a certain purpose.
054:049 Shakir Surely We have created everything according to a measure.
054:049 Sherali Verily, WE have created everything in due measure.
054:049 Yusufali Verily, all things have We created in proportion and measure.
054:050
054:050 Khan And Our Commandment is but one, as the twinkling of an eye.
054:050 Maulana And Our command is but once, as the twinkling of an eye.
054:050 Pickthal And Our commandment is but one (commandment), as the twinkling of an eye.
054:050 Rashad Our commands are done within the blink of an eye.
054:050 Sarwar It takes only a single command from Us (to bring the Day of Judgment) and that can be achieved within the twinkling of an eye.
054:050 Shakir And Our command is but one, as the twinkling of an eye.
054:050 Sherali And Our command is carried out by only one Word as the twinkling of an eye.
054:050 Yusufali And Our Command is but a single (Act),- like the twinkling of an eye.
054:051
054:051 Khan And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?
054:051 Maulana And certainly We destroyed your fellows, but is there any one who will mind?
054:051 Pickthal And verily We have destroyed your fellows; but is there any that remembereth?
054:051 Rashad We annihilated your counterparts. Does any of you wish to learn?
054:051 Sarwar We destroyed many people like you (disbelievers) but is there anyone who would take heed (of Our warning)?.
054:051 Shakir And certainly We have already destroyed the likes of you, but is there anyone who will mind?
054:051 Sherali And, indeed, WE have destroyed people like you before. But is there anyone who will take heed?
054:051 Yusufali And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?
054:052
054:052 Khan And each and everything they have done is noted in (their) Records (of deeds).
054:052 Maulana And everything they do is in the writings.
054:052 Pickthal And every thing they did is in the scriptures,
054:052 Rashad Everything they did is recorded in the scriptures.
054:052 Sarwar Whatever they have done has been recorded in the Books (records of the deeds).
054:052 Shakir And everything they have done is in the writings.
054:052 Sherali And everything they have done is recorded in the Books.
054:052 Yusufali All that they do is noted in (their) Books (of Deeds):
054:053
054:053 Khan And everything, small and big is written (in Al-Lauh Al-Mahfuz already beforehand i.e. before it befalls, or is done by its doer (See the Qur'an V.57:22).
054:053 Maulana And everything small and great is written down.
054:053 Pickthal And every small and great thing is recorded.
054:053 Rashad Everything, small or large, is written down.
054:053 Sarwar Every small or great deed is written down.
054:053 Shakir And everything small and great is written down.
054:053 Sherali And every matter, small and great, is written down.
054:053 Yusufali Every matter, small and great, is on record.
054:054
054:054 Khan Verily, The Muttaqun (pious), will be in the midst of Gardens and Rivers (Paradise).
054:054 Maulana Surely the dutiful will be among Gardens and rivers,
054:054 Pickthal Lo! the righteous will dwell among gardens and rivers,
054:054 Rashad Surely, the righteous have deserved gardens and rivers.
054:054 Sarwar The pious ones will live in Paradise wherein streams flow,
054:054 Shakir Surely those who guard (against evil) shall be in gardens and rivers,
054:054 Sherali Verily, the righteous will be in the midst of Gardens and streams,
054:054 Yusufali As to the Righteous, they will be in the midst of Gardens and Rivers,
054:055
054:055 Khan In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honour).
054:055 Maulana In the seat of truth, with a most Powerful King.
054:055 Pickthal Firmly established in the favour of a Mighty King.
054:055 Rashad In a position of honor, at an Omnipotent King.
054:055 Sarwar honorably seated in the presence of the All-dominant King.
054:055 Shakir In the seat of honor with a most Powerful King.
054:055 Sherali In an internal and honoured abode in the presence of the Omnipotent King.
054:055 Yusufali In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

055:000
055:000 Translations of the Qur'an, Chapter 55: AR-RAHMAN (THE BENEFICENT, THE MERCY GIVING). Total Verses: 78. Revealed At: MAKKA
055:000 In the name of God, Most Gracious, Most Merciful
055:001
055:001 Section 1: Divine Beneficence
055:001 Khan The Most Beneficent (Allah)!
055:001 Maulana The Beneficent
055:001 Pickthal The Beneficent
055:001 Rashad The Most Gracious.
055:001 Sarwar The Beneficent (God)
055:001 Shakir The Beneficent Allah,
055:001 Sherali The Gracious God.
055:001 Yusufali (Allah) Most Gracious!
055:002
055:002 Khan Has taught (you mankind) the Qur'an (by His Mercy).
055:002 Maulana Taught the Qur'an.
055:002 Pickthal Hath made known the Qur'an.
055:002 Rashad Teacher of the Quran.
055:002 Sarwar has taught the Quran to (Muhammad).
055:002 Shakir Taught the Quran.
055:002 Sherali HE taught the Qur'an.
055:002 Yusufali It is He Who has taught the Qur'an.
055:003
055:003 Khan He created man.
055:003 Maulana He created man,
055:003 Pickthal He hath created man.
055:003 Rashad Creator of the human beings.
055:003 Sarwar He created the human being
055:003 Shakir He created man,
055:003 Sherali HE created man,
055:003 Yusufali He has created man:
055:004
055:004 Khan He taught him eloquent speech.
055:004 Maulana Taught him expression.
055:004 Pickthal He hath taught him utterance.
055:004 Rashad He taught them how to distinguish.
055:004 Sarwar and has taught him intelligible speech.
055:004 Shakir Taught him the mode of expression.
055:004 Sherali And taught him plain speech.
055:004 Yusufali He has taught him speech (and intelligence).
055:005
055:005 Khan The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
055:005 Maulana The sun and the moon follow a reckoning,
055:005 Pickthal The sun and the moon are made punctual.
055:005 Rashad The sun and the moon are perfectly calculated.
055:005 Sarwar The sun and moon rotate in a predestined orbit.
055:005 Shakir The sun and the moon follow a reckoning.
055:005 Sherali The sun and the moon run their courses according to a fixed reckoning.
055:005 Yusufali The sun and the moon follow courses (exactly) computed;
055:006
055:006 Khan And the herbs (or stars) and the trees both prostrate.
055:006 Maulana And the herbs and the trees adore (Him).
055:006 Pickthal The stars and the trees prostrate.
055:006 Rashad The stars and the trees prostrate.
055:006 Sarwar The plants and trees prostrate before Him.
055:006 Shakir And the herbs and the trees do prostrate (to Him).
055:006 Sherali And the stemless plants and the trees humbly submit to HIS Will.
055:006 Yusufali And the herbs and the trees - both (alike) prostrate in adoration.
055:007
055:007 Khan And the heaven He has raised high, and He has set up the Balance.
055:007 Maulana And the heaven, He raised it high, and He set up the measure,
055:007 Pickthal And the sky He hath uplifted; and He hath set the measure,
055:007 Rashad He constructed the sky and established the law.
055:007 Sarwar He raised the heavens and set up everything in balance,
055:007 Shakir And the heaven, He raised it high, and He made the balance
055:007 Sherali And the heaven HE has raised high and set up the measure,
055:007 Yusufali And the Firmament has He raised high, and He has set up the Balance (of Justice),

055:008
055:008 Khan In order that you may not transgress (due) balance.
055:008 Maulana That you may not exceed the measure,
055:008 Pickthal That ye exceed not the measure,
055:008 Rashad You shall not transgress the law.
055:008 Sarwar so that you would maintain justice.
055:008 Shakir That you may not be inordinate in respect of the measure.
055:008 Sherali That you may not exceed the measure.
055:008 Yusufali In order that ye may not transgress (due) balance.
055:009
055:009 Khan And observe the weight with equity and do not make the balance deficient.
055:009 Maulana And keep up the balance with equity, nor fall short in the measure.
055:009 Pickthal But observe the measure strictly, nor fall short thereof.
055:009 Rashad You shall establish justice; do not violate the law.
055:009 Sarwar Therefore, maintain just measure and do not transgress against the Balance.
055:009 Shakir And keep up the balance with equity and do not make the measure deficient.
055:009 Sherali So weigh all things with justice and fall not short of the measure.
055:009 Yusufali So establish weight with justice and fall not short in the balance.
055:010
055:010 Khan And the earth He has put for the creatures.
055:010 Maulana And the earth, He has set it for (His) creatures;
055:010 Pickthal And the earth hath He appointed for (His) creatures,
055:010 Rashad He created the earth for all creatures.
055:010 Sarwar He spread out the earth for the people.
055:010 Shakir And the earth, He has set it for living creatures;
055:010 Sherali And HE has set the earth for HIS creatures;
055:010 Yusufali It is He Who has spread out the earth for (His) creatures:
055:011
055:011 Khan Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
055:011 Maulana Therein is fruit and palms having sheathed clusters,
055:011 Pickthal Wherein are fruit and sheathed palm-trees,
055:011 Rashad In it there are fruits, and date palms with their hanging fruit.
055:011 Sarwar There exists all kinds of fruits, palm-trees with sheathed blossoms,
055:011 Shakir Therein is fruit and palms having sheathed clusters,
055:011 Sherali Therein are all kinds of fruit and palm-tree with sheaths,
055:011 Yusufali Therein is fruit and date-palms, producing spathes (enclosing dates);
055:012
055:012 Khan And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
055:012 Maulana And the grain with (its) husk and fragrance.
055:012 Pickthal Husked grain and scented herb.
055:012 Rashad Also grains and the spices.
055:012 Sarwar grain with its husk and aromatic herbs.
055:012 Shakir And the grain with (its) husk and fragrance.
055:012 Sherali And grain with its husk and fragrant plants.
055:012 Yusufali Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.
055:013
055:013 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:013 Maulana Which then of the bounties of your Lord will you deny?
055:013 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:013 Rashad (O humans and jinns,) which of your Lord's marvels can you deny?
055:013 Sarwar (Jinn and mankind) - which of the favors of your Lord do you deny?.
055:013 Shakir Which then of the bounties of your Lord will you deny?
055:013 Sherali Which, then, of the favours of your Lord will ye twain, O men and jinn, deny?
055:013 Yusufali Then which of the favours of your Lord will ye deny?
055:014
055:014 Khan He created man (Adam) from sounding clay like the clay of pottery.
055:014 Maulana He created man from dry clay like earthen vessels,
055:014 Pickthal He created man of clay like the potter's,
055:014 Rashad He created the human from aged clay, like the potter's clay.
055:014 Sarwar He created the human being from clay like that used for pottery
055:014 Shakir He created man from dry clay like earthen vessels,
055:014 Sherali He created man of dry ringing clay which is like baked pottery.
055:014 Yusufali He created man from sounding clay like unto pottery,
055:015
055:015 Khan And the jinns did He create from a smokeless flame of fire.
055:015 Maulana And He created the jinn of a flame of fire.
055:015 Pickthal And the jinn did He create of smokeless fire.
055:015 Rashad And created the jinns from blazing fire.
055:015 Sarwar and jinn from the many colored flames of fire.
055:015 Shakir And He created the jinn of a flame of fire.
055:015 Sherali And the jinn HE created of the flame of Fire.
055:015 Yusufali And He created Jinns from fire free of smoke:

055:016
055:016 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:016 Maulana When then of the bounties of your Lord will you deny?
055:016 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:016 Rashad (O humans and jinns,) which of your Lord's marvels can you deny?
055:016 Sarwar (Jinn and mankind) - which of the favors of your Lord do you deny?.
055:016 Shakir Which then of the bounties of your Lord will you deny?
055:016 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:016 Yusufali Then which of the favours of your Lord will ye deny?
055:017
055:017 Khan (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
055:017 Maulana Lord of the two Easts, and Lord of the two Wests.
055:017 Pickthal Lord of the two Easts, and Lord of the two Wests!
055:017 Rashad Lord of the two easts and the two wests.
055:017 Sarwar He is the Lord of the East and West through all seasons.
055:017 Shakir Lord of the East and Lord of the West.
055:017 Sherali The Lord of the two Easts and the Lord of the two Wests.
055:017 Yusufali (He is) Lord of the two Easts and Lord of the two Wests:
055:018
055:018 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:018 Maulana Which then of the bounties of your Lord will you deny?
055:018 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:018 Rashad Which of your Lord's marvels can you deny?
055:018 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:018 Shakir Which then of the bounties of your Lord will you deny?
055:018 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:018 Yusufali Then which of the favours of your Lord will ye deny?
055:019
055:019 Khan He has let loosed the two seas (the salt water and the sweet) meeting together.
055:019 Maulana He has made the two seas to flow freely -- they meet:
055:019 Pickthal He hath loosed the two seas. They meet.
055:019 Rashad He separates the two seas where they meet.
055:019 Sarwar He has made the two oceans meet each other,
055:019 Shakir He has made the two seas to flow freely (so that) they meet together:
055:019 Sherali HE has made the two bodies of water flow. They will one day meet;
055:019 Yusufali He has let free the two bodies of flowing water, meeting together:
055:020
055:020 Khan Between them is a barrier which none of them can transgress.
055:020 Maulana Between them is a barrier which they cannot pass.
055:020 Pickthal There is a barrier between them. They encroach not (one upon the other).
055:020 Rashad A barrier is placed between them, to prevent them from transgressing.
055:020 Sarwar but has created a barrier between them so that they will not merge totally.
055:020 Shakir Between them is a barrier which they cannot pass.
055:020 Sherali Between them there is at present a barrier; they cannot encroach one upon the other.
055:020 Yusufali Between them is a Barrier which they do not transgress:
055:021
055:021 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:021 Maulana Which then of the bounties of your Lord will you deny?
055:021 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:021 Rashad Which of your Lord's marvels can you deny?
055:021 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:021 Shakir Which then of the bounties of your Lord will you deny?
055:021 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:021 Yusufali Then which of the favours of your Lord will ye deny?
055:022
055:022 Khan Out of them both come out pearl and coral.
055:022 Maulana There come forth from them both, pearls large and small.
055:022 Pickthal There cometh forth from both of them the pearl and coral-stone.
055:022 Rashad Out of both of them you get pearls and coral.
055:022 Sarwar From the two oceans comes pearls and coral.
055:022 Shakir There come forth from them pearls, both large and small.
055:022 Sherali There come out from both of them pearls and coral.
055:022 Yusufali Out of them come Pearls and Coral:
055:023
055:023 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:023 Maulana Which then of the bounties of your Lord will you deny?
055:023 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:023 Rashad Which of your Lord's marvels can you deny?
055:023 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:023 Shakir Which then of the bounties of your Lord will you deny?
055:023 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:023 Yusufali Then which of the favours of your Lord will ye deny?

055:024
055:024 Khan And His are the ships going and coming in the seas, like mountains.
055:024 Maulana And His are the ships reared aloft in the sea like mountains.
055:024 Pickthal His are the ships displayed upon the sea, like banners.
055:024 Rashad He gave you ships that roam the sea like flags.
055:024 Sarwar By His command, the ships with raised masts sail on the sea like mountains.
055:024 Shakir And His are the ships reared aloft in the sea like mountains.
055:024 Sherali And HIS are the lofty ships reared aloft on the sea like mountains.
055:024 Yusufali And His are the Ships sailing smoothly through the seas, lofty as mountains:
055:025
055:025 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:025 Maulana Which then of the bounties of your Lord will you deny?
055:025 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:025 Rashad Which of your Lord's marvels can you deny?
055:025 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:025 Shakir Which then of the bounties of your Lord will you deny?
055:025 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:025 Yusufali Then which of the favours of your Lord will ye deny?
055:026
055:026 Section 2: Judgment of the Guilty
055:026 Khan Whatsoever is on it (the earth) will perish.
055:026 Maulana Every one on it passes away
055:026 Pickthal Everyone that is thereon will pass away;
055:026 Rashad Everyone on earth perishes.
055:026 Sarwar Everyone on earth is destined to die.
055:026 Shakir Everyone on it must pass away.
055:026 Sherali All that is on earth will pass away;
055:026 Yusufali All that is on earth will perish:
055:027
055:027 Khan And the Face of your Lord full of Majesty and Honour will abide forever.
055:027 Maulana And there endures for ever the person of thy Lord, the Lord of glory and honour.
055:027 Pickthal There remaineth but the Countenance of thy Lord of Might and Glory.
055:027 Rashad Only the presence of your Lord lasts. Possessor of Majesty and Honor.
055:027 Sarwar Only the Supreme Essence of your Glorious and Gracious Lord will remain forever.
055:027 Shakir And there will endure for ever the person of your Lord, the Lord of glory and honor.
055:027 Sherali And there will abide for ever only the Person of thy Lord, Master of Glory and Honour.
055:027 Yusufali But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.
055:028
055:028 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:028 Maulana Which then of the bounties of your Lord will you deny?
055:028 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:028 Rashad Which of your Lord's marvels can you deny?
055:028 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:028 Shakir Which then of the bounties of your Lord will you deny?
055:028 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:028 Yusufali Then which of the favours of your Lord will ye deny?
055:029
055:029 Khan Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!
055:029 Maulana All those in the heavens and the earth ask of Him. Every moment He is in a state (of glory).
055:029 Pickthal All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.
055:029 Rashad Imploring Him is everyone in the heavens and the earth. Every day He is in full control.
055:029 Sarwar Everyone in the heavens and the earth depends on Him. His task in preserving His creation is continuous.
055:029 Shakir All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).
055:029 Sherali Of HIM do beg all that are in the heavens and the earth. Everyday HE reveals himself in a different state.
055:029 Yusufali Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!
055:030
055:030 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:030 Maulana Which then of the bounties of your Lord will you deny?
055:030 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:030 Rashad Which of your Lord's marvels can you deny?
055:030 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:030 Shakir Which then of the bounties of your Lord will you deny?
055:030 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:030 Yusufali Then which of the favours of your Lord will ye deny?
055:031
055:031 Khan We shall attend to you, O you two classes (jinns and men)!
055:031 Maulana Soon shall We apply Ourselves to you, O you two armies.
055:031 Pickthal We shall dispose of you, O ye two dependents (man and jinn).
055:031 Rashad We will call you to account, O humans and jinns.
055:031 Sarwar Jinn and mankind, We shall certainly settle your accounts.
055:031 Shakir Soon will We apply Ourselves to you, O you two armies.
055:031 Sherali Soon shall WE attend to you, O ye two big groups !
055:031 Yusufali Soon shall We settle your affairs, O both ye worlds!

055:032
055:032 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:032 Maulana Which then of the bounties of your Lord will you deny?
055:032 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:032 Rashad Which of your Lord's marvels can you deny?
055:032 Sarwar (Jinn and mankind) - which of the favors f your Lord would you then deny?.
055:032 Shakir Which then of the bounties of your Lord will you deny?
055:032 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:032 Yusufali Then which of the favours of your Lord will ye deny?
055:033
055:033 Khan O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!
055:033 Maulana O assembly of jinn and men, if you are able to pass through the regions of the heavens and the earth, then pass through. You cannot pass through but with authority.
055:033 Pickthal O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.
055:033 Rashad O you jinns and humans, if you can penetrate the outer limits of the heavens and the earth, go ahead and penetrate. You cannot penetrate without authorization.
055:033 Sarwar Jinn and mankind, if you can penetrate the diameters of the heavens and the earth, do so, but you cannot do so without power and authority.
055:033 Shakir O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.
055:033 Sherali O company of jinn and men ! if you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with authority.
055:033 Yusufali O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!
055:034
055:034 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:034 Maulana Which then of the bounties of your Lord will you deny?
055:034 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:034 Rashad Which of your Lord's marvels can you deny?
055:034 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:034 Shakir Which then of the bounties of your Lord will you deny?
055:034 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:034 Yusufali Then which of the favours of your Lord will ye deny?
055:035
055:035 Khan There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
055:035 Maulana The flames of fire and sparks of brass will be sent upon you, then you will not be able to defend yourselves.
055:035 Pickthal There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.
055:035 Rashad You get bombarded with projectiles of fire and metal, and you cannot win.
055:035 Sarwar Flames of fire and molten brass will be released against you and you will not be able to protect yourselves.
055:035 Shakir The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.
055:035 Sherali There shall be sent against you a flame of fire, and molten copper; and you shall not be able to help yourselves.
055:035 Yusufali On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:
055:036
055:036 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:036 Maulana Which then of the bounties of your Lord will you deny?
055:036 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:036 Rashad Which of your Lord's marvels can you deny?
055:036 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:036 Shakir Which then of the bounties of your Lord will you deny?
055:036 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:036 Yusufali Then which of the favours of your Lord will ye deny?
055:037
055:037 Khan Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.
055:037 Maulana So when the heaven is rent asunder, so it becomes red like red hide.
055:037 Pickthal And when the heaven splitteth asunder and becometh rosy like red hide -
055:037 Rashad When the sky disintegrates, and turns rose colored like paint.
055:037 Sarwar (On the Day of Judgment) when the heavens are rent asunder they will have a flowery color and flow like oil.
055:037 Shakir And when the heaven is rent asunder, and then becomes red like red hide.
055:037 Sherali And when the heaven is rent asunder and become red like red hide.
055:037 Yusufali When the sky is rent asunder, and it becomes red like ointment:
055:038
055:038 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:038 Maulana Which then of the bounties of your Lord will you deny?
055:038 Pickthal Which is it, of the favours of your Lord, that ye deny? -
055:038 Rashad Which of your Lord's marvels can you deny?
055:038 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:038 Shakir Which then of the bounties of your Lord will you deny?
055:038 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:038 Yusufali Then which of the favours of your Lord will ye deny?

055:039
055:039 Khan So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).
055:039 Maulana So on that day neither man or jinni will be asked about his sin.
055:039 Pickthal On that day neither man nor jinni will be questioned of his sin.
055:039 Rashad On that day, no human, nor a jinn, will be asked about his sins.
055:039 Sarwar On that day there will be no need to ask mankind or jinn about his sin
055:039 Shakir So on that day neither man nor jinni shall be asked about his sin.
055:039 Sherali On that day neither man nor jinn will be asked about his sin.
055:039 Yusufali On that Day no question will be asked of man or Jinn as to his sin.
055:040
055:040 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:040 Maulana Which then of the bounties of your Lord will you deny?
055:040 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:040 Rashad Which of your Lord's marvels can you deny?
055:040 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:040 Shakir Which then of the bounties of your Lord will you deny?
055:040 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:040 Yusufali Then which of the favours of your Lord will ye deny?
055:041
055:041 Khan The Mujrimun (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
055:041 Maulana The guilty will be known by their masks, so they shall be seized by the forelocks and the feet.
055:041 Pickthal The guilty will be known by their marks, and will be taken by the forelocks and the feet.
055:041 Rashad (This is because) the guilty will be recognized by their looks; they will be taken by the forelocks and the feet.
055:041 Sarwar The guilty ones will be recognized by their faces and will be seized by their forelocks and feet.
055:041 Shakir The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.
055:041 Sherali The guilty will be known by their marks, and they will be seized by their forelocks and their feet.
055:041 Yusufali (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.
055:042
055:042 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:042 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:042 Rashad Which of your Lord's marvels can you deny?
055:042 Sarwar (Jinn and mankind) - which of the favors of your Lord do you then deny?.
055:042 Shakir Which then of the bounties of your Lord will you deny?
055:042 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:042 Yusufali Then which of the favours of your Lord will ye deny?
055:043
055:043 Khan This is Hell which the Mujrimun (polytheists, criminals, sinners, etc.) denied.
055:043 Maulana This is the hell which the guilty deny
055:043 Pickthal This is hell which the guilty deny.
055:043 Rashad This is Gehenna that the guilty used to deny.
055:043 Sarwar (The guilty ones will be told), "This is hell which the sinful ones denied".
055:043 Shakir This is the hell which the guilty called a lie.
055:043 Sherali And they will be told: `This is the Hell which the guilty denied,
055:043 Yusufali This is the Hell which the Sinners deny:
055:044
055:044 Khan They will go between it (Hell) and the boiling hot water!
055:044 Maulana Round about shall they go between it and hot, boiling water.
055:044 Pickthal They go circling round between it and fierce, boiling water.
055:044 Rashad They will circulate between it and an intolerable inferno.
055:044 Sarwar They will run around in blazing fire and boiling water.
055:044 Shakir Round about shall they go between it and hot, boiling water.
055:044 Sherali `Between it and the fierce boiling water will they go round.'
055:044 Yusufali In its midst and in the midst of boiling hot water will they wander round!
055:045
055:045 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:045 Maulana Which then of the bounties of your Lord will you deny?
055:045 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:045 Rashad Which of your Lord's marvels can you deny?
055:045 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:045 Shakir Which then of the bounties of your Lord will you deny?
055:045 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:045 Yusufali Then which of the favours of your Lord will ye deny?

055:046
055:046 Section 3: Reward of the Righteous
055:046 Khan But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad SAW, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).
055:046 Maulana And for him who fears to stand before his Lord are two Gardens.
055:046 Pickthal But for him who feareth the standing before his Lord there are two gardens.
055:046 Rashad For those who reverence the majesty of their Lord, two gardens (one for the jinns and one for the humans).
055:046 Sarwar Those who fear their Lord will have two gardens
055:046 Shakir And for him who fears to stand before his Lord are two gardens.
055:046 Sherali And for him who fears to stand before his Lord there are two gardens -
055:046 Yusufali But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-
055:047
055:047 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:047 Maulana Which then of the bounties of your Lord will you deny?
055:047 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:047 Rashad Which of your Lord's marvels can you deny?
055:047 Sarwar (jinn and mankind) - which of the favors of your Lord would you then deny?
055:047 Shakir Which then of the bounties of your Lord will you deny?
055:047 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:047 Yusufali Then which of the favours of your Lord will ye deny?-
055:048
055:048 Khan With spreading branches;
055:048 Maulana Full of varieties.
055:048 Pickthal Of spreading branches.
055:048 Rashad Full of provisions.
055:048 Sarwar îfull of various trees.
055:048 Shakir Having in them various kinds.
055:048 Sherali Having many varieties of trees.
055:048 Yusufali Containing all kinds (of trees and delights);-
055:049
055:049 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:049 Maulana Which then of the bounties of your Lord will you deny?
055:049 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:049 Rashad Which of your Lord's marvels can you deny?
055:049 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:049 Shakir Which then of the bounties of your Lord will you deny?
055:049 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:049 Yusufali Then which of the favours of your Lord will ye deny?-
055:050
055:050 Khan In them (both) will be two springs flowing (free)
055:050 Maulana Therein are two fountains flowing.
055:050 Pickthal Wherein are two fountains flowing.
055:050 Rashad Two springs are in them, flowing.
055:050 Sarwar In the two gardens there will be two flowing springs.
055:050 Shakir In both of them are two fountains flowing.
055:050 Sherali In each of them there are two fountains flowing freely.
055:050 Yusufali In them (each) will be two Springs flowing (free);
055:051
055:051 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:051 Maulana Which then of the bounties of your Lord will you deny?
055:051 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:051 Rashad Which of your Lord's marvels can you deny?
055:051 Sarwar (Jinn and mankind) - which of the favors would you then deny?.
055:051 Shakir Which then of the bounties of your Lord will you deny?
055:051 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:051 Yusufali Then which of the favours of your Lord will ye deny?-
055:052
055:052 Khan In them (both) will be every kind of fruit in pairs.
055:052 Maulana Therein are pairs of every fruit.
055:052 Pickthal Wherein is every kind of fruit in pairs.
055:052 Rashad Of every fruit in them, two kinds.
055:052 Sarwar In them there are pairs of each kind of fruit.
055:052 Shakir In both of them are two pairs of every fruit.
055:052 Sherali Therein will be every kind of fruit in pairs.
055:052 Yusufali In them will be Fruits of every kind, two and two.
055:053
055:053 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:053 Maulana Which then of the bounties of your Lord will you deny?
055:053 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:053 Rashad Which of your Lord's marvels can you deny?
055:053 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:053 Shakir Which then of the bounties of your Lord will you deny?
055:053 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:053 Yusufali Then which of the favours of your Lord will ye deny?

055:054
055:054 Khan Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
055:054 Maulana Reclining on beds, whose inner coverings are of silk brocade. And the fruits of the two Gardens are within reach.
055:054 Pickthal Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.
055:054 Rashad While relaxing on furnishings lined with satin, the fruits are within reach.
055:054 Sarwar (The dwellers of Paradise) will recline on couches lined with silk brocade and it will be easy to reach the ripe fruits from the two gardens.
055:054 Shakir Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.
055:054 Sherali The inmates thereof will recline on couches over carpets, the linings of which will be of thick brocade. And the fruit of the two Gardens will be within their easy reach.
055:054 Yusufali They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).
055:055
055:055 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:055 Maulana Which then of the bounties of your Lord will you deny?
055:055 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:055 Rashad Which of your Lord's marvels can you deny?
055:055 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:055 Shakir Which then of the bounties of your Lord will you deny?
055:055 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:055 Yusufali Then which of the favours of your Lord will ye deny?
055:056
055:056 Khan Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them.
055:056 Maulana Therein are those restraining their glances, whom no man nor jinni has touched before them.
055:056 Pickthal Therein are those of modest gaze, whom neither man nor jinni will have touched before them.
055:056 Rashad Their beautiful mates were never touched by any human or jinn.
055:056 Sarwar There will be bashful maidens untouched by mankind or jinn before.
055:056 Shakir In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.
055:056 Sherali Therein will also be chaste maidens restraining their glances, whom neither man nor jinn will have touched before them -
055:056 Yusufali In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-
055:057
055:057 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:057 Maulana Which then of the bounties of your Lord will you deny?
055:057 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:057 Rashad Which of your Lord's marvels can you deny?
055:057 Sarwar jinn and mankindîwhich of the favors of your Lord would you then deny
055:057 Shakir Which then of the bounties of your Lord will you deny?
055:057 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:057 Yusufali Then which of the favours of your Lord will ye deny?-
055:058
055:058 Khan (In beauty) they are like rubies and coral.
055:058 Maulana As though they were rubies and pearls.
055:058 Pickthal (In beauty) like the jacynth and the coral-stone.
055:058 Rashad They look like gems and coral.
055:058 Sarwar who are as beautiful as rubies and pearls.
055:058 Shakir As though they were rubies and pearls.
055:058 Sherali As if they were rubies and small pearls;
055:058 Yusufali Like unto Rubies and coral.
055:059
055:059 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:059 Maulana Which then of the bounties of your Lord will you deny?
055:059 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:059 Rashad Which of your Lord's marvels can you deny?
055:059 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:059 Shakir Which then of the bounties of your Lord will you deny?
055:059 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:059 Yusufali Then which of the favours of your Lord will ye deny?
055:060
055:060 Khan Is there any reward for good other than good?
055:060 Maulana Is the reward of goodness aught but goodness?
055:060 Pickthal Is the reward of goodness aught save goodness?
055:060 Rashad Is the reward of goodness anything but goodness?
055:060 Sarwar Can any thing else be a response to a favor but a favor?.
055:060 Shakir Is the reward of goodness aught but goodness?
055:060 Sherali Is the reward of goodness anything but goodness?
055:060 Yusufali Is there any Reward for Good - other than Good?
055:061
055:061 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:061 Maulana Which then of the bounties of your Lord will you deny?
055:061 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:061 Rashad Which of your Lord's marvels can you deny?
055:061 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:061 Shakir Which then of the bounties of your Lord will you deny?
055:061 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:061 Yusufali Then which of the favours of your Lord will ye deny?

055:062
055:062 Khan And besides these two, there are two other Gardens (i.e. in Paradise).
055:062 Maulana And besides those are two (other) Gardens.
055:062 Pickthal And beside them are two other gardens,
055:062 Rashad Below them are two gardens (one for the jinns and one for the humans).
055:062 Sarwar Besides this, there will be two other gardens.
055:062 Shakir And besides these two are two (other) gardens:
055:062 Sherali And besides these two, there are two other gardens -
055:062 Yusufali And besides these two, there are two other Gardens,-
055:063
055:063 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:063 Maulana Which then of the bounties of your Lord will you deny?
055:063 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:063 Rashad Which of your Lord's marvels can you deny?
055:063 Sarwar - jinn and mankind - which of the favors of your Lord would you then deny
055:063 Shakir Which then of the bounties of your Lord will you deny?
055:063 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:063 Yusufali Then which of the favours of your Lord will ye deny?-
055:064
055:064 Khan Dark green (in colour).
055:064 Maulana Inclining into blackness.
055:064 Pickthal Dark green with foliage.
055:064 Rashad Side by side.
055:064 Sarwar - dark green in color.
055:064 Shakir Both inclining to blackness.
055:064 Sherali Dark green with foliage -
055:064 Yusufali Dark-green in colour (from plentiful watering).
055:065
055:065 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:065 Maulana Which then of the bounties of your Lord will you deny?
055:065 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:065 Rashad Which of your Lord's marvels can you deny?
055:065 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:065 Shakir Which then of the bounties of your Lord will you deny?
055:065 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:065 Yusufali Then which of the favours of your Lord will ye deny?
055:066
055:066 Khan In them (both) will be two springs gushing forth water.
055:066 Maulana Therein are two springs gushing forth.
055:066 Pickthal Wherein are two abundant springs.
055:066 Rashad In them, wells to be pumped.
055:066 Sarwar In these there will also be two springs gushing forth.
055:066 Shakir In both of them are two springs gushing forth.
055:066 Sherali Therein also will be two springs, gushing forth with water.
055:066 Yusufali In them (each) will be two Springs pouring forth water in continuous abundance:
055:067
055:067 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:067 Maulana Which then of the bounties of your Lord will you deny?
055:067 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:067 Rashad Which of your Lord's marvels can you deny?
055:067 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:067 Shakir Which then of the bounties of your Lord will you deny?
055:067 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:067 Yusufali Then which of the favours of your Lord will ye deny?
055:068
055:068 Khan In them (both) will be fruits, and date- palms and pomegranates.
055:068 Maulana Therein are fruits and palms and pomegranates.
055:068 Pickthal Wherein is fruit, the date-palm and pomegranate.
055:068 Rashad In them are fruits, date palms, and pomegranate.
055:068 Sarwar In both gardens there will be fruits, palm-trees, and pomegranates
055:068 Shakir In both are fruits and palms and pomegranates.
055:068 Sherali In both of them there will be all kinds of fruit, and dates and pomegranates.
055:068 Yusufali In them will be Fruits, and dates and pomegranates:
055:069
055:069 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:069 Maulana Which then of the bounties of your Lord will you deny?
055:069 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:069 Rashad Which of your Lord's marvels can you deny?
055:069 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:069 Shakir Which then of the bounties of your Lord will you deny?
055:069 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:069 Yusufali Then which of the favours of your Lord will ye deny?

055:070
055:070 Khan Therein (gardens) will be fair (wives) good and beautiful;
055:070 Maulana Therein are goodly beautiful ones.
055:070 Pickthal Wherein (are found) the good and beautiful -
055:070 Rashad In them are beautiful mates.
055:070 Sarwar There will be well-disciplined, beautiful maidens.
055:070 Shakir In them are goodly things, beautiful ones.
055:070 Sherali Therein will be maidens, good and beautiful. -
055:070 Yusufali In them will be fair (Companions), good, beautiful;-
055:071
055:071 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:071 Maulana Which then of the bounties of your Lord will you deny?
055:071 Pickthal Which is it, of the favours of your Lord, that ye deny? -
055:071 Rashad Which of your Lord's marvels can you deny?
055:071 Sarwar - jinn and mankind - which of the favors of your Lord would you then deny
055:071 Shakir Which then of the bounties of your Lord will you deny?
055:071 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:071 Yusufali Then which of the favours of your Lord will ye deny?-
055:072
055:072 Khan Houris (beautiful, fair females) restrained in pavilions;
055:072 Maulana Pure ones confined to pavilions.
055:072 Pickthal Fair ones, close-guarded in pavilions -
055:072 Rashad Confined in the tents.
055:072 Sarwar - with big, black and white beautiful eyes, dwelling in tents.
055:072 Shakir Pure ones confined to the pavilions.
055:072 Sherali Fair maidens with lovely black eyes, guarded in pavilions -
055:072 Yusufali Companions restrained (as to their glances), in (goodly) pavilions;-
055:073
055:073 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:073 Maulana Which then of the bounties of your Lord will you deny?
055:073 Pickthal Which is it, of the favours of your Lord, that ye deny? -
055:073 Rashad Which of your Lord's marvels can you deny?
055:073 Sarwar - jinn and mankind - which of the favors of your Lord would you then deny
055:073 Shakir Which then of the bounties of your Lord will you deny?
055:073 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:073 Yusufali Then which of the favours of your Lord will ye deny?-
055:074
055:074 Khan Whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them.
055:074 Maulana Before them man has not touched them, nor jinni.
055:074 Pickthal Whom neither man nor jinni will have touched before them -
055:074 Rashad No human ever touched them, nor a jinn.
055:074 Sarwar - untouched by jinn or mankind before.
055:074 Shakir Man has not touched them before them nor jinni.
055:074 Sherali Whom neither man nor jinn will have touched before them -
055:074 Yusufali Whom no man or Jinn before them has touched;-
055:075
055:075 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:075 Maulana Which then of the bounties of your Lord will you deny?
055:075 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:075 Rashad Which of your Lord's marvels can you deny?
055:075 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:075 Shakir Which then of the bounties of your Lord will you deny?
055:075 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:075 Yusufali Then which of the favours of your Lord will ye deny?-
055:076
055:076 Khan Reclining on green cushions and rich beautiful mattresses.
055:076 Maulana Reclining on green cushions and beautiful carpets.
055:076 Pickthal Reclining on green cushions and fair carpets.
055:076 Rashad They relax on green carpets, in beautiful surroundings.
055:076 Sarwar They will be reclining on plain green and beautifully printed cushions
055:076 Shakir Reclining on green cushions and beautiful carpets.
055:076 Sherali Reclining on green cushions and beautiful carpets.
055:076 Yusufali Reclining on green Cushions and rich Carpets of beauty.
055:077
055:077 Khan Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:077 Maulana Which then of the bounties of your Lord will you deny?
055:077 Pickthal Which is it, of the favours of your Lord, that ye deny?
055:077 Rashad Which of your Lord's marvels can you deny?
055:077 Sarwar (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:077 Shakir Which then of the bounties of your Lord will you deny?
055:077 Sherali Which, then, of the favours of your Lord will ye twain, deny?
055:077 Yusufali Then which of the favours of your Lord will ye deny?

055:078
055:078 Khan Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.
055:078 Maulana Blessed be the name of thy Lord, the Lord of Glory and Honour!
055:078 Pickthal Blessed be the name of thy Lord, Mighty and glorious!
055:078 Rashad Most exalted is the name of your Lord, Possessor of Majesty and Honor.
055:078 Sarwar Blessed is the Name of your Lord, the Lord of Glory and Grace.
055:078 Shakir Blessed be the name of your Lord, the Lord of Glory and Honor!
055:078 Sherali Blessed is the name of thy Lord, Master of Glory and Honour.
055:078 Yusufali Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.
056:000
056:000 Translations of the Qur'an, Chapter 56: AL-WAQIA (THE EVENT, THE INEVITABLE). Total Verses: 96. Revealed At: MAKKA
056:000 In the name of God, Most Gracious, Most Merciful
056:001
056:001 Section 1: Three Classes of Men
056:001 Khan When the Event (i.e. the Day of Resurrection) befalls.
056:001 Maulana When the Event comes to pass --
056:001 Pickthal When the event befalleth -
056:001 Rashad When the inevitable comes to pass.
056:001 Sarwar When the inevitable event comes,
056:001 Shakir When the great event comes to pass,
056:001 Sherali When the Inevitable event comes to pass -
056:001 Yusufali When the Event inevitable cometh to pass,
056:002
056:002 Khan And there can be no denying of its befalling.
056:002 Maulana There is no belying its coming to pass --
056:002 Pickthal There is no denying that it will befall -
056:002 Rashad Nothing can stop it from happening.
056:002 Sarwar no soul will deny its coming.
056:002 Shakir There is no belying its coming to pass--
056:002 Sherali There is no denying its coming to pass -
056:002 Yusufali Then will no (soul) entertain falsehood concerning its coming.
056:003
056:003 Khan It will bring low (some); (and others) it will exalt;
056:003 Maulana Abasing (some), exalting (others) --
056:003 Pickthal Abasing (some), exalting (others);
056:003 Rashad It will lower some, and raise others.
056:003 Sarwar It will abase some and exalt others.
056:003 Shakir Abasing (one party), exalting (the other),
056:003 Sherali Some it will bring low, others it will exalt.
056:003 Yusufali (Many) will it bring low; (many) will it exalt;
056:004
056:004 Khan When the earth will be shaken with a terrible shake.
056:004 Maulana When the earth is shaken with a (severe) shaking,
056:004 Pickthal When the earth is shaken with a shock
056:004 Rashad The earth will be shaken up.
056:004 Sarwar When the earth is violently shaken
056:004 Shakir When the earth shall be shaken with a (severe) shaking,
056:004 Sherali When the earth will be shaken with a terrible shaking;
056:004 Yusufali When the earth shall be shaken to its depths,
056:005
056:005 Khan And the mountains will be powdered to dust.
056:005 Maulana And the mountains are crumbled to pieces,
056:005 Pickthal And the hills are ground to powder
056:005 Rashad The mountains will be wiped out.
056:005 Sarwar and the mountains crumbled,
056:005 Shakir And the mountains shall be made to crumble with (an awful) crumbling,
056:005 Sherali And mountains will be scattered - a complete scattering.
056:005 Yusufali And the mountains shall be crumbled to atoms,
056:006
056:006 Khan So that they will become floating dust particles.
056:006 Maulana So they are as scattered dust,
056:006 Pickthal So that they become a scattered dust,
056:006 Rashad As if they never existed.
056:006 Sarwar they will become like dust scattered around.
056:006 Shakir So that they shall be as scattered dust.
056:006 Sherali They shall all become like dust particles scattered about.
056:006 Yusufali Becoming dust scattered abroad,

056:007
056:007 Khan And you (all) will be in three kinds (i.e. separate groups).
056:007 Maulana And you are three sorts.
056:007 Pickthal And ye will be three kinds:
056:007 Rashad You will be stratified into three kinds.
056:007 Sarwar On that day, you (mankind) will be divided into three groups:
056:007 Shakir And you shall be three sorts.
056:007 Sherali And you shall be divided into three groups:
056:007 Yusufali And ye shall be sorted out into three classes.
056:008
056:008 Khan So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).
056:008 Maulana So those on the right hand; how (happy) are those on the right-hand!
056:008 Pickthal (First) those on the right hand; what of those on the right hand?
056:008 Rashad Those who deserved bliss will be in bliss.
056:008 Sarwar The people of the right hand - those whose books of records will be placed in their right hands. How happy they will be!
056:008 Shakir Then (as to) the companions of the right hand; how happy are the companions of the right hand!
056:008 Sherali Those on the right hand - how lucky are those on the right hand !
056:008 Yusufali Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?
056:009
056:009 Khan And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).
056:009 Maulana And those on the left; how (wretched) are those on the left!
056:009 Pickthal And (then) those on the left hand; what of those on the left hand?
056:009 Rashad Those who deserved misery will be in misery.
056:009 Sarwar The people of the left hand - those whose books of records will be placed in their left hands. How miserable they will be!
056:009 Shakir And (as to) the companions of the left hand; how wretched are the companions of the left hand!
056:009 Sherali And those on the left hand - how unlucky are those on the left hand !
056:009 Yusufali And the Companions of the Left Hand,- what will be the Companions of the Left Hand?
056:010
056:010 Khan And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,] will be foremost (in Paradise).
056:010 Maulana And the foremost are the foremost --
056:010 Pickthal And the foremost in the race, the foremost in the race:
056:010 Rashad Then there is the elite of the elite.
056:010 Sarwar The foremost ones (in faith and virtue) - the foremost ones in receiving their reward.
056:010 Shakir And the foremost are the foremost,
056:010 Sherali And the foremost; they are truly the foremost;
056:010 Yusufali And those Foremost (in Faith) will be Foremost (in the Hereafter).
056:011
056:011 Khan These will be those nearest to Allah.
056:011 Maulana These are drawn nigh (to Allah).
056:011 Pickthal Those are they who will be brought nigh
056:011 Rashad They are those who will be closest (to God).
056:011 Sarwar (The foremost ones) will be the nearest ones to God
056:011 Shakir These are they who are drawn nigh (to Allah),
056:011 Sherali They will be those near to God;
056:011 Yusufali These will be those Nearest to Allah:
056:012
056:012 Khan In the Gardens of delight (Paradise).
056:012 Maulana In Gardens of bliss
056:012 Pickthal In gardens of delight;
056:012 Rashad In the gardens of bliss.
056:012 Sarwar in the beautiful Paradise.
056:012 Shakir In the gardens of bliss.
056:012 Sherali And will be in the Gardens of Bliss -
056:012 Yusufali In Gardens of Bliss:
056:013
056:013 Khan A multitude of those (foremost) will be from the first generations (who embraced Islam).
056:013 Maulana A multitude from among the first,
056:013 Pickthal A multitude of those of old
056:013 Rashad Many from the first generations.
056:013 Sarwar Many of them will be from the ancient people
056:013 Shakir A numerous company from among the first,
056:013 Sherali A large party from among the first believers,
056:013 Yusufali A number of people from those of old,
056:014
056:014 Khan And a few of those (foremost) will be from the later time (generations).
056:014 Maulana And a few from among those of later times,
056:014 Pickthal And a few of those of later time.
056:014 Rashad Few from the later generations.
056:014 Sarwar and only a few of them from the later generations.
056:014 Shakir And a few from among the latter.
056:014 Sherali And a few from among the later ones,
056:014 Yusufali And a few from those of later times.

056:015
056:015 Khan (They will be) on thrones woven with gold and precious stones,
056:015 Maulana On thrones inwrought,
056:015 Pickthal On lined couches,
056:015 Rashad On luxurious furnishings.
056:015 Sarwar They will recline on jewelled couches
056:015 Shakir On thrones decorated,
056:015 Sherali Seated on couches inwrought with gold and jewels,
056:015 Yusufali (They will be) on Thrones encrusted (with gold and precious stones),
056:016
056:016 Khan Reclining thereon, face to face.
056:016 Maulana Reclining on them, facing each other.
056:016 Pickthal Reclining therein face to face.
056:016 Rashad Enjoying everything, they will be neighbors.
056:016 Sarwar facing one another.
056:016 Shakir Reclining on them, facing one another.
056:016 Sherali Reclining thereon, facing each other.
056:016 Yusufali Reclining on them, facing each other.
056:017
056:017 Khan They will be served by immortal boys,
056:017 Maulana Round about them will go youths never altering in age,
056:017 Pickthal There wait on them immortal youths
056:017 Rashad Serving them will be immortal servants.
056:017 Sarwar Immortal youths will serve them
056:017 Shakir Round about them shall go youths never altering in age,
056:017 Sherali There will wait on them youths who will not age,
056:017 Yusufali Round about them will (serve) youths of perpetual (freshness),
056:018
056:018 Khan With cups, and jugs, and a glass from the flowing wine,
056:018 Maulana With goblets and ewers, and a cup of pure drink --
056:018 Pickthal With bowls and ewers and a cup from a pure spring
056:018 Rashad With cups, pitchers and pure drinks.
056:018 Sarwar with goblets, jugs and cups of crystal clear wine
056:018 Shakir With goblets and ewers and a cup of pure drink;
056:018 Sherali Carrying goblets and ewers and cups filled out of a flowing spring -
056:018 Yusufali With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:
056:019
056:019 Khan Wherefrom they will get neither any aching of the head, nor any intoxication.
056:019 Maulana They are not affected with headache thereby, nor are they intoxicated,
056:019 Pickthal Wherefrom they get no aching of the head nor any madness,
056:019 Rashad They never run out, nor do they get bored.
056:019 Sarwar which will not cause them any intoxication or illness.
056:019 Shakir They shall not be affected with headache thereby, nor shall they get exhausted,
056:019 Sherali No headache will they get therefrom, nor will they be intoxicated -
056:019 Yusufali No after-ache will they receive therefrom, nor will they suffer intoxication:
056:020
056:020 Khan And fruit; that they may choose.
056:020 Maulana And fruits that they choose,
056:020 Pickthal And fruit that they prefer
056:020 Rashad Fruits of their choice.
056:020 Sarwar Also, they will be served with the fruits of their choice
056:020 Shakir And fruits such as they choose,
056:020 Sherali And carrying such fruits as they choose,
056:020 Yusufali And with fruits, any that they may select:
056:021
056:021 Khan And the flesh of fowls that they desire.
056:021 Maulana And flesh of fowl that they desire,
056:021 Pickthal And flesh of fowls that they desire.
056:021 Rashad Meat of birds that they desire.
056:021 Sarwar and the flesh of birds, as they desire.
056:021 Shakir And the flesh of fowl such as they desire.
056:021 Sherali And flesh of birds as they may desire.
056:021 Yusufali And the flesh of fowls, any that they may desire.
056:022
056:022 Khan And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious),
056:022 Maulana And pure, beautiful ones,
056:022 Pickthal And (there are) fair ones with wide, lovely eyes,
056:022 Rashad Beautiful mates.
056:022 Sarwar They will have maidens with large, lovely black and white eyes,
056:022 Shakir And pure, beautiful ones,
056:022 Sherali And there will be fair maidens with wide, lovely eyes,
056:022 Yusufali And (there will be) Companions with beautiful, big, and lustrous eyes,-

056:023
056:023 Khan Like unto preserved pearls.
056:023 Maulana Like to hidden pearls.
056:023 Pickthal Like unto hidden pearls,
056:023 Rashad Like protected pearls.
056:023 Sarwar like pearls preserved in their shells,
056:023 Shakir The like of the hidden pearls:
056:023 Sherali Like pearls well-preserved,
056:023 Yusufali Like unto Pearls well-guarded.
056:024
056:024 Khan A reward for what they used to do.
056:024 Maulana A reward for what they did.
056:024 Pickthal Reward for what they used to do.
056:024 Rashad Rewards for their works.
056:024 Sarwar as reward for their deeds.
056:024 Shakir A reward for what they used to do.
056:024 Sherali As a reward for what they did.
056:024 Yusufali A Reward for the deeds of their past (life).
056:025
056:025 Khan No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).
056:025 Maulana They hear therein no vain or sinful talk --
056:025 Pickthal There hear they no vain speaking nor recrimination
056:025 Rashad They never hear any nonsense therein, nor sinful utterances.
056:025 Sarwar They will not hear any unnecessary or sinful talk
056:025 Shakir They shall not hear therein vain or sinful discourse,
056:025 Sherali They will not hear therein any vain or sinful talk,
056:025 Yusufali Not frivolity will they hear therein, nor any taint of ill,-
056:026
056:026 Khan But only the saying of: Salam!, Salam! (greetings with peace) !
056:026 Maulana But only the saying, Peace! Peace!
056:026 Pickthal (Naught) but the saying: Peace, (and again) Peace.
056:026 Rashad Only the utterance: "Peace, peace."
056:026 Sarwar except each other's greetings of, "Peace be with you".
056:026 Shakir Except the word peace, peace.
056:026 Sherali Except only the word of salutation - `Peace, peace.'
056:026 Yusufali Only the saying, "Peace! Peace".
056:027
056:027 Khan And those on the Right Hand, - Who will be those on the Right Hand?
056:027 Maulana And those on the right hand; how (happy) are those on the right hand!
056:027 Pickthal And those on the right hand; what of those on the right hand?
056:027 Rashad Those of the right side, will be on the right side.
056:027 Sarwar As for the people of the right hand, how happy they will be!
056:027 Shakir And the companions of the right hand; how happy are the companions of the right hand!
056:027 Sherali Those on the right hand - how lucky are those on the right hand ! -
056:027 Yusufali The Companions of the Right Hand,- what will be the Companions of the Right Hand?
056:028
056:028 Khan (They will be) among thornless lote-trees,
056:028 Maulana Amid thornless lote-trees,
056:028 Pickthal Among thornless lote-trees
056:028 Rashad In lush orchards.
056:028 Sarwar They will live amid the thornless lot trees
056:028 Shakir Amid thornless lote-trees,
056:028 Sherali They will be amidst thornless lote-trees,
056:028 Yusufali (They will be) among Lote-trees without thorns,
056:029
056:029 Khan Among Talh (banana-trees) with fruits piled one above another,
056:029 Maulana And clustered banana-trees,
056:029 Pickthal And clustered plantains,
056:029 Rashad Fragrant fruits.
056:029 Sarwar and banana trees,
056:029 Shakir And banana-trees (with fruits), one above another.
056:029 Sherali And clustered bananas,
056:029 Yusufali Among Talh trees with flowers (or fruits) piled one above another,-
056:030
056:030 Khan In shade long-extended,
056:030 Maulana And extensive shade,
056:030 Pickthal And spreading shade,
056:030 Rashad Extended shade.
056:030 Sarwar with fruits piled up one on the other,
056:030 Shakir And extended shade,
056:030 Sherali And extended shade,
056:030 Yusufali In shade long-extended,

056:031
056:031 Khan By water flowing constantly,
056:031 Maulana And water gushing,
056:031 Pickthal And water gushing,
056:031 Rashad Abundant water.
056:031 Sarwar and amid the extended shade
056:031 Shakir And water flowing constantly,
056:031 Sherali And flowing water,
056:031 Yusufali By water flowing constantly,
056:032
056:032 Khan And fruit in plenty,
056:032 Maulana And abundant fruit,
056:032 Pickthal And fruit in plenty
056:032 Rashad Many fruits.
056:032 Sarwar near to flowing water
056:032 Shakir And abundant fruit,
056:032 Sherali And abundant fruit,
056:032 Yusufali And fruit in abundance.
056:033
056:033 Khan Whose season is not limited, and their supply will not be cut off,
056:033 Maulana Neither intercepted, nor forbidden,
056:033 Pickthal Neither out of reach nor yet forbidden,
056:033 Rashad Never ending; never forbidden.
056:033 Sarwar and abundant fruits,
056:033 Shakir Neither intercepted nor forbidden,
056:033 Sherali Neither failing, nor forbidden.
056:033 Yusufali Whose season is not limited, nor (supply) forbidden,
056:034
056:034 Khan And on couches or thrones, raised high.
056:034 Maulana And exalted couches.
056:034 Pickthal And raised couches;
056:034 Rashad Luxurious furnishings.
056:034 Sarwar undiminished and never denied
056:034 Shakir And exalted thrones.
056:034 Sherali And they will have noble spouses.
056:034 Yusufali And on Thrones (of Dignity), raised high.
056:035
056:035 Khan Verily, We have created them (maidens) of special creation.
056:035 Maulana Surely We have created them a (new) creation.
056:035 Pickthal Lo! We have created them a (new) creation
056:035 Rashad We create for them mates.
056:035 Sarwar and the noble maidens
056:035 Shakir Surely We have made them to grow into a (new) growth,
056:035 Sherali Verily, WE have created them a good creation,
056:035 Yusufali We have created (their Companions) of special creation.
056:036
056:036 Khan And made them virgins.
056:036 Maulana So We have made them virgins,
056:036 Pickthal And made them virgins,
056:036 Rashad Never previously touched.
056:036 Sarwar that We have created (for the people of the right hand).
056:036 Shakir Then We have made them virgins,
056:036 Sherali And made them virgins,
056:036 Yusufali And made them virgin - pure (and undefiled), -
056:037
056:037 Khan Loving (their husbands only), equal in age.
056:037 Maulana Loving, equals in age,
056:037 Pickthal Lovers, friends,
056:037 Rashad Perfectly matched.
056:037 Sarwar We have made them virgins,
056:037 Shakir Loving, equals in age,
056:037 Sherali Loving, of equal age;
056:037 Yusufali Beloved (by nature), equal in age,-
056:038
056:038 Khan For those on the Right Hand.
056:038 Maulana For those on the right hand.
056:038 Pickthal For those on the right hand;
056:038 Rashad For those on the right side.
056:038 Sarwar loving and of equal age.
056:038 Shakir For the sake of the companions of the right hand.
056:038 Sherali For those on the right hand.
056:038 Yusufali For the Companions of the Right Hand.

056:039
056:039 Khan A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam).
056:039 Maulana A multitude from among the first,
056:039 Pickthal A multitude of those of old
056:039 Rashad Many from the early generations.
056:039 Sarwar These (people of the right hand) consist of many from the ancient
056:039 Shakir A numerous company from among the first,
056:039 Sherali A large party from among the first believers.
056:039 Yusufali A (goodly) number from those of old,
056:040
056:040 Khan And a multitude of those (on the Right Hand) will be from the later times (generations).
056:040 Maulana And a multitude from among those of later times.
056:040 Pickthal And a multitude of those of later time.
056:040 Rashad Many from the later generations.
056:040 Sarwar and many from the later generations.
056:040 Shakir And a numerous company from among the last.
056:040 Sherali And a large party from among the later ones.
056:040 Yusufali And a (goodly) number from those of later times.
056:041
056:041 Section 2: The Guilty
056:041 Khan And those on the Left Hand Who will be those on the Left Hand?
056:041 Maulana And those on the left hand; how (wretched) are those on the left hand!
056:041 Pickthal And those on the left hand: What of those on the left hand?
056:041 Rashad Those of the left, will be on the left.
056:041 Sarwar As for the people on the left hand, how miserable they will be!
056:041 Shakir And those of the left hand, how wretched are those of the left hand!
056:041 Sherali And those on the left hand - how unlucky are those on the left hand ! -
056:041 Yusufali The Companions of the Left Hand,- what will be the Companions of the Left Hand?
056:042
056:042 Khan In fierce hot wind and boiling water,
056:042 Maulana In hot wind and boiling water,
056:042 Pickthal In scorching wind and scalding water
056:042 Rashad In misery and inferno.
056:042 Sarwar They will live amid the scorching,
056:042 Shakir In hot wind and boiling water,
056:042 Sherali They will be in the midst of scorching winds and scalding water,
056:042 Yusufali (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water,
056:043
056:043 Khan And shadow of black smoke,
056:043 Maulana And shadow of black smoke,
056:043 Pickthal And shadow of black smoke,
056:043 Rashad Even their shade is hot.
056:043 Sarwar scalding water and under a shadow of black smoke,
056:043 Shakir And the shade of black smoke,
056:043 Sherali And under the shadow of pitch-black smoke;
056:043 Yusufali And in the shades of Black Smoke:
056:044
056:044 Khan (That shadow) neither cool, nor (even) good,
056:044 Maulana Neither cool nor refreshing.
056:044 Pickthal Neither cool nor refreshing.
056:044 Rashad Never cool, never tolerable.
056:044 Sarwar neither cold nor graceful in shape.
056:044 Shakir Neither cool nor honorable.
056:044 Sherali Neither cool nor wholesome.
056:044 Yusufali Nothing (will there be) to refresh, nor to please:
056:045
056:045 Khan Verily, before that, they indulged in luxury,
056:045 Maulana Surely they lived before that in ease.
056:045 Pickthal Lo! heretofore they were effete with luxury
056:045 Rashad They used to be rich.
056:045 Sarwar They had lived in luxury before this
056:045 Shakir Surely they were before that made to live in ease and plenty.
056:045 Sherali Before this they lived in a life of ease and plenty,
056:045 Yusufali For that they were wont to be indulged, before that, in wealth (and luxury),
056:046
056:046 Khan And were persisting in great sin (joining partners in worship along with Allah, committing murders and other crimes, etc.)
056:046 Maulana And they persisted in the great violation.
056:046 Pickthal And used to persist in the awful sin.
056:046 Rashad They insisted on the great blasphemy.
056:046 Sarwar and persisted in heinous sins.
056:046 Shakir And they persisted in the great violation.
056:046 Sherali And persisted in extreme sinfulness.
056:046 Yusufali And persisted obstinately in wickedness supreme!

056:047
056:047 Khan And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
056:047 Maulana And they used to say: When we die and become dust and bones, shall we then indeed be rised?
056:047 Pickthal And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,
056:047 Rashad They said, "After we die and turn to dust and bones, we get resurrected?
056:047 Sarwar It was they who said, "Shall we be resurrected after we die and have turned into dust and bones?.
056:047 Shakir And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?
056:047 Sherali And they were wont to say, `What ! when we are dead and have become dust and bones, shall we, indeed, be raised again,
056:047 Yusufali And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-
056:048
056:048 Khan "And also our forefathers?"
056:048 Maulana Or our fathers of yore?
056:048 Pickthal And also our forefathers?
056:048 Rashad "Does this include our forefathers?"
056:048 Sarwar Will our ancient forefathers be resurrected too?.
056:048 Shakir Or our fathers of yore?
056:048 Sherali `And our fathers of yore too?'
056:048 Yusufali "(We) and our fathers of old?"
056:049
056:049 Khan Say (O Muhammad SAW): "(Yes) verily, those of old, and those of later times.
056:049 Maulana Say: The ancients and those of later times
056:049 Pickthal Say (unto them, O Muhammad): Lo! those of old and those of later time
056:049 Rashad Say, "The early generations and the later generations.
056:049 Sarwar (Muhammad), say, "All the ancient and later generations
056:049 Shakir Say: The first and the last,
056:049 Sherali Say, `Yes, the earlier ones and the later ones.
056:049 Yusufali Say: "Yea, those of old and those of later times,
056:050
056:050 Khan "All will surely be gathered together for appointed Meeting of a known Day.
056:050 Maulana Will surely be gathered together for the appointed hour of a known day.
056:050 Pickthal Will all be brought together to the tryst of an appointed day.
056:050 Rashad "Will be summoned to a meeting on a predetermined day.
056:050 Sarwar will be brought together for an appointment on an appointed day.
056:050 Shakir Shall most surely be gathered together for the appointed hour of a known day.
056:050 Sherali `Will all be gathered together unto the fixed time of an appointed day.
056:050 Yusufali "All will certainly be gathered together for the meeting appointed for a Day well-known.
056:051
056:051 Khan "Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!
056:051 Maulana Then shall you, O you who err and deny,
056:051 Pickthal Then lo! ye, the erring, the deniers,
056:051 Rashad "Then you, O disbelieving strayers.
056:051 Sarwar Then you people who had gone astray and rejected the Truth
056:051 Shakir Then shall you, O you who err and call it a lie!
056:051 Sherali `Then, O ye that have gone astray and have rejected the truth,
056:051 Yusufali "Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!-
056:052
056:052 Khan "You verily will eat of the trees of Zaqqum.
056:052 Maulana East of the tree of Zaqqum,
056:052 Pickthal Ye verily will eat of a tree called Zaqqum
056:052 Rashad "Will eat from the trees of bitterness.
056:052 Sarwar will eat from the fruit of the tree of Zaqqum,
056:052 Shakir Most surely eat of a tree of Zaqqoom,
056:052 Sherali `You will, surely, eat of the tree of Zaqqúm,
056:052 Yusufali "Ye will surely taste of the Tree of Zaqqum.
056:053
056:053 Khan "Then you will fill your bellies therewith,
056:053 Maulana And fill (your) bellies with it;
056:053 Pickthal And will fill your bellies therewith;
056:053 Rashad "Filling your bellies therefrom.
056:053 Sarwar filling your bellies, with it
056:053 Shakir And fill (your) bellies with it;
056:053 Sherali And will fill your bellies therewith,
056:053 Yusufali "Then will ye fill your insides therewith,
056:054
056:054 Khan "And drink boiling water on top of it,
056:054 Maulana Then drink after it of boiling water;
056:054 Pickthal And thereon ye will drink of boiling water,
056:054 Rashad "Then drinking on top of it hellish drinks.
056:054 Sarwar and on top of this you will drink boiling water
056:054 Shakir Then drink over it of boiling water;
056:054 Sherali `And will drink boiling water, on top of that,
056:054 Yusufali "And drink Boiling Water on top of it:

056:055
056:055 Khan "So you will drink (that) like thirsty camels!"
056:055 Maulana And drink as drinks the thirsty camel.
056:055 Pickthal Drinking even as the camel drinketh.
056:055 Rashad "Then adding drinks of sand."
056:055 Sarwar like a thirsty camel".
056:055 Shakir And drink as drinks the thirsty camel.
056:055 Sherali `Drinking as the insatiable thirsty camels drink.'
056:055 Yusufali "Indeed ye shall drink like diseased camels raging with thirst!”
056:056
056:056 Khan That will be their entertainment on the Day of Recompense!
056:056 Maulana This is their entertainment on the day of Requital.
056:056 Pickthal This will be their welcome on the Day of Judgment.
056:056 Rashad Such is their share on the Day of Judgment.
056:056 Sarwar Such will be their dwelling on the Day of Judgment.
056:056 Shakir This is their entertainment on the day of requital.
056:056 Sherali This will be their entertainment on the Day of Judgment.
056:056 Yusufali Such will be their entertainment on the Day of Requital!
056:057
056:057 Khan We created you, then why do you believe not?
056:057 Maulana We have created you, why do you not then accept?
056:057 Pickthal We created you. Will ye then admit the truth?
056:057 Rashad We have created you, if you could only believe!
056:057 Sarwar It is We who have created you. Why then did you not testify to the Truth?.
056:057 Shakir We have created you, why do you not then assent?
056:057 Sherali WE have created you. Why, then do you not accept the truth?
056:057 Yusufali It is We Who have created you: why will ye not witness the Truth?
056:058
056:058 Khan Then tell Me (about) the human semen that you emit.
056:058 Maulana See you that which you emit?
056:058 Pickthal Have ye seen that which ye emit?
056:058 Rashad Have you noted the semen that you produce?
056:058 Sarwar Have you seen sperm?.
056:058 Shakir Have you considered the seed?
056:058 Sherali What think ye of the sperm-drop that you emit?
056:058 Yusufali Do ye then see?- The (human Seed) that ye throw out,-
056:059
056:059 Khan Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
056:059 Maulana Is it you that create it or are We the Creators?
056:059 Pickthal Do ye create it or are We the Creator?
056:059 Rashad Did you create it, or did we?
056:059 Sarwar Did you create it or was it We who created it?.
056:059 Shakir Is it you that create it or are We the creators?
056:059 Sherali Is it you who have created it, or are WE the Creator?
056:059 Yusufali Is it ye who create it, or are We the Creators?
056:060
056:060 Khan We have decreed death to you all, and We are not unable,
056:060 Maulana We have ordained death among you and We are not to be overcome,
056:060 Pickthal We mete out death among you, and We are not to be outrun,
056:060 Rashad We have predetermined death for you. Nothing can stop us
056:060 Sarwar We have destined death for you and no one can challenge Us
056:060 Shakir We have ordained death among you and We are not to be overcome,
056:060 Sherali WE have ordained death for all of you; and WE cannot be hindered,
056:060 Yusufali We have decreed Death to be your common lot, and We are not to be frustrated
056:061
056:061 Khan To transfigure you and create you in (forms) that you know not.
056:061 Maulana That We may change your state and make you grow into what you know not.
056:061 Pickthal That We may transfigure you and make you what ye know not.
056:061 Rashad from substituting new generations in your place, and establishing what you do not know.
056:061 Sarwar in replacing you with another creation like you, changing you into a form which you do not know.
056:061 Shakir In order that We may bring in your place the likes of you and make you grow into what you know not.
056:061 Sherali From bringing in your place others like you, and from developing you into a form which you know not.
056:061 Yusufali from changing your Forms and creating you (again) in (forms) that ye know not.
056:062
056:062 Khan And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?
056:062 Maulana And certainly you know the first growth, why do you not then mind?
056:062 Pickthal And verily ye know the first creation. Why, then, do ye not reflect?
056:062 Rashad You know about the first creation. Do you not remember?
056:062 Sarwar You certainly knew about (your) first development. Why do you not take heed?.
056:062 Shakir And certainly you know the first growth, why do you not then mind?
056:062 Sherali And you have, certainly, known the first creation. Why, then, do you not reflect?
056:062 Yusufali And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

056:063
056:063 Khan Tell Me! The seed that you sow in the ground.
056:063 Maulana See you what you sow?
056:063 Pickthal Have ye seen that which ye cultivate?
056:063 Rashad Have you noted the crops you reap?
056:063 Sarwar Have you seen what you sow?.
056:063 Shakir Have you considered what you sow?
056:063 Sherali Do you see what you sow?
056:063 Yusufali See ye the seed that ye sow in the ground?
056:064
056:064 Khan Is it you that make it grow, or are We the Grower?
056:064 Maulana Is it you that cause it to grow, or are We the Causer of growth?
056:064 Pickthal Is it ye who foster it, or are We the Fosterer?
056:064 Rashad Did you grow them, or did we?
056:064 Sarwar Do you make it grow or is it We who make it grow?.
056:064 Shakir Is it you that cause it to grow, or are We the causers of growth?
056:064 Sherali Is it you who cause it to grow, or are WE the grower?
056:064 Yusufali Is it ye that cause it to grow, or are We the Cause?
056:065
056:065 Khan Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).
056:065 Maulana If We pleased, We would make it chaff, then would you lament:
056:065 Pickthal If We willed, We verily could make it chaff, then would ye cease not to exclaim:
056:065 Rashad If we will, we can turn it into hay. Then you will lament:
056:065 Sarwar Had We wanted, We could have crushed it to bits and you would have been left to lament,
056:065 Shakir If We pleased, We should have certainly made it broken down into pieces, then would you begin tb lament:
056:065 Sherali If WE so pleased, WE could reduce it all to withered stubble, then you would keep lamenting:
056:065 Yusufali Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,
056:066
056:066 Khan (Saying): "We are indeed Mughramun (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)!
056:066 Maulana Surely we are burdened with debt:
056:066 Pickthal Lo! we are laden with debt!
056:066 Rashad "We lost.
056:066 Sarwar crying, "We have been left to suffer loss.
056:066 Shakir Surely we are burdened with debt:
056:066 Sherali `We are laden with debt !
056:066 Yusufali (Saying), "We are indeed left with debts (for nothing):
056:067
056:067 Khan "Nay, but we are deprived!"
056:067 Maulana Nay, we are deprived.
056:067 Pickthal Nay, but we are deprived!
056:067 Rashad "We are deprived."
056:067 Sarwar Surely, we have been deprived (of the benefits)".
056:067 Shakir Nay! we are deprived.
056:067 Sherali `Nay, we are totally deprived of everything.'
056:067 Yusufali "Indeed are we shut out (of the fruits of our labour)"
056:068
056:068 Khan Tell Me! The water that you drink.
056:068 Maulana See you the water which you drink?
056:068 Pickthal Have ye observed the water which ye drink?
056:068 Rashad Have you noted the water you drink?
056:068 Sarwar Have you seen the water which you drink?.
056:068 Shakir Have you considered the water which you drink?
056:068 Sherali Have you considered the water which you drink?
056:068 Yusufali See ye the water which ye drink?
056:069
056:069 Khan Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
056:069 Maulana Do you bring it down from the clouds, or are We the Bringer?
056:069 Pickthal Is it ye who shed it from the raincloud, or are We the Shedder?
056:069 Rashad Did you send it down from the clouds, or did we?
056:069 Sarwar Is it you who sent it down from the clouds or is it We who have sent it down?.
056:069 Shakir Is it you that send it down from the clouds, or are We the senders?
056:069 Sherali Do you send it down from the clouds, or are WE the Sender?
056:069 Yusufali Do ye bring it down (in rain) from the cloud or do We?
056:070
056:070 Khan If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)?
056:070 Maulana If We pleased, We could make it saltish; why give you not thanks?
056:070 Pickthal If We willed We verily could make it bitter. Why then, give ye not thanks?
056:070 Rashad If we will, we can make it salty. You should be thankful.
056:070 Sarwar Had We wanted, We could have made it salty. Why then do you not give thanks?.
056:070 Shakir If We pleased, We would have made it salty; why do you not then give thanks?
056:070 Sherali If WE so pleased, WE could make it bitter. Why, then, do you not give thanks?
056:070 Yusufali Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?

056:071
056:071 Khan Tell Me! The fire which you kindle,
056:071 Maulana See you the fire which you kindle?
056:071 Pickthal Have ye observed the fire which ye strike out;
056:071 Rashad Have you noted the fire you ignite?
056:071 Sarwar Have you seen the fire which you kindle?.
056:071 Shakir Have you considered the fire which you strike?
056:071 Sherali Have you considered the fire which you kindle?
056:071 Yusufali See ye the Fire which ye kindle?
056:072
056:072 Khan Is it you who made the tree thereof to grow, or are We the Grower?
056:072 Maulana Is it you that produce the trees for it, or are We the Producer?
056:072 Pickthal Was it ye who made the tree thereof to grow, or were We the grower?
056:072 Rashad Did you initiate its tree, or did we?
056:072 Sarwar Is it you who have produced its tree or is it We who have produced it?.
056:072 Shakir Is it you that produce the trees for it, or are We the producers?
056:072 Sherali Is it you who produce the tree for it, or are WE the Producer?
056:072 Yusufali Is it ye who grow the tree which feeds the fire, or do We grow it?
056:073
056:073 Khan We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all the others, in this world).
056:073 Maulana We have made it a reminder and an advantage for the wayfarers of the desert.
056:073 Pickthal We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.
056:073 Rashad We rendered it a reminder, and a useful tool for the users.
056:073 Sarwar It is We who have made it as a reminder and a means of comfort for the people.
056:073 Shakir We have made it a reminder and an advantage for the wayfarers of the desert.
056:073 Sherali WE have made it a reminder and benefit for the wayfarers.
056:073 Yusufali We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.
056:074
056:074 Khan Then glorify with praises the Name of your Lord, the Most Great.
056:074 Maulana So glorify the name of thy Lord, the Incomparably Great.
056:074 Pickthal Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.
056:074 Rashad You shall glorify the name of your Lord, the Great.
056:074 Sarwar (Muhammad), glorify your Lord, the Great One.
056:074 Shakir Therefore glorify the name of your Lord, the Great.
056:074 Sherali So glorify the name of thy Lord, the Great.
056:074 Yusufali Then celebrate with praises the name of thy Lord, the Supreme!
056:075
056:075 Section 3: Judgment is Inevitable
056:075 Khan So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse).
056:075 Maulana But nay, I swear by revelation of portions (of the Qur’an)! --
056:075 Pickthal Nay, I swear by the places of the stars -
056:075 Rashad I swear by the positions of the stars.
056:075 Sarwar I do not need to swear by the setting of the stars
056:075 Shakir But nay! I swear by the falling of stars;
056:075 Sherali Nay, I cite as proof the shooting of the stars -
056:075 Yusufali Furthermore I call to witness the setting of the Stars,-
056:076
056:076 Khan And verily, that is indeed a great oath, if you but know.
056:076 Maulana And it is a great oath indeed, if you knew --
056:076 Pickthal And lo! that verily is a tremendous oath, if ye but knew -
056:076 Rashad This is an oath, if you only knew, that is awesome.
056:076 Sarwar - which is indeed a great oath if only you knew it -
056:076 Shakir And most surely it is a very great oath if you only knew;
056:076 Sherali And, indeed, that is a grand testimony, if you only knew -
056:076 Yusufali And that is indeed a mighty adjuration if ye but knew,-
056:077
056:077 Khan That (this) is indeed an honourable recital (the Noble Qur'an).
056:077 Maulana Surely it is a bounteous Qur’an,
056:077 Pickthal That (this) is indeed a noble Qur'an
056:077 Rashad This is an honorable Quran.
056:077 Sarwar that this is an honorable Quran
056:077 Shakir Most surely it is an honored Quran,
056:077 Sherali This is, indeed, a noble Qur'an,
056:077 Yusufali That this is indeed a qur'an Most Honourable,
056:078
056:078 Khan In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz).
056:078 Maulana In a book that is protected,
056:078 Pickthal In a Book kept hidden
056:078 Rashad In a protected book.
056:078 Sarwar preserved in a hidden Book which
056:078 Shakir In a book that is protected
056:078 Sherali In a well-preserved Book.
056:078 Yusufali In Book well-guarded,

056:079
056:079 Khan Which (that Book with Allah) none can touch but the purified (i.e. the angels).
056:079 Maulana Which none touches save the purified ones.
056:079 Pickthal Which none toucheth save the purified,
056:079 Rashad None can grasp it except the sincere.
056:079 Sarwar no one can touch it except the purified ones.
056:079 Shakir None shall touch it save the purified ones.
056:079 Sherali Which none shall touch except those who are purified.
056:079 Yusufali Which none shall touch but those who are clean:
056:080
056:080 Khan A Revelation (this Qur'an) from the Lord of the 'Alamin (mankind, jinns and all that exists).
056:080 Maulana A revelation from the Lord of the worlds.
056:080 Pickthal A revelation from the Lord of the Worlds.
056:080 Rashad A revelation from the Lord of the universe.
056:080 Sarwar (This Quran) is a revelation from the Lord of the Universe.
056:080 Shakir A revelation by the Lord of the worlds.
056:080 Sherali It is a revelation from the Lord of the worlds.
056:080 Yusufali A Revelation from the Lord of the Worlds.
056:081
056:081 Khan Is it such a talk (this Qur'an) that you (disbelievers) deny?
056:081 Maulana Is it this announcement that you disdain?
056:081 Pickthal Is it this Statement that ye scorn,
056:081 Rashad Are you disregarding this narration?
056:081 Sarwar Would you say that this statement is a lie?.
056:081 Shakir Do you then hold this announcement in contempt?
056:081 Sherali Is it this divine discourse that you would reject,
056:081 Yusufali Is it such a Message that ye would hold in light esteem?
056:082
056:082 Khan And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!
056:082 Maulana And make your denial your means of subsistence.
056:082 Pickthal And make denial thereof your livelihood?
056:082 Rashad Do you make it your business that you disbelieve?
056:082 Sarwar Would you reject the sustenance that you receive rather than give thanks?.
056:082 Shakir And to give (it) the lie you make your means of subsistence.
056:082 Sherali And do you make the denial thereof your means of livelihood?
056:082 Yusufali And have ye made it your livelihood that ye should declare it false?
056:083
056:083 Khan Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
056:083 Maulana Why is it not then that when it comes up to the throat,
056:083 Pickthal Why, then, when (the soul) cometh up to the throat (of the dying)
056:083 Rashad When the time comes and it (your soul) reaches your throat -
056:083 Sarwar Why can you not help a soul dying
056:083 Shakir Why is it not then that when it (soul) comes up to the throat,
056:083 Sherali Why, then, when the soul of the dying man reaches the throat,
056:083 Yusufali Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-
056:084
056:084 Khan And you at the moment are looking on,
056:084 Maulana And you at that time look on --
056:084 Pickthal And ye are at that moment looking
056:084 Rashad you will then look around.
056:084 Sarwar right before your very eyes?.
056:084 Shakir And you at that time look on--
056:084 Sherali And you are at that moment looking on -
056:084 Yusufali And ye the while (sit) looking on,-
056:085
056:085 Khan But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not,
056:085 Maulana And We are nearer to it than you, but you see not --
056:085 Pickthal - And We are nearer unto him than ye are, but ye see not -
056:085 Rashad We are closer to it than you are, but you do not see.
056:085 Sarwar We are closer to him than you, but you cannot see.
056:085 Shakir And We are nearer to it than you, but you do not see--
056:085 Sherali And WE are nearer to him than you, but you see not -
056:085 Yusufali But We are nearer to him than ye, and yet see not,-
056:086
056:086 Khan Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)
056:086 Maulana Why then, if you are not held under authority,
056:086 Pickthal Why then, if ye are not in bondage (unto Us),
056:086 Rashad If it is true that you do not owe any accounting -
056:086 Sarwar If you are true to your claim that there is no Day of Judgment,
056:086 Shakir Then why is it not-- if you are not held under authority--
056:086 Sherali Why, then, if you are not to be called to account,
056:086 Yusufali Then why do ye not,- If you are exempt from (future) account,-

056:087
056:087 Khan Bring back the soul (to its body), if you are truthful?
056:087 Maulana Do you not send it back, if you are truthful?
056:087 Pickthal Do ye not force it back, if ye are truthful?
056:087 Rashad why do you not restore (your soul), if you are truthful?
056:087 Sarwar why can you not bring it (the soul) back (to life)?.
056:087 Shakir That you send it (not) back-- if you are truthful?
056:087 Sherali You cannot bring it back if you are truthful?
056:087 Yusufali Call back the soul, if ye are true (in the claim of independence)?
056:088
056:088 Khan Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah),
056:088 Maulana Then if he is one of those drawn nigh (to Allah),
056:088 Pickthal Thus if he is of those brought nigh,
056:088 Rashad If he is one of those close to Me -
056:088 Sarwar (If a dying soul) is of those near to God,
056:088 Shakir Then if he is one of those drawn nigh (to Allah),
056:088 Sherali Now if he be of those who are near to God,
056:088 Yusufali Thus, then, if he be of those Nearest to Allah,
056:089
056:089 Khan (There is for him) rest and provision, and a Garden of delights (Paradise).
056:089 Maulana Then happiness and bounty and a Garden of bliss.
056:089 Pickthal Then breath of life, and plenty, and a Garden of delight.
056:089 Rashad then joy, flowers, and gardens of bliss.
056:089 Sarwar it will have rest, happiness, and a beautiful Paradise.
056:089 Shakir Then happiness and bounty and a garden of bliss.
056:089 Sherali Then for him is comfort and fragrance of happiness and Garden of bliss;
056:089 Yusufali (There is for him) Rest and Satisfaction, and a Garden of Delights.
056:090
056:090 Khan And if he (the dying person) be of those on the Right Hand,
056:090 Maulana And if he is one of those on the right hand,
056:090 Pickthal And if he is of those on the right hand,
056:090 Rashad And if he is one of the right -
056:090 Sarwar If it is of the people of the right hand,
056:090 Shakir And if he is one of those on the right hand,
056:090 Sherali And if he be of those of the right hand,
056:090 Yusufali And if he be of the Companions of the Right Hand,
056:091
056:091 Khan Then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand.
056:091 Maulana Then peace to thee from those on the right hand.
056:091 Pickthal Then (the greeting) "Peace be unto thee" from those on the right hand.
056:091 Rashad peace is the lot of those on the right.
056:091 Sarwar it will be with the people of the right hand, living in peace and security.
056:091 Shakir Then peace to you from those on the right hand.
056:091 Sherali Then, `Peace be ever on thee, O thou, of those of the right hand !'
056:091 Yusufali (For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.
056:092
056:092 Khan But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism),
056:092 Maulana And if he is one of the rejectors, the erring ones,
056:092 Pickthal But if he is of the rejecters, the erring,
056:092 Rashad But if he is one of the disbelievers, the strayers -
056:092 Sarwar If it is of those who have rejected the Truth and have gone astray,
056:092 Shakir And if he is one of the rejecters, the erring ones,
056:092 Sherali But if he be of those who reject the truth and are in error,
056:092 Yusufali And if he be of those who treat (Truth) as Falsehood, who go wrong,
056:093
056:093 Khan Then for him is entertainment with boiling water.
056:093 Maulana He has an entertainment of boiling water,
056:093 Pickthal Then the welcome will be boiling water
056:093 Rashad then an abode of inferno -
056:093 Sarwar its dwelling will be boiling water
056:093 Shakir He shall have an entertainment of boiling water,
056:093 Sherali Then for him will be an entertainment of boiling water,
056:093 Yusufali For him is Entertainment with Boiling Water.
056:094
056:094 Khan And burning in Hell-fire.
056:094 Maulana And burning in hell.
056:094 Pickthal And roasting at hell-fire.
056:094 Rashad and burning in Hell.
056:094 Sarwar and the heat of hell fire.
056:094 Shakir And burning in hell.
056:094 Sherali And burning in Hell.
056:094 Yusufali And burning in Hell-Fire.

056:095
056:095 Khan Verily, this! This is an absolute Truth with certainty.
056:095 Maulana Surely this is a certain truth.
056:095 Pickthal Lo! this is certain truth.
056:095 Rashad This is the absolute truth.
056:095 Sarwar This is the absolute Truth and certainty.
056:095 Shakir Most surely this is a certain truth.
056:095 Sherali Verily, this is the certain truth.
056:095 Yusufali Verily, this is the Very Truth and Certainly.
056:096
056:096 Khan So glorify with praises the Name of your Lord, the Most Great.
056:096 Maulana So glorify the name of thy Lord, the Incomparably Great.
056:096 Pickthal Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.
056:096 Rashad You shall glorify the name of your Lord, the Great.
056:096 Sarwar So glorify the name of your Lord, the Great One.
056:096 Shakir Therefore glorify the name of your Lord, the Great.
056:096 Sherali So glorify the name of thy Lord, the Incomparably Great.
056:096 Yusufali So celebrate with praises the name of thy Lord, the Supreme.
057:000
057:000 Translations of the Qur'an, Chapter 57: AL-HADID (THE IRON). Total Verses: 29. Revealed At: MADINA
057:000 In the name of God, Most Gracious, Most Merciful
057:001
057:001 Section 1: Establishment of the Kingdom of God
057:001 Khan Whatsoever is in the heavens and the earth glorifies Allah, and He is the All-Mighty, All- Wise.
057:001 Maulana Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.
057:001 Pickthal All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.
057:001 Rashad Glorifying GOD is everything in the heavens and the earth. He is the Almighty, Most Wise.
057:001 Sarwar All that is in the heavens and the earth glorify God. He is Majestic and All-wise.
057:001 Shakir Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.
057:001 Sherali Whatever is in the heavens and the earth glorifies ALLAH; and HE is the Mighty, the Wise.
057:001 Yusufali Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
057:002
057:002 Khan His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things.
057:002 Maulana His is the kingdom of the heavens and the earth. He gives life and causes death; and He is Possessor of power over all things.
057:002 Pickthal His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.
057:002 Rashad To Him belongs the kingship of the heavens and the earth. He controls life and death. He is Omnipotent.
057:002 Sarwar To Him belongs the Kingdom of the heavens and the earth. He gives life and causes things to die. He has power over all things.
057:002 Shakir His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.
057:002 Sherali HIS is the Kingdom of the heavens and the earth; HE gives life and HE causes death, and HE has power over all things.
057:002 Yusufali To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things.
057:003
057:003 Khan He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
057:003 Maulana He is the First and the Last and the Manifest and the Hidden, and He is Knower of all things.
057:003 Pickthal He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.
057:003 Rashad He is the Alpha and the Omega. He is the Outermost and the Innermost. He is fully aware of all things.
057:003 Sarwar He is the First, the Last, the Manifest, and the Unseen and He knows all things.
057:003 Shakir He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.
057:003 Sherali HE is the First and the Last, and the Manifest and the Hidden, and HE has full knowledge of all things.
057:003 Yusufali He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.
057:004
057:004 Khan He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.
057:004 Maulana He it is Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He knows that which goes down into the earth and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. And He is with you wherever you are. And Allah is Seer of what you do.
057:004 Pickthal He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.
057:004 Rashad He is the One who created the heavens and the earth in six days, then assumed all authority. He knows everything that enters into the earth, and everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. He is with you wherever you may be. GOD is Seer of everything you do.
057:004 Sarwar It is He who created the heavens and the earth in six days and then established His Dominion over the Throne. He knows whatever enters into the earth, what comes out of it, what descends from the sky, and what ascends to it. He is with you wherever you may be and He is Well Aware of what you do.
057:004 Shakir He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.
057:004 Sherali HE it is Who created the heavens and the earth in six periods, then HE settled Himself on the Throne. HE knows what enters the earth and what comes out of it, and what comes down from the heaven and what goes up into it. And HE is with you wheresoever you may be. And ALLAH sees all that you do.
057:004 Yusufali He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.

057:005
057:005 Khan His is the kingdom of the heavens and the earth. And to Allah return all the matters (for decision).
057:005 Maulana His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.
057:005 Pickthal His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.
057:005 Rashad To Him belongs the kingship of the heavens and the earth. All matters are controlled by GOD.
057:005 Sarwar To Him belong the heavens and the earth and to Him all things return.
057:005 Shakir His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.
057:005 Sherali HIS is the Kingdom of the heavens and the earth; and to ALLAH are all affairs returned for final judgment.
057:005 Yusufali To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah.
057:006
057:006 Khan He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.
057:006 Maulana He causes the night to pass into the day, and causes the day to pass into the night. And He is Knower of what is in the hearts.
057:006 Pickthal He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.
057:006 Rashad He merges the night into the day, and merges the day into the night. He is fully aware of the innermost thoughts.
057:006 Sarwar He causes night to enter into day and day into night. He knows best what all hearts contain.
057:006 Shakir He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.
057:006 Sherali HE causes the night to pass into the day and causes the day to pass into the night; And HE knows well all that is in the breasts.
057:006 Yusufali He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.
057:007
057:007 Khan Believe in Allah and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward.
057:007 Maulana Believe in Allah and His Messenger, and spend of that whereof He has made you heirs. So those of you who believe and spend -- for them is a great reward.
057:007 Pickthal Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.
057:007 Rashad Believe in GOD and His messenger, and give from what He has bestowed upon you. Those among you who believe and give (to charity) have deserved a great recompense.
057:007 Sarwar Have faith in God and His Messenger and spend for His cause out of what is entrusted to you. Those who believe and spend for the cause of God will have a great reward.
057:007 Shakir Believe in Allah and His Messenger, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.
057:007 Sherali Believe in ALLAH and His Messenger, and spend in the way of ALLAH out of that to which HE has made you heirs. And those of you who believe and spend will have a great reward.
057:007 Yusufali Believe in Allah and His messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.
057:008
057:008 Khan And what is the matter with you that you believe not in Allah! While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allah), and He (Allah) has indeed taken your covenant, if you are real believers.
057:008 Maulana And what reason have you that you believe not in Allah? And the Messenger invites you to believe in your Lord, and He has indeed accepted your covenant, if you are believers.
057:008 Pickthal What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?
057:008 Rashad Why should you not believe in GOD when the messenger is inviting you to believe in your Lord? He has taken a pledge from you, if you are believers.
057:008 Sarwar If you are true indeed to this covenant, why do you not believe in God, when His Messenger invites you to believe in your Lord with whom you have made a solemn covenant?.
057:008 Shakir And what reason have you that you should not believe in Allah? And the Messenger calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.
057:008 Sherali Why is it that you believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?
057:008 Yusufali What cause have ye why ye should not believe in Allah?- and the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith.
057:009
057:009 Khan It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.
057:009 Maulana He it is Who sends down clear messages to His servant, that he may bring you forth from darkness into light. And surely Allah is Kind, Merciful to you.
057:009 Pickthal He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful.
057:009 Rashad He is the One who sends down to His servant clear revelations, in order to lead you out of the darkness into the light. GOD is Compassionate towards you, Most Merciful.
057:009 Sarwar It is He who sends illustrious revelations to His servant to take you out of darkness to light. God is Compassionate and All-merciful to you.
057:009 Shakir He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.
057:009 Sherali HE it is Who sends down clear Signs to HIS servant, that HE may bring you out of every kind of darkness into light. And, verily, ALLAH is Compassionate and Merciful to you.
057:009 Yusufali He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful.

057:010
057:010 Khan And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do.
057:010 Maulana And what reason have you that you spend not in Allah’s way? And Allah’s is the inheritance of the heavens and the earth. Those of you who spent before the Victory and fought are not on a level (with others). They are greater in rank than those who spent and fought afterwards. And Allah has promised good to all. And Allah is Aware of what you do.
057:010 Pickthal And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is Informed of what ye do.
057:010 Rashad Why do you not spend in the cause of GOD, when GOD possesses all wealth in the heavens and the earth? Distinguished from the rest are those among you who spend before the victory and strive. They attain a greater rank than those who spend after the victory and strive. For each, GOD promises salvation. GOD is Cognizant of everything you do.
057:010 Sarwar Why do you not spend for the cause of God when to Him belongs the heritage of the heavens and the earth? Those who spend for the cause of God and fight before victory will have higher positions than those who spend for the cause of God and fight after victory. However, to both parties God has promised good rewards. God is Well Aware of what you do.
057:010 Shakir And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.
057:010 Sherali And why is it that you spend not in the way of ALLAH, while to ALLAH belongs the heritage of the heavens and the earth? Those of you who spent and fought before the Victory are not equal to those who did so later. They are greater in rank than those who spent and fought afterwards. And to all has ALLAH promised good. And ALLAH is Well-Aware of what you do.
057:010 Yusufali And what cause have ye why ye should not spend in the cause of Allah?- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.
057:011
057:011 Section 2: Light and Life given by the Prophet
057:011 Khan Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).
057:011 Maulana Who is he that will offer to Allah a good gift, so He will double it for him, and he will have a generous reward.
057:011 Pickthal Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward?
057:011 Rashad Who would like to loan GOD a loan of righteousness, to have it multiplied for him manifold, and end up with a generous recompense?
057:011 Sarwar Whoever gives a virtuous loan to God will receive double from Him in addition to an honorable reward.
057:011 Shakir Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.
057:011 Sherali Who is he who will lend to ALLAH a goodly loan? So HE will increase it manifold for him, and he will have a noble reward.
057:011 Yusufali Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward.
057:012
057:012 Khan On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!
057:012 Maulana On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand. Good news for you this day! -- Gardens wherein rivers flow, to abide therein! That is the grand achievement.
057:012 Pickthal On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.
057:012 Rashad The day will come when you see the believing men and women with their lights radiating ahead of them and to their right. Good news is yours that, on that day, you will have gardens with flowing streams. You will abide therein forever. This is the great triumph.
057:012 Sarwar On the Day of Judgment you will see the believers with their light shining in front of them and to their right. They will be told, "Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph".
057:012 Shakir On that day you will see the faithful men and the faithful women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.
057:012 Sherali And think of the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and angels will say to them, `Glad tidings for you this day of Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'
057:012 Yusufali One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!”

057:013
057:013 Khan On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
057:013 Maulana On the day when the hypocrites, men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it shall be mercy, and outside of its chastisement.
057:013 Pickthal On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.
057:013 Rashad On that day, the hypocrite men and women will say to those who believed, "Please allow us to absorb some of your light." It will be said, "Go back behind you, and seek light." A barrier will be set up between them, whose gate separates mercy on the inner side, from retribution on the outer side.
057:013 Sarwar On that day the hypocrites will say to the believers, "Please look at us so that we might benefit from your light." They will be told, "Go back and search for your own light." A barrier with a door will be placed between them. Inside it there will be mercy but outside of it there will be torment.
057:013 Shakir On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.
057:013 Sherali That is the day when the hypocritical men and the hypocritical women will say to those who believe, `Wait for us a while that we may borrow some of your light,' it will be said to them, `Go back if you can, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be all mercy and outside of it, in front, will be torment.
057:013 Yusufali One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!
057:014
057:014 Khan (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."
057:014 Maulana They will cry out to them: Were we not with you? They will say: Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, and the arch-deceiver deceived you about Allah.
057:014 Pickthal They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;
057:014 Rashad They will call upon them, "Were we not with you?" They will answer, "Yes, but you cheated your souls, hesitated, doubted, and became misled by wishful thinking, until GOD's judgment came. You were diverted from GOD by illusions.
057:014 Sarwar (Those outside) will call out, "Were we not with you?" (Those inside) will reply, "Yes, you were with us but you spent your life in disbelief and hypocrisy, wished death to (Muhammad), had doubts about his message and let your longings deceive you until the decree of God came to pass. The devil deceived you about the mercy of God.
057:014 Shakir They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the archdeceiver deceived you about Allah.
057:014 Sherali The hypocrites will call out to believers saying, `Were we not with you?' The believers will answer, `Yea, but you let yourselves fall into temptation and you hesitated and doubted and your vain desires deceived you till the decree of ALLAH came to pass. And the deceiver deceived you concerning ALLAH.
057:014 Yusufali (Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.
057:015
057:015 Khan So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.
057:015 Maulana So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; it is your patron and evil is the resort.
057:015 Pickthal So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end.
057:015 Rashad "Therefore, today no ransom can be taken from you, nor from those who disbelieved. Your abode is the fire; it is your lord, and miserable abode."
057:015 Sarwar So on this day no ransom will be accepted from you nor from the disbelievers. Your dwelling will be fire. It will be your friend and a terrible end".
057:015 Shakir So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.
057:015 Sherali `So this day no ransom shall be accepted from you, nor from those who disbelieved. Your final abode is the Fire; that is your comrade; and an evil destination it is.'
057:015 Yusufali "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!”

057:016
057:016 Khan Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah).
057:016 Maulana Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. And most of them are transgressors.
057:016 Pickthal Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.
057:016 Rashad Is it not time for those who believed to open up their hearts for GOD's message, and the truth that is revealed herein? They should not be like the followers of previous scriptures whose hearts became hardened with time and, consequently, many of them turned wicked.
057:016 Sarwar Is it not time for the hearts of the believers to become humbled by the remembrance of God and by the Truth which has been revealed so that they will not be like the followers of the Bible who lived before them and whose hearts have become hard like stone through the long years. Many of them are evil doers.
057:016 Shakir Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.
057:016 Sherali Has not the time yet arrived for those who believe that their hearts should feel humbled at the remembrance of ALLAH and at the truth which has come down to them, and that they should not become like those who were given the Book before them, but because the period of the bestowal of ALLAH's grace upon them was prolonged for them, their hearts became hardened, and many of them became rebellious?
057:016 Yusufali Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.
057:017
057:017 Khan Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
057:017 Maulana Know that Allah gives life to the earth after its death. Indeed, We have made the signs clear for you that you may understand.
057:017 Pickthal Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.
057:017 Rashad Know that GOD revives the land after it had died. We thus explain the revelations for you, that you may understand.
057:017 Sarwar Know that God brings the dead earth back to life. We have explained Our revelations to you so that you may perhaps have understanding.
057:017 Shakir Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.
057:017 Sherali Know, then, that ALLAH quickens the earth after its death. WE have made the Signs manifest to you, that you may understand.
057:017 Yusufali Know ye (all) that Allah giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom.
057:018
057:018 Khan Verily, those who give Sadaqat (i.e. Zakat and alms, etc.), men and women, and lend to Allah a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).
057:018 Maulana The men who give in charity and the women who give in charity and set apart for Allah a goodly portion, it will be doubled for them, and their's is a generous reward.
057:018 Pickthal Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.
057:018 Rashad Surely, the charitable men and women, have loaned GOD a loan of goodness. They will receive their reward multiplied manifold; they have deserved a generous recompense.
057:018 Sarwar The charitable men and women who give a virtuous loan to God will receive double from Him in addition to their honorable reward.
057:018 Shakir Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.
057:018 Sherali Surely, the men who give alms and the women who give alms, and those who lend to ALLAH a goodly loan - it will be increased manifold for them, and theirs will also be a honourable reward -
057:018 Yusufali For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.
057:019
057:019 Khan And those who believe in (the Oneness of) Allah and His Messengers, they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.
057:019 Maulana And those who believe in Allah and His messengers, they are the truthful and the faithful ones with their Lord. They have their reward and their light. And those who disbelieve and reject Our messages, they are the inmates of hell.
057:019 Pickthal And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.
057:019 Rashad Those who believed in GOD and His messengers are the saints and martyrs. Reserved for them at their Lord are their rewards and their light. As for those who disbelieved and rejected our revelations, they have incurred Hell.
057:019 Sarwar Those who believe in God and His Messenger are the truthful ones and are witness (to the deeds of others) before their Lord. They will have their reward and their light. Those who disbelieve and reject Our revelations shall be the dwellers of hell.
057:019 Shakir And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.
057:019 Sherali Those who believe in ALLAH and HIS Messengers, they are the Truthful and the Witnesses in the sight of their Lord. They will have their full reward and their light. But those who disbelieve and reject Our Signs, these are the inmates of Hell.
057:019 Yusufali And those who believe in Allah and His messengers- they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.

057:020
057:020 Section 3: Truth shall be Established
057:020 Khan Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.
057:020 Maulana Know that this world's life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that thou seest it turning yellow, then it becomes chaff. And in the Hereafter is a severe chastisement, and (also) forgiveness from Allah and (His) pleasure. And this world's life is naught but a source of vanity.
057:020 Pickthal Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.
057:020 Rashad Know that this worldly life is no more than play and games, and boasting among you, and hoarding of money and children. It is like abundant rain that produces plants and pleases the disbelievers. But then the plants turn into useless hay, and are blown away by the wind. In the Hereafter there is either severe retribution, or forgiveness from GOD and approval. This worldly life is no more than a temporary illusion.
057:020 Sarwar Know that the worldly life is only a game, a temporary attraction, a means of boastfulness among yourselves and a place for multiplying your wealth and children. It is like the rain which produces plants that are attractive to the unbelievers. These plants flourish, turn yellow, and then become crushed bits of straw. In the life hereafter there will be severe torment or forgiveness and mercy from God. The worldly life is only an illusion.
057:020 Shakir Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.
057:020 Sherali Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from ALLAH, and His pleasure for the righteous. And the life of this world is nothing but temporary enjoyment of delusive things.
057:020 Yusufali Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?
057:021
057:021 Khan Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.
057:021 Maulana Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth -- it is prepared for those who believe in Allah and His messengers. That is the grace of Allah; He gives it to whom He pleases. And Allah is the Lord of mighty grace.
057:021 Pickthal Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite Bounty.
057:021 Rashad Therefore, you shall race towards forgiveness from your Lord, and a Paradise whose width encompasses the heaven and the earth. It awaits those who believed in GOD and His messengers. Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.
057:021 Sarwar Compete with one another to achieve forgiveness from your Lord and to reach Paradise, which is as vast as the heavens and the earth, and is prepared for those who believe in God and His Messenger. This is the blessing of God and He grants it to whomever He wants. The blessings of God are great.
057:021 Shakir Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.
057:021 Sherali Vie, then, with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in ALLAH and His Messengers. That is ALLAH's grace; HE bestows it upon whomsoever HE pleases, and ALLAH is the Lord of immense grace.
057:021 Yusufali Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding.
057:022
057:022 Khan No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah.
057:022 Maulana No disaster befalls in the earth, or in yourselves, but it is in a book before We bring it into existence -- surely that is easy to Allah --
057:022 Pickthal Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah -
057:022 Rashad Anything that happens on earth, or to you, has already been recorded, even before the creation. This is easy for GOD to do.
057:022 Sarwar Whatever hardships you face on earth and in your souls were written in the Book before the creation of the souls. This is certainly easy for God
057:022 Shakir No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:
057:022 Sherali There befalls not any calamity either in the earth or in your own persons, but it is recorded in a Book before WE bring it into being - surely, that is easy for ALLAH -
057:022 Yusufali No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

057:023
057:023 Khan In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.
057:023 Maulana So that you grieve not for what has escaped you, nor exult in that which He has given you. And Allah loves not any arrogant boaster:
057:023 Pickthal That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,
057:023 Rashad Thus, you should not grieve over anything you miss, nor be proud of anything He has bestowed upon you. GOD does not love those who are boastful, proud.
057:023 Sarwar so that you would not grieve over what you have lost nor become too happy about what God has granted to you. God does not love the arrogant boastful ones who are niggardly and who try to make other people also niggardly.
057:023 Shakir So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:
057:023 Sherali That you may not grieve over what is lost to you nor exult because of that which HE has bestowed upon you. And ALLAH loves not any conceited boaster,
057:023 Yusufali In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-
057:024
057:024 Khan Those who are misers and enjoin upon people miserliness (Allah is not in need of their charity). And whosoever turns away (from Faith Allah's Monotheism), then Allah is Rich (Free of all wants), Worthy of all praise.
057:024 Maulana Such as are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allah is the Self-Sufficient, the Praised.
057:024 Pickthal Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.
057:024 Rashad They are stingy, and enjoin the people to be stingy. If one turns away, then GOD is the Rich, the Praiseworthy.
057:024 Sarwar Those who turn away (from guidance) should know that God is Self-sufficient and Praiseworthy.
057:024 Shakir Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Selfsufficient, the Praised.
057:024 Sherali Such as are niggardly and also enjoin upon men to be niggardly. And whoso turns his back, then surely, ALLAH is Self-Sufficient, Worthy of all praise.
057:024 Yusufali Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise.
057:025
057:025 Khan Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All- Strong, All-Mighty.
057:025 Maulana Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure, that men may conduct themselves with equity. And We sent down iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers, unseen. Surely Allah is Strong, Mighty
057:025 Pickthal We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.
057:025 Rashad We sent our messengers supported by clear proofs, and we sent down to them the scripture and the law, that the people may uphold justice. And we sent down the iron, wherein there is strength, and many benefits for the people. All this in order for GOD to distinguish those who would support Him and His messengers, on faith. GOD is Powerful, Almighty.
057:025 Sarwar We sent Our Messengers with clear evidence (to support their truthfulness), and sent with them the Book and the Balance so that people would maintain justice. We sent down iron - in which there is strong power and benefit for the people - so that God would know who would help Him and His Messenger without seeing the unseen. God is All-powerful and Majestic.
057:025 Shakir Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.
057:025 Sherali Verily, WE sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and WE sent down iron, wherein is material for violent warfare and diverse uses for mankind, and that ALLAH may know those who help HIM and HIS Messengers without having seen Him. Surely, ALLAH is Powerful, Mighty.
057:025 Yusufali We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).
057:026
057:026 Section 4: Double Reward for Believers
057:026 Khan And indeed, We sent Nuh (Noah) and Ibrahim (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are Fasiqun (rebellious, disobedient to Allah).
057:026 Maulana And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring; so among them is he who goes aright, but most of them are transgressors.
057:026 Pickthal And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers.
057:026 Rashad We sent Noah and Abraham, and we granted their descendants prophethood and the scripture. Some of them were guided, while many were wicked.
057:026 Sarwar We sent Noah and Abraham and placed prophethood and the Book among their offsprings, some of whom have the right guidance. However, most of them are evil doers.
057:026 Shakir And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.
057:026 Sherali And indeed WE sent Noah and Abraham, and WE placed among their seed Prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.
057:026 Yusufali And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.

057:027
057:027 Khan Then, We sent after them, Our Messengers, and We sent 'Iesa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fasiqun (rebellious, disobedient to Allah).
057:027 Maulana Then We made Our messengers to follow in their footsteps, and We made Jesus son of Mary to follow, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. And (as for) monkery they innovated it -- We did not prescribe it to them -- only to seek Allah’s pleasure, but they did not observe it with its due observance. So We gave those of them who believed their reward, but most of them are transgressors.
057:027 Pickthal Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.
057:027 Rashad Subsequent to them, we sent our messengers. We sent Jesus the son of Mary, and we gave him the Injeel (Gospel), and we placed in the hearts of his followers kindness and mercy. But they invented hermitism which we never decreed for them. All we asked them to do was to uphold the commandments approved by GOD. But they did not uphold the message as they should have. Consequently, we gave those who believed among them their recompense, while many of them were wicked.
057:027 Sarwar Then We sent Our other Messengers to follow their traditions. After them We sent Jesus, the son of Mary, to whom We gave the Gospel. In the hearts of his followers We placed compassion and mercy. We did not command them to lead the monastic life. This was their own method of seeking the pleasure of God. Despite this intention, they did not properly observe it (the monastic life). To the believers among them, We gave their reward but many of them are evil-doers.
057:027 Shakir Then We made Our messengers to follow in their footsteps, and We sent Isa son of Marium afterwards, and We gave him the Injeel, and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.
057:027 Sherali Then WE caused Our Messengers to follow in their footsteps; and WE caused Jesus, son of Mary, to follow them, and WE gave him the Gospel. And WE put compassion and mercy in the hearts of those who followed him. And monasticism they invented - WE did not prescribe it for them - for the seeking of ALLAH's pleasure; but they observed it not as it should be observed. Yet WE gave those of them, who believed, their due reward, but many of them are rebellious.
057:027 Yusufali Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.
057:028
057:028 Khan O you who believe [in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allah, and believe too in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful.
057:028 Maulana O you who believe, keep your duty to Allah and believe in His Messenger -- He will give you two portions of His mercy, and give you a light in which you shall walk, and forgive you. And Allah is Forgiving, Merciful --
057:028 Pickthal O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;
057:028 Rashad O you who believe, you shall reverence GOD and believe in His messenger. He will then grant you double the reward from His mercy, endow you with light to guide you, and forgive you. GOD is Forgiver, Most Merciful.
057:028 Sarwar Believers, have fear of God and believe in His Messenger. God will grant you a double share of mercy, a light by which you can walk, and forgive your sins. God is All-forgiving and All-merciful.
057:028 Shakir O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;
057:028 Sherali O ye who believe ! fear ALLAH and believe in HIS Messenger. HE will give you a double portion of HIS Mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness - verily, ALLAH is Most Forgiving, Merciful -
057:028 Yusufali O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.
057:029
057:029 Khan So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.
057:029 Maulana That the People of the book may know that they control naught of the grace of Allah, and that grace is in Allah’s hand. He gives it to whom He pleases. And Allah is the Lord of mighty grace.
057:029 Pickthal That the People of the Scripture may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty.
057:029 Rashad Thus, the followers of previous scripture should know that they have not monopolized GOD's mercy and grace, and that all grace is in GOD's hand. He bestows it upon whomever He wills. GOD is Possessor of Infinite Grace.
057:029 Sarwar (Have fear of God and believe in His Messenger) so that the followers of the Bible will know that they can receive no reward from God. They should know that all favors are in the hands of God. He grants them to whomever He wants. The favors of God are great.
057:029 Shakir So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.
057:029 Sherali Thus it is that the People of the Book may know that they have no power over anything of the grace of ALLAH; and that grace is entirely in the hands of ALLAH, HE gives it to whomsoever HE pleases. And ALLAH is the Master of immense grace.
057:029 Yusufali That the People of the Book may know that they have no power whatever over the Grace of Allah, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.

058:000
058:000 Translations of the Qur'an, Chapter 58: AL-MUJADILA (SHE THAT DISPUTETH, THE PLEADING WOMAN). Total Verses: 22. Revealed At: MADINA
058:000 In the name of God, Most Gracious, Most Merciful
058:001
058:001 Part 28.
058:001 Section 1: Safeguarding Women's Rights
058:001 Khan Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad SAW) concerning her husband (Aus bin As-Samit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.
058:001 Maulana Allah indeed has heard the plea of her who pleads with thee about her husband and complains to Allah; and Allah hears the contentions of both of you. Surely Allah is Hearing, Seeing.
058:001 Pickthal Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.
058:001 Rashad GOD has heard the woman who debated with you about her husband, and complained to GOD. GOD heard everything the two of you discussed. GOD is Hearer, Seer.
058:001 Sarwar God has certainly heard the words of the woman who disputed with you about her husband and who (after not having received a favorable response from you) complained to God. God was listening to your argument. He is All-hearing and All-aware.

058:001 Shakir Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.
058:001 Sherali ALLAH has, indeed, heard the talk of her who pleads with thee concerning her husband, and complains unto ALLAH. And ALLAH has heard the two of you conversing together. Verily, ALLAH is All-Hearing, All-Seeing.
058:001 Yusufali Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).
058:002
058:002 Khan Those among you who make their wives unlawful (Az-Zihar) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.
058:002 Maulana Those of you who put away their wives by calling them their mothers -- they are not their mothers. None are their mothers save those who give them birth, and they utter indeed a hateful word and a lie. And surely Allah is Pardoning, Forgiving.
058:002 Pickthal Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.
058:002 Rashad Those among you who estrange their wives (by declaring them as forbidden in sex) as their mothers know full well that they are not their mothers. Their mothers are the women who gave birth to them. Indeed, they are committing a blasphemy and a falsehood. GOD is Pardoner, Forgiver.
058:002 Sarwar Those who renounce their wives by calling them mothers should know that their wives could never become their mothers. Their mothers are those who have given birth to them. The words that they speak are certainly detestable and sinful. But God is Pardoning and All-forgiving.
058:002 Shakir (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.
058:002 Sherali Those among you who put away their wives by calling them mothers - they do not thereby become their mothers ; their mothers are only those who gave them birth. They certainly utter words that are manifestly evil and untrue; but, surely, ALLAH is the Effacer of sins, Most Forgiving.
058:002 Yusufali If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).
058:003
058:003 Khan And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do.
058:003 Maulana And those who put away their wives by calling them their mothers, then go back on that which they said, must free a captive before they touch one another. To this you are exhorted; and Allah is Aware of what you do.
058:003 Pickthal Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.
058:003 Rashad Those who estrange their wives in this manner, then reconcile thereafter, shall atone by freeing a slave before resuming their sexual relations. This is to enlighten you. GOD is Cognizant of everything you do.
058:003 Sarwar Those who renounce their wives by calling them mothers and then change their minds about what they have said will have to set free a slave as a ransom and only then will their carnal relations be lawful. This is what you have been commanded. God is Well Aware of whatever you do.
058:003 Shakir And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.
058:003 Sherali Those who put away their wives by calling them mothers, and then would go back on what they have said, must free a slave before they touch one another. This is what you are admonished with. And ALLAH is Well-Aware of what you do.
058:003 Yusufali But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.

058:004
058:004 Khan And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.
058:004 Maulana But he who has not the means, should fast for two months successively before they touch one another, and he who is unable to do so should feed sixty needy ones. That is in order that you may have faith in Allah and His Messenger. And these are Allah’s limits. And for the disbelievers is a painful chastisement.
058:004 Pickthal And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.
058:004 Rashad If you cannot find a slave to free, you shall fast two consecutive months before resuming sexual relations. If you cannot fast, then you shall feed sixty poor people. You shall believe in GOD and His messenger. These are GOD's laws. The disbelievers have incurred a painful retribution.
058:004 Sarwar If one cannot set free a slave, he must fast for two consecutive months, and only then can he have lawful carnal relations. If this is also not possible, he must feed sixty destitute people. This is the command of God, so that perhaps you will have faith in God and His Messenger. Such are the Laws of God, and those who disbelieve them will suffer a painful torment.
058:004 Shakir But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.
058:004 Sherali But he who does not find a slave, he must fast for two consecutive months, before they touch one another. And he who is not able to do so shall feed sixty poor people. This is enjoined on you so that you may have faith in ALLAH and HIS Messenger. And these are the limits prescribed by ALLAH; and for the disbelievers is a painful punishment.
058:004 Yusufali And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.
058:005
058:005 Khan Verily, those who oppose Allah and His Messenger (Muhammad SAW) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.
058:005 Maulana Surely those who oppose Allah and His Messenger will be humbled as those before them were humbled; and indeed We have revealed clear messages. And for the disbelievers is an abasing chastisement.
058:005 Pickthal Lo! those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom
058:005 Rashad Surely, those who fight GOD and His messenger are committed to defeat, like their previous counterparts were committed to defeat. We have sent down clear proofs, and the rejectors have incurred a shameful retribution.
058:005 Sarwar Those who oppose God and His Messenger will be humiliated like those who lived before. We have sent illustrious revelations and those who disbelieve will suffer a humiliating torment.
058:005 Shakir Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.
058:005 Sherali Those who oppose ALLAH and HIS Messenger will, surely be abased even as those before them were abased; and WE have already sent down clear Signs. And the disbelievers will have an humiliating punishment,
058:005 Yusufali Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty,-
058:006
058:006 Khan On the Day when Allah will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.
058:006 Maulana On the day when Allah will raise them all together, then inform them of what they did. Allah records it, while they forget it. And Allah is Witness over all things.
058:006 Pickthal On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.
058:006 Rashad The day will come when GOD will resurrect them all, then inform them of everything they had done. GOD has recorded everything, while they have forgotten it. GOD witnesses all things.
058:006 Sarwar On the day when everyone will be resurrected, God will tell them about their deeds which He has recorded in their entirety - while they themselves have forgotten them. God is the witness over all things.
058:006 Shakir On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.
058:006 Sherali On the day when ALLAH will raise them all together. And HE will inform them of what they did. ALLAH has kept account of it, while they have forgotten it. And ALLAH is Witness over all things.
058:006 Yusufali On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.

058:007
058:007 Section 2: Secret Counsels condemned
058:007 Khan Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.
058:007 Maulana Seest thou not that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret counsel between three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allah is Knower of all things.
058:007 Pickthal Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.
058:007 Rashad Do you not realize that GOD knows everything in the heavens and everything on earth? No three people can conspire secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the Day of Resurrection, He will inform them of everything they had done. GOD is fully aware of all things.
058:007 Sarwar Have you not considered that God knows all that is in the heavens and the earth? There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth nor any gathering of more or less people, wherever it may be, without His being with them. On the Day of Judgment, He will tell them about their deeds. God has the knowledge of all things.
058:007 Shakir Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.
058:007 Sherali Seest thou not that ALLAH knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but HE is their fourth, nor of five but HE is their sixth, nor of less than that, nor of more, but HE is with them wheresoever they may be. Then on the Day of Resurrection HE will inform them of what they did. Surely, ALLAH has full knowledge of all things.
058:007 Yusufali Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.
058:008
058:008 Khan Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad SAW). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!
058:008 Maulana Seest thou not those who are forbidden secret counsels, then they return to that which they are forbidden, and hold secret counsels for sin and revolt and disobedience to the Messenger. And when they come to thee they greet thee with a greeting with which Allah greets thee not, and say within themselves; Why does not Allah punish us for what we say? Hell is enough for them; they will burn in it, and evil is the resort!
058:008 Pickthal Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!
058:008 Rashad Have you noted those who were enjoined from conspiring secretly, then insist on conspiring? They conspire to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a greeting other than that decreed by GOD. They say inside themselves, "GOD will not punish us for our utterances." Their only requital is Gehenna, wherein they burn; what a miserable destiny.
058:008 Sarwar Have you not seen those who have been forbidden to have secret counsels violate this prohibition and resume their secret counsels for sinful and hostile purposes and to disobey the Messenger? When they come to you (Muhammad), they greet you with a greeting with which even God has not greeted you and say to themselves, "Why has God not punished us for what we say (if he is a true Prophet)?" The heat of hell is a sufficient torment for them. This is the most terrible fate.
058:008 Shakir Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.
058:008 Sherali Seest thou not those who were forbidden to hold secret counsels, then they return to that which they were forbidden, and confer in secret for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting with which ALLAH, has not greeted thee; but among themselves they say, `Why does not ALLAH punish us for what we say?' Sufficient for them is Hell, wherein they will burn; and a most evil destination it is !
058:008 Yusufali Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!

058:009
058:009 Khan O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad SAW) but do it for Al-Birr (righteousness) and Taqwa (virtues and piety); and fear Allah unto Whom you shall be gathered.
058:009 Maulana O you who believe, when you confer together in private, give not to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allah, to Whom you will be gathered together.
058:009 Pickthal O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered.
058:009 Rashad O you who believe, if you have to confer secretly, you shall not confer to commit sin, transgression, and to disobey the messenger. You shall confer to work righteousness and piety. You shall reverence GOD, before whom you will be summoned.
058:009 Sarwar Believers, when you hold a secret counsel, let it not be for a sinful, hostile purpose or to disobey the Messenger, but let your counsel take place for virtuous and pious reasons. Have fear of God in whose presence you will all be brought together.
058:009 Shakir O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.
058:009 Sherali O ye who believe ! When you confer together in private, confer not for the purpose of promoting sin and transgression and disobedience to the Messenger, but confer for the purpose of promoting virtue and righteousness, and fear ALLAH unto Whom you shall all be gathered.
058:009 Yusufali O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.
058:010
058:010 Khan Secret counsels (conspiracies) are only from Shaitan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust.
058:010 Maulana Secret counsels are only of the devil that he may cause to grieve those who believe, and he can hurt them naught except with Allah’s permission. And on Allah let the believers rely.
058:010 Pickthal Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.
058:010 Rashad Secret conspiracy is the devil's idea, through which he seeks to hurt those who believed. However, he cannot hurt them against GOD's will. In GOD the believers shall trust.
058:010 Sarwar Holding secret counsels for (evil purposes) is a work of satan to cause grief to the believers, but he can do no harm to them except by the will of God. Let the believers trust in God.
058:010 Shakir Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.
058:010 Sherali Holding of secret counsels for evil purposes is only of Satan, that he may cause grief to those who believe; but it cannot harm them in the least, except by ALLAH's leave. And in ALLAH should the believers put their trust.
058:010 Yusufali Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.
058:011
058:011 Khan O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.
058:011 Maulana O you who believe, when it is said to you, Make room in assemblies, make room. Allah will give you ample. And when it is said, Rise up, rise up. Allah will exalt those of you who believe, and those who are given knowledge, to high ranks. And Allah is Aware of what you do.
058:011 Pickthal O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.
058:011 Rashad O you who believe, if you are told, "Please make room," you shall make room for each other to sit. GOD will then make room for you. If you are asked to get up and move, get up and move. GOD raises those among you who believe, and those who acquire knowledge to higher ranks. GOD is fully Cognizant of everything you do.
058:011 Sarwar Believers, when you are told to make room in a meeting for others, do so. God will then make room for you. When you are told to disperse, do so. God will raise the position of the believers and of those who have received knowledge. God is Well-Aware of what you do.
058:011 Shakir O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.
058:011 Sherali O ye who believe ! when it is said to you, `Make room in your assemblies,' then do make room. ALLAH will make ample room for you. And when it is said, `Rise up' then rise up; ALLAH will raise those who believe from among you, and those whom knowledge is given to degrees of rank. And ALLAH is Well-Aware of what you do.
058:011 Yusufali O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do.
058:012
058:012 Khan O you who believe! When you (want to) consult the Messenger (Muhammad SAW) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.
058:012 Maulana O you who believe, when you consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you have not (the means), then surely Allah is Forgiving, Merciful.
058:012 Pickthal O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.
058:012 Rashad O you who believe, when you wish to confer with the messenger, you shall offer a charity (to the poor) before you do so. This is better for you, and purer. If you cannot afford it, then GOD is Forgiver, Most Merciful.
058:012 Sarwar Believers, whenever you consult the Prophet, offer charity before your consultation. This will be better for you and more pure. However, if you do not find anything to give in charity, then God is All-forgiving and All-merciful.
058:012 Shakir O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.
058:012 Sherali O ye who believe ! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not anything to give then ALLAH is Most Forgiving, Merciful.
058:012 Yusufali O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

058:013
058:013 Khan Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform As-Salat (Iqamat-as-Salat) and give Zakat and obey Allah (i.e. do all what Allah and His Prophet SAW order you to do). And Allah is All-Aware of what you do.
058:013 Maulana Do you fear that you will not (be able to) give in charity before your consultation? So when you do it not, and Allah has turned to you (mercifully), keep up prayer and pay the poor-rate and obey Allah and His Messenger. And Allah is Aware of what you do.
058:013 Pickthal Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.
058:013 Rashad If you failed to give to charity before conferring, then repented thereafter, GOD accepts your repentance. You shall observe the contact prayers (Salat), give the obligatory charity (Zakat), and obey GOD and His messenger. GOD is fully Cognizant of everything you do.
058:013 Sarwar Were you afraid that giving in charity before your consultation would make you poor? Since you did not offer such charity, God forgave you for this. At least be steadfast in prayer, pay the religious tax, and obey God and His Messenger. God is Well Aware of what you do.
058:013 Shakir Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.
058:013 Sherali Are you afraid of giving alms before your consultation? So when you do not do so and ALLAH has been Merciful to you, then observe Prayer and pay the Zakaat and obey ALLAH and HIS Messenger. And ALLAH is Well-Aware of what you do.
058:013 Yusufali Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.
058:014
058:014 Section 3: Internal Enemy to be guarded against
058:014 Khan Have you (O Muhammad SAW) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.
058:014 Maulana Hast thou not seen those who take for friends a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely, while they know.
058:014 Pickthal Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.
058:014 Rashad Have you noted those who befriended people with whom GOD is angry? They neither belong with you, nor with them. They deliberately swear lies!
058:014 Sarwar Have you not seen those who have established friendship with the people who are subject to the wrath of God? They do not belong to you nor you to them, yet they knowingly try to prove their point by using false oaths.
058:014 Shakir Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.
058:014 Sherali Seest thou not those who take for friends a people with whom ALLAH is wroth? They are neither of you nor of them, and they swear to falsehood knowingly.
058:014 Yusufali Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.
058:015
058:015 Khan Allah has prepared for them a severe torment. Evil indeed is that which they used to do.
058:015 Maulana Allah has prepared for them a severe chastisement. Evil indeed is that which they do!
058:015 Pickthal Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.
058:015 Rashad GOD has prepared for them a severe retribution. Miserable indeed is what they used to do.
058:015 Sarwar God has prepared a severe torment for them. What an evil deed they have committed!
058:015 Shakir Allah has prepared for them a severe punishment; surely what they do is evil.
058:015 Sherali ALLAH has prepared for them a severe punishment. Evil, indeed, is that which they used to do.
058:015 Yusufali Allah has prepared for them a severe Penalty: evil indeed are their deeds.
058:016
058:016 Khan They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment.
058:016 Maulana They take shelter under their oaths, so they turn (men) from Allah’s way; for them is an abasing chastisement.
058:016 Pickthal They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.
058:016 Rashad They used their oaths as a means of repelling from the path of GOD. Consequently, they have incurred a shameful retribution.
058:016 Sarwar They have made their oaths as a shield to obstruct others from the way of God. They will suffer a humiliating torment.
058:016 Shakir They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.
058:016 Sherali They have made their oaths a shield for their falsehoods, and thereby they seek to turn men away from the path of ALLAH; for them therefore, will be an humiliating punishment.
058:016 Yusufali They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty.
058:017
058:017 Khan Their children and their wealth will avail them nothing against Allah. They will be (the) dwellers of the Fire, to dwell therein forever.
058:017 Maulana Of no avail against Allah, will be to them their wealth or their children. They are the companions of the Fire; therein they will abide.
058:017 Pickthal Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.
058:017 Rashad Neither their money, nor their children will help them against GOD. They have incurred the hellfire, wherein they abide forever.
058:017 Sarwar Neither their wealth nor their children will be able to protect them against God. They will be the dwellers of hell fire wherein they will live forever.
058:017 Shakir Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.
058:017 Sherali Neither their wealth nor their children will avail them aught against ALLAH. They are the inmates of the Fire wherein they will abide.
058:017 Yusufali Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)!

058:018
058:018 Khan On the Day when Allah will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
058:018 Maulana On the day when Allah will raise them all up, they will swear to Him as they swear to you, and they think that they have some (excuse). Now surely they are the liars.
058:018 Pickthal On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?
058:018 Rashad The Day will come when GOD resurrects them all. They will swear to Him then, just as they swear to you now, thinking that they really are right! Indeed, they are the real liars.
058:018 Sarwar On the day when God will resurrect them all together, they will swear to Him as they swore to you and they will think that they have a good case but they are certainly liars.
058:018 Shakir On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.
058:018 Sherali On the day when ALLAH will raise them all together, they will swear to HIM, even as they now swear to you, and they will think that they have something to stand upon. Now, surely, it is they who are the liars.
058:018 Yusufali One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars!
058:019
058:019 Khan Shaitan (Satan) has overtaken them. So he has made them forget the remembrance of Allah. They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
058:019 Maulana The devil has gained the mastery over them, so he has made them forget the remembrance of Allah. They are the devil’s party. Now surely the devil’s party are the losers.
058:019 Pickthal The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?
058:019 Rashad The devil has possessed them, and has caused them to disregard GOD's message. These are the party of the devil. Absolutely, the party of the devil are the losers.
058:019 Sarwar Satan has dominated them and has made them forget the guidance of God. They are Satan's party and the party of Satan will certainly suffer a great loss.
058:019 Shakir The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.
058:019 Sherali Satan has gained mastery over them, and has made them forget the remembrance of ALLAH. They are Satan's party. Now, surely, it is Satan's party that are the losers.
058:019 Yusufali The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
058:020
058:020 Khan Those who oppose Allah and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).
058:020 Maulana Those who oppose Allah and His Messenger, they shall be among the most abased.
058:020 Pickthal Lo! those who oppose Allah and His messenger, they will be among the lowest.
058:020 Rashad Surely, those who oppose GOD and His messenger will be with the lowliest.
058:020 Sarwar Disgrace will strike those who oppose God and His Messenger.
058:020 Shakir Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.
058:020 Sherali Certainly those who oppose ALLAH and His Messenger are among the most abject.
058:020 Yusufali Those who resist Allah and His Messenger will be among those most humiliated.
058:021
058:021 Khan Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.
058:021 Maulana Allah has written down: I shall certainly prevail, I and My messengers. Surely Allah is Strong, Mighty.
058:021 Pickthal Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.
058:021 Rashad GOD has decreed: "I and My messengers will most assuredly win." GOD is Powerful, Almighty.
058:021 Sarwar God has decreed, "I and My Messenger shall certainly triumph." God is All-powerful and Majestic.
058:021 Shakir Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.
058:021 Sherali ALLAH has decreed: `Most surely, I will prevail, I and MY Messengers.' Verily, ALLAH is Powerful, Mighty.
058:021 Yusufali Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.

058:022
058:022 Khan You (O Muhammad SAW) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad SAW), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.
058:022 Maulana Thou wilt not find a people who believe in Allah and the latter day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allah is well-pleased with them and they are well-pleased with Him. These are Allah’s party. Now surely it is Allah’s party who are the successful!
058:022 Pickthal Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?
058:022 Rashad You will not find people who believe in GOD and the Last Day befriending those who oppose GOD and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees faith into their hearts, and supports them with inspiration from Him, and admits them into gardens with flowing streams wherein they abide forever. GOD is pleased with them, and they are pleased with Him. These are the party of GOD. Most assuredly, GOD's party are the winners.
058:022 Sarwar You will not find any people of faith in God and the Day of Judgment who would establish friendship with those who oppose God and His Messenger, even if it would be in the interest of their fathers, sons, brothers, and kinsmen. God has established faith in their hearts and supported them by a Spirit from Himself. He will admit them to Paradise wherein streams flow to live therein forever. God is pleased with them and they are pleased with God. These are members of the party of God and the party of God will certainly have everlasting happiness.
058:022 Shakir You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.
058:022 Sherali Thou wilt not find any people who believe in ALLAH and the Last Day and yet they love those who oppose ALLAH and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts ALLAH has inscribed true faith and whom HE has strengthened with inspiration from Himself. And HE will admit them into Gardens through which streams flow. Therein they will abide; ALLAH is well-pleased with them and they are well-pleased with HIM. They are ALLAH's party. Hearken ! it is ALLAH's party who are the successful.
058:022 Yusufali Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.
059:000
059:000 Translations of the Qur'an, Chapter 59: AL-HASHR (EXILE, BANISHMENT). Total Verses: 24. Revealed At: MADINA
059:000 In the name of God, Most Gracious, Most Merciful
059:001
059:001 Section 1: The Exiled Jews
059:001 Khan Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All- Mighty, the All-Wise.
059:001 Maulana Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.
059:001 Pickthal All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
059:001 Rashad Glorifying GOD is everything in the heavens and the earth, and He is the Almighty, Most Wise.
059:001 Sarwar All that is in the heavens and the earth glorify God. He is the Majestic and All-wise.
059:001 Shakir Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.
059:001 Sherali All that is in the heavens and all that is in the earth glorifies ALLAH; and HE is the Mighty, the Wise.
059:001 Yusufali Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

059:002
059:002 Khan He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
059:002 Maulana He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment. You deemed not that they would go forth, while they thought that their fortresses would defend them against Allah. But Allah came to them from place they expected not and cast terror into their hearts -- they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes!
059:002 Pickthal He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!
059:002 Rashad He is the One who evicted those who disbelieved among the people of the scripture from their homes in a mass exodus. You never thought that they would leave, and they thought that their preparations would protect them from GOD. But then GOD came to them whence they never expected, and threw terror into their hearts. Thus, they abandoned their homes on their own volition, in addition to pressure from the believers. You should learn from this, O you who possess vision.
059:002 Sarwar It is He who drove the disbelievers among the followers of the Bible out of their homes (in the Arabian Peninsula) as the first time exiles. You did not think that they would leave their homes and they thought that their fortresses would save them from God. The decree of God came upon them in a way that even they did not expect. He caused such terror to enter their hearts that they started to destroy their own homes by their own hands and by those of the believers. People of vision, learn from this a lesson.
059:002 Shakir He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!
059:002 Sherali HE it is Who caused the disbelievers of the People of the Book to go forth from their homes at the time of the first banishment. You did not think that they would go forth and they thought that their fortresses would defend them against ALLAH. But ALLAH came upon them whence they did not expect, and cast terror into their hearts, so that they demolished their houses with their own hands and with the hands of the believers. So take a lesson, O ye who have eyes.
059:002 Yusufali It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!
059:003
059:003 Khan And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.
059:003 Maulana And had it not been that Allah had decreed for them the exile, He would certainly have chastised them in this world; and for them in the Hereafter is the chastisement of Fire.
059:003 Pickthal And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire.
059:003 Rashad If GOD did not force them to leave, He would have requited them in this life (even worse than forcing them to leave). In the Hereafter He will commit them to the retribution of Hell.
059:003 Sarwar Had God not decreed exile for them, He would have certainly punished them (in some other way). In this life and in the next life they would have suffered the torment of hell fire.
059:003 Shakir And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and m the hereafter they shall have chastisement of the fire.
059:003 Sherali And had it not been that ALLAH had decreed exile for them, HE would have, surely, punished them otherwise in this world. And in the Hereafter they will, certainly, have the punishment of the Fire.
059:003 Yusufali And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.
059:004
059:004 Khan That is because they opposed Allah and His Messenger (Muhammad SAW). And whosoever opposes Allah, then verily, Allah is Severe in punishment.
059:004 Maulana That is because they were opposed to Allah and His Messenger, and whoever is opposed to Allah, surely Allah is Severe in retribution.
059:004 Pickthal That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.
059:004 Rashad This is because they opposed GOD and His messenger. For those who oppose GOD and His messenger, GOD is most strict in enforcing retribution.
059:004 Sarwar This is because they opposed God and His Messenger and whoever opposes God should know that God's retribution is severe.
059:004 Shakir That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).
059:004 Sherali That is because they opposed ALLAH and HIS Messenger; and whoso opposes ALLAH - then, surely, ALLAH is severe in retribution.
059:004 Yusufali That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.
059:005
059:005 Khan What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (rebellious, disobedient to Allah).
059:005 Maulana Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allah’s permission, and that He may abase the transgressors.
059:005 Pickthal Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.
059:005 Rashad Whether you chop a tree or leave it standing on its trunk is in accordance with GOD's will. He will surely humiliate the wicked.
059:005 Sarwar All the productive palm-trees (of the Jews hostile to you) which you cut down or left untouched were the will of God to bring disgrace upon the evil-doers.
059:005 Shakir Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.
059:005 Sherali Whatever palm tree you cut down, or left standing on their roots, it was by ALLAH's leave that HE might humiliate the transgressors.
059:005 Yusufali Whether ye cut down (O ye Muslim!) The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.

059:006
059:006 Khan And what Allah gave as booty (Fai') to His Messenger (Muhammad SAW) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.
059:006 Maulana And whatever Allah restored to His Messenger from them, you did not press forward against it any horse or any riding-camel, but Allah gives authority to His messengers against whom He pleases. And Allah is Possessor of power over all things.
059:006 Pickthal And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.
059:006 Rashad Whatever GOD restored for His messenger was not the result of your war efforts, whether you fought on horses or on foot. GOD is the One who sends His messengers against whomever He wills. GOD is Omnipotent.
059:006 Sarwar Since you did not have to exhaust your horses and camels or (even fight), God granted to His Messenger their property. God gives authority to His Messenger over whomever He wants. God has power over all things.
059:006 Shakir And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.
059:006 Sherali And whatever ALLAH has given to HIS Messenger as spoils from them, is of ALLAH's grace. You urged neither horse nor camel for that; but ALLAH gives authority to HIS Messengers over whomsoever HE pleases; and ALLAH has power over all things.
059:006 Yusufali What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.
059:007
059:007 Khan What Allah gave as booty (Fai') to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allah, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.
059:007 Maulana Whatever Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to Allah. Surely Allah is Severe in retribution.
059:007 Pickthal That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.
059:007 Rashad Whatever GOD restored to His messenger from the (defeated) communities shall go to GOD and His messenger (in the form of a charity). You shall give it to the relatives, the orphans, the poor, and the traveling alien. Thus, it will not remain monopolized by the strong among you. You may keep the spoils given to you by the messenger, but do not take what he enjoins you from taking. You shall reverence GOD. GOD is strict in enforcing retribution.
059:007 Sarwar Whatever God grants to His Messenger (out of the property) of the people of the towns, belongs to God, the Messenger, the kinsfolk, the orphans, the destitute and to those who may become needy while on a journey, so that it will not circulate only in the hands of rich ones among them. Take only what the Messenger gives to you and desist from what he forbids you. Have fear of God; God is severe in His retribution.
059:007 Shakir Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):
059:007 Sherali Whatever ALLAH has given to HIS Messenger as spoils from the people of the towns, it is for ALLAH and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear ALLAH, surely, ALLAH is Severe in retribution.
059:007 Yusufali What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.
059:008
059:008 Khan (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say);-
059:008 Maulana (It is) for the poor who fled, who were driven from their homes and their possessions, seeking grace of Allah and (His) pleasure, and helping Allah and His Messenger. These it is that are the truthful.
059:008 Pickthal And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal.
059:008 Rashad (You shall give) to the needy who immigrated. They were evicted from their homes and deprived of their properties, because they sought GOD's grace and pleasure, and because they supported GOD and His messenger. They are the truthful.
059:008 Sarwar The poor immigrants who were deprived of their homes and property, who seek favors and pleasures from God, and help Him and His Messenger will also have (a share in the said property). These people are the truthful ones.
059:008 Shakir (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.
059:008 Sherali And it is also for the poor refugees who have been driven out from their homes and their possessions; they seek the grace of ALLAH and HIS pleasure; and help ALLAH and HIS Messenger. These it is who are true in their faith;
059:008 Yusufali (Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:-

059:009
059:009 Khan And those who, before them, had homes (in Al- Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
059:009 Maulana And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful.
059:009 Pickthal Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.
059:009 Rashad As for those who provided them with a home and a refuge, and were believers before them, they love those who immigrated to them, and find no hesitation in their hearts in helping them. In fact, they readily give them priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their natural stinginess are the successful ones.
059:009 Sarwar Those who established a community center and embraced the faith before the arrival of the immigrants love those who have come to their town. They are not jealous of what is given to the immigrants. They give preference to them over themselves - even concerning the things that they themselves urgently need. Whoever controls his greed will have everlasting happiness.
059:009 Shakir And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.
059:009 Sherali And for those who had established their home in this City and had accepted the Faith before them. They love those who come to them for refuge, and find not in their breasts any desire for that which is given them (the Refugees), but give preference to the Refugees above themselves, even though poverty be their own lot. Whoso is rid of the covetousness of his own soul - it is these who will be successful;
059:009 Yusufali But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.
059:010
059:010 Khan And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
059:010 Maulana And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord surely Thou art Kind, Merciful.
059:010 Pickthal And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.
059:010 Rashad Those who became believers after them say, "Our Lord, forgive us and our brethren who preceded us to the faith, and keep our hearts from harboring any hatred towards those who believed. Our Lord, You are Compassionate, Most Merciful."
059:010 Sarwar Those who migrated later (to Medina) say, "Lord, forgive us and our brothers who preceded us in the faith, and clear our hearts of any ill will against the believers. Lord, You are Compassionate and All-merciful".
059:010 Shakir And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.
059:010 Sherali And for those who came after them. They say, `Our Lord, forgive us and our brothers who preceded us in the Faith, and leave not any rancour in our hearts against those who believe. Our Lord, Thou art, indeed, Compassionate, Merciful.
059:010 Yusufali And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."
059:011
059:011 Section 2: The Hypocrites fail in their Promise to the Jews
059:011 Khan Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars.
059:011 Maulana Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the book: If you are expelled, we certainly will go forth with you, and we will never obey any one concerning you; and if you are fought against, we will certainly help you. And Allah bears witness that they surely are liars.
059:011 Pickthal Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.
059:011 Rashad Have you noted those who are plagued with hypocrisy, and how they said to their companions in disbelief among the people of the scripture, "If you are evicted we will go out with you, and will never obey anyone who opposes you. If anyone fights you, we will fight on your side." GOD bears witness that they are liars.
059:011 Sarwar Have you not seen the hypocrites who say to their disbelieving brothers among the People of the Book, "If you are driven out, we shall, also, leave the town with you and we shall never obey whoever seeks to harm you. If you are attacked, we shall help you." God testifies that they are liars.
059:011 Shakir Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.
059:011 Sherali Seest thou not the Hypocrites? They say to their brethren who disbelieve from among the People of the Book, `If you are turned out of Medina, we will, surely, go out with you and we will never obey anyone against you, and if you are fought against, we will, certainly, help you. But ALLAH bears witness that, surely, they are the liars.
059:011 Yusufali Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But Allah is witness that they are indeed liars.

059:012
059:012 Khan Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.
059:012 Maulana If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then they shall not be helped.
059:012 Pickthal (For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.
059:012 Rashad In fact, if they were evicted, they would not have gone out with them, and if anyone fought them, they would not have supported them. Even if they supported them, they would have turned around and fled. They could never win.
059:012 Sarwar If they were to be expelled, they would not go with them. If they were to be attacked they would not help them. Even if they were to help them, they would run away from the battle and leave them helpless.
059:012 Shakir Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.
059:012 Sherali If they are turned out, they will never go out with them, and if they are fought against, they will never help them. And even if they help them, they will, certainly, turn their backs, and then they themselves shall not be helped.
059:012 Yusufali If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help.
059:013
059:013 Khan Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah).
059:013 Maulana Your fear in their hearts is indeed greater than Allah’s. That is because they are a people who understand not.
059:013 Pickthal Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.
059:013 Rashad Indeed, you strike more terror in their hearts than their fear of GOD. This is because they are people who do not comprehend.
059:013 Sarwar They are more afraid of you than of God. They are a people who lack understanding.
059:013 Shakir You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand
059:013 Sherali Assuredly, they have greater fear of you in their hearts than of ALLAH. That is because they are a people who understand not.
059:013 Yusufali Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding.
059:014
059:014 Khan They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.
059:014 Maulana They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldst think them united, but their hearts are divided. That is because they are a people who have no sense.
059:014 Pickthal They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense.
059:014 Rashad They do not get together to fight you unless they are in well-shielded buildings, or behind walls. Their might appears formidable among themselves. You would think that they are united, when in fact their hearts are divided. This is because they are people who do not understand.
059:014 Sarwar They will not fight you united except with the protection of fortified towns or from behind walls. They are strong among themselves. You think that they are united, but in fact, their hearts are divided. They are a people who have no understanding.
059:014 Shakir They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.
059:014 Sherali They will not fight you in a body except in strongly fortified towns or from behind the walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.
059:014 Yusufali They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.
059:015
059:015 Khan They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;-
059:015 Maulana Like those before them shortly: they tasted the evil consequences of their conduct, and for them is a painful chastisement.
059:015 Pickthal On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.
059:015 Rashad Their fate is the same as their counterparts who preceded them. They suffered the consequences of their decisions. They have incurred a painful retribution.
059:015 Sarwar They are like those who, a short time before, suffered the consequences of their deeds. They, too, will suffer a painful torment.
059:015 Shakir Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.
059:015 Sherali Their case is like the case of those people who passed away only a short time before them. They tasted the evil consequences of their evil conduct. And for them is a painful punishment.
059:015 Yusufali Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty;-
059:016
059:016 Khan (Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: "I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!"
059:016 Maulana Like the devil when he says to man: Disbelieve. But when he disbelieves, he says: I am free of thee: surely I fear Allah, the Lord of the worlds.
059:016 Pickthal (And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.
059:016 Rashad They are like the devil: he says to the human being, "Disbelieve," then as soon as he disbelieves, he says, "I disown you. I fear GOD, Lord of the universe."
059:016 Sarwar They are like satan who said to people, "Reject the faith," but when the people rejected the faith he said, "I have nothing to do with you. I fear the Lord of the Universe".
059:016 Shakir Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.
059:016 Sherali Or it is like that of Satan, when he says to man, `Disbelieve,' but when he disbelieves, he says, `I have nothing to do with thee, I fear ALLAH, the Lord of the worlds.'
059:016 Yusufali (Their allies deceived them), like the Evil One, when he says to man, "Deny Allah": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!”

059:017
059:017 Khan So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zalimun (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.).
059:017 Maulana So the end of both of them is that they are both in the Fire to abide therein. And that is the reward of the wrongdoers.
059:017 Pickthal And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.
059:017 Rashad The destiny for both of them is the Hellfire, wherein they abide forever. This is the requital for the transgressors.
059:017 Sarwar The fate of both of them will be hell fire wherein they will live forever. Thus will be the recompense for the unjust.
059:017 Shakir Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.
059:017 Sherali The end of both is that they are both in the Fire, abiding therein. Such is the reward of the wrongdoers.
059:017 Yusufali The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.
059:018
059:018 Section 3: An Exhortation
059:018 Khan O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.
059:018 Maulana O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah. Surely Allah is Aware of what you do.
059:018 Pickthal O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do.
059:018 Rashad O you who believe, you shall reverence GOD, and let every soul examine what it has sent ahead for tomorrow. You shall reverence GOD; GOD is fully Cognizant of everything you do.
059:018 Sarwar Believers, have fear of God. A soul must see what it has done for the future. Have fear of God for He is All-aware of what you do.
059:018 Shakir O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.
059:018 Sherali O ye who believe ! be mindful of your duty to ALLAH and let every soul look to what it sends forth for the morrow. And fear ALLAH, verily, ALLAH is Well-Aware of what you do.
059:018 Yusufali O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.
059:019
059:019 Khan And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah).
059:019 Maulana And be not like those who forget Allah, so He makes them forget their own souls. These are the transgressors.
059:019 Pickthal And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.
059:019 Rashad Do not be like those who forgot GOD, so He made them forget themselves. These are the wicked.
059:019 Sarwar Do not be like those who forget about God. He will make them forget themselves. These are the sinful people.
059:019 Shakir And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.
059:019 Sherali And be not like those who forgot ALLAH, so HE caused them to forget their own souls. It is they that are the transgressors.
059:019 Yusufali And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!
059:020
059:020 Khan Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.
059:020 Maulana Not alike are the companions of the Fire and the owners of the Garden. The owners of the Garden are the achievers.
059:020 Pickthal Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.
059:020 Rashad Not equal are the dwellers of the Hellfire and the dwellers of Paradise; the dwellers of Paradise are the winners.
059:020 Sarwar The Companions of the Fire and the Companions of the Garden are not equal. The Companions of the Garden will achieve felicity.
059:020 Shakir Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.
059:020 Sherali The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that are the triumphant.
059:020 Yusufali Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.
059:021
059:021 Khan Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.
059:021 Maulana Had We sent down this Qur’an on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allah. And We set forth these parables to men that they may reflect.
059:021 Pickthal If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.
059:021 Rashad If we revealed this Quran to a mountain, you would see it trembling, crumbling, out of reverence for GOD. We cite these examples for the people, that they may reflect.
059:021 Sarwar The people of Paradise and hell are not alike; the people of Paradise are the successful ones. Had We sent down this Quran on a mountain, you would have seen it humbled and rent asunder for fear of God. These are parables which We tell to people so that perhaps they will think.
059:021 Shakir Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.
059:021 Sherali If WE had sent down this Qur'an on a mountain, thou wouldst, certainly, have seen it humbled and rent asunder for fear of ALLAH . And these are similitudes that WE set forth for mankind that they may reflect.
059:021 Yusufali Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.
059:022
059:022 Khan He is Allah, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.
059:022 Maulana He is Allah besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful.
059:022 Pickthal He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.
059:022 Rashad He is the One GOD; there is no other god beside Him. Knower of all secrets and declarations. He is the Most Gracious, Most Merciful.
059:022 Sarwar He is God, the only Lord, Who knows the unseen and the seen. He is the Beneficent and All-merciful One.
059:022 Shakir He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful
059:022 Sherali HE is ALLAH and there is no god beside HIM, the Knower of the unseen and the seen. HE is the Gracious, the Merciful.
059:022 Yusufali Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

059:023

059:023 Khan	He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.
059:023 Maulana	He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)!
059:023 Pickthal	He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).
059:023 Rashad	He is the One GOD; there is no other god beside Him. The King, the Most Sacred, the Peace, the Most Faithful, the Supreme, the Almighty, the Most Powerful, the Most Dignified. GOD be glorified; far above having partners.
059:023 Sarwar	He is the only Lord, the King, the Holy, the Peace, the Forgiver, the Watchful Guardian, the Majestic, the Dominant, and the Exalted. God is too exalted to have any partner.
059:023 Shakir	He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).
059:023 Sherali	HE is ALLAH and there is no god beside HIM, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is ALLAH, far above that which they associate with HIM.
059:023 Yusufali	Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

059:024

059:024 Khan	He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.
059:024 Maulana	He is Allah, the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.
059:024 Pickthal	He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.
059:024 Rashad	He is the One GOD; the Creator, the Initiator, the Designer. To Him belong the most beautiful names. Glorifying Him is everything in the heavens and the earth. He is the Almighty, Most Wise.
059:024 Sarwar	He is the Creator, the Designer, the Modeler, and to Him belong all virtuous names. All that is in the heavens and the earth glorify Him. He is All-majestic and All-wise.
059:024 Shakir	He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.
059:024 Sherali	HE is ALLAH, the creator, the Maker, the Fashioner. HIS are the most beautiful names. All that is in the heavens and the earth glorifies HIM, and HE is the Mighty, the Wise.
059:024 Yusufali	He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

060:000
060:000 Translations of the Qur'an, Chapter 60: AL-MUMTAHINA (SHE THAT IS TO BE EXAMINED, EXAMINING HER). Total Verses: 13. Revealed At: MADINA
060:000 In the name of God, Most Gracious, Most Merciful
060:001
060:001 Section 1: Friendly Relations with Enemies
060:001 Khan O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad SAW), and have driven out the Messenger (Muhammad SAW) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.
060:001 Maulana O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you have come forth to strive in My way and to seek My pleasure, would you love them in secret? And I know what you conceal and what you manifest. And whoever of you does this, he indeed strays from the straight path.
060:001 Pickthal O ye who believe! Choose not My enemy and your enemy for allies. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am Best Aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way.
060:001 Rashad O you who believe, you shall not befriend My enemies and your enemies, extending love and friendship to them, even though they have disbelieved in the truth that has come to you. They persecute the messenger, and you, just because you believe in GOD, your Lord. If you mobilize to struggle in My cause, seeking My blessings, how can you secretly love them? I am fully aware of everything you conceal, and everything you declare. Those among you who do this have indeed strayed off the right path.
060:001 Sarwar Believers, do not choose My enemies and your own enemies for friends, and offer them strong love. They have rejected the Truth which has come to you, and have expelled the Messenger and you from your homes because of your belief in your Lord. When you go to fight for My cause and seek My pleasure, you secretly express your love of them. I know best what you reveal or conceal. Whichever of you does this has indeed gone astray from the right path.
060:001 Shakir O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.
060:001 Sherali O ye who believe ! take not MY enemy and your enemy for friends. Would you offer them love, while they have disbelieved in the Truth which has come to you and have driven out the Messenger and yourselves from your homes, merely because you believe in ALLAH, your Lord? When you go forth to strive in MY cause and to seek MY pleasure, some of you send them messages of love in secret, while I know best what you conceal and what you reveal. And whoever of you does it has, indeed, strayed away from the right path.
060:001 Yusufali O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.
060:002
060:002 Khan Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
060:002 Maulana If they overcome you, they will be your enemies, and will stretch forth their hands and their tongues towards you with evil, and they desire that you may disbelieve.
060:002 Pickthal If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.
060:002 Rashad Whenever they encounter you, they treat you as enemies, and hurt you with their hands and tongues. They want you to disbelieve.
060:002 Sarwar If they find an opportunity to turn against you, they will become your enemies and will stretch out their hands and tongues at you with evil intent. They would love to see you turn away from your faith.
060:002 Shakir If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.
060:002 Sherali If they get the upper hand of you, they will be your active enemies, and will stretch forth their hands and their tongues towards you to do you harm; and they ardently desire that you should become disbelievers.
060:002 Yusufali If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth.
060:003
060:003 Khan Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do.
060:003 Maulana Your relationships and your children would not profit you, on the day of Resurrection -- He will decide between you. And Allah is Seer of what you do.
060:003 Pickthal Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do.
060:003 Rashad Your relatives and your money can never help you. On the Day of Resurrection, He will judge among you. GOD is Seer of everything you do.
060:003 Sarwar Your relatives and children will never be of any benefit to you on the Day of Judgment. God will separate you from them. He is All-aware of what you do.
060:003 Shakir Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.
060:003 Sherali Neither your ties of kindred, nor your children will avail you aught on the Day of Resurrection. ALLAH will decide between you. And ALLAH sees all what you do.
060:003 Yusufali Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.

060:004
060:004 Khan Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah. "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,
060:004 Maulana Indeed there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allah. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allah alone -- except Abraham's saying to his sire: I would ask forgiveness for thee, and I control naught for thee from Allah. Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.
060:004 Pickthal There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.
060:004 Rashad A good example has been set for you by Abraham and those with him. They said to their people, "We disown you and the idols that you worship besides GOD. We denounce you, and you will see nothing from us except animosity and hatred until you believe in GOD ALONE." However, a mistake was committed by Abraham when he said to his father, "I will pray for your forgiveness, but I possess no power to protect you from GOD." "Our Lord, we trust in You, and submit to You; to You is the final destiny.
060:004 Sarwar Abraham and those with him are the best examples for you to follow. They told the people, "We have nothing to do with you and with those whom you worship besides God. We have rejected you. Enmity and hatred will separate us forever unless you believe in One God." Abraham told his father, "I shall ask forgiveness for you only, but I shall not be of the least help to you before God".
060:004 Shakir Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:
060:004 Sherali Indeed there is a good example for you in Abraham and those who were with him when they said to their people, `We have nothing to do with you and with that which you worship beside ALLAH. We disbelieve all that you believe in. There has become manifest enmity and hatred between us and you for ever, until you believe in ALLAH alone' - except that Abraham said to his father, `I will surely ask forgiveness for thee, though I have no power to do aught for thee against ALLAH.' Their prayer was: `Our Lord, in thee do we put our trust and to thee do we turn in repentance, and towards thee is the final return;
060:004 Yusufali There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal.
060:005
060:005 Khan "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."
060:005 Maulana Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise.
060:005 Pickthal Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise.
060:005 Rashad "Our Lord, let us not be oppressed by those who disbelieved, and forgive us. You are the Almighty, Most Wise."
060:005 Sarwar They prayed, "Lord, we have trust in You, turned to You in repentance, and to You we shall all return. Lord, save us from the evil intentions of the disbelievers. Our Lord, forgives us. You are Majestic and All-wise".
060:005 Shakir Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.
060:005 Sherali `Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for, Thou alone art Mighty, the Wise.'
060:005 Yusufali "Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."
060:006
060:006 Khan Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allah (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allah is Rich (Free of all wants), Worthy of all Praise.
060:006 Maulana Certainly there is for you in them a good example, for him who hopes for Allah and the Last Day. And whoever turns away, surely Allah is the Self-Sufficient, the Praised.
060:006 Pickthal Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.
060:006 Rashad A good example has been set by them for those who seek GOD and the Last Day. As for those who turn away, GOD is in no need (of them), Most Praiseworthy.
060:006 Sarwar They are the best examples for those who have hope in God and the Day of Judgment. Whoever turn away should know that God is Self-sufficient and Praiseworthy.
060:006 Shakir Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.
060:006 Sherali Surely, there is a good example in them for you - for all who have hope to see ALLAH and the Last Day. And whosoever turns away - truly, ALLAH is Self-Sufficient, Worthy of all praise.
060:006 Yusufali There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.

060:007
060:007 Section 2: Friendly Relations with non-Muslims
060:007 Khan Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.
060:007 Maulana It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. And Allah is Powerful; and Allah is Forgiving, Merciful.
060:007 Pickthal It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.
060:007 Rashad GOD may change the animosity between you and them into love. GOD is Omnipotent. GOD is Forgiver, Most Merciful.
060:007 Sarwar God will perhaps bring about love between you and those of the disbelievers with whom you were enemies. God is All-powerful, All-merciful, and All-forgiving.
060:007 Shakir It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.
060:007 Sherali It may be that ALLAH will bring about love between you and those of them with whom you are now at enmity, and ALLAH is All-Powerful; and ALLAH is Most Forgiving, Merciful.
060:007 Yusufali It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful.
060:008
060:008 Khan Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.
060:008 Maulana Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.
060:008 Pickthal Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.
060:008 Rashad GOD does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. GOD loves the equitable.
060:008 Sarwar God does not forbid you to deal kindly and justly with those who have not fought against you about the religion or expelled you from your homes. God does not love the unjust people.
060:008 Shakir Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.
060:008 Sherali ALLAH forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that you be kind to them and deal equitably with them; surely, ALLAH loves those who are equitable.
060:008 Yusufali Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.
060:009
060:009 Khan It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah).
060:009 Maulana Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.
060:009 Pickthal Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers.
060:009 Rashad GOD enjoins you only from befriending those who fight you because of religion, evict you from your homes, and band together with others to banish you. You shall not befriend them. Those who befriend them are the transgressors.
060:009 Sarwar He only forbids you to be friends with those who have fought against you about the religion, expelled you from your homes or supported others in expelling you. Whoever loves these people are unjust.
060:009 Shakir Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.
060:009 Sherali ALLAH only forbids you respecting those who have fought against you on account of your religion and have driven you out of your homes, and have helped others in driving you out, that you make friends with them, and whosoever makes friends with them - it is these that are transgressors.
060:009 Yusufali Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

060:010

060:010 Khan O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.

060:010 Maulana O you who believe, when believing women come to you fleeing, examine them. Allah knows best their faith. Then if you know them to be believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah’s judgment; He judges between you. And Allah is Knowing, Wise.

060:010 Pickthal O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah. He judgeth between you. Allah is Knower, Wise.

060:010 Rashad O you who believe, when believing women (abandon the enemy and) ask for asylum with you, you shall test them. GOD is fully aware of their belief. Once you establish that they are believers, you shall not return them to the disbelievers. They are not lawful to remain married to them, nor shall the disbelievers be allowed to marry them. Give back the dowries that the disbelievers have paid. You commit no error by marrying them, so long as you pay them their due dowries. Do not keep disbelieving wives (if they wish to join the enemy). You may ask them for the dowry you had paid, and they may ask for what they paid. This is GOD's rule; He rules among you. GOD is Omniscient, Most Wise.

060:010 Sarwar Believers, when believing immigrant women come to you, test them. God knows best about their faith. If you know that they are believers, do not return them to the disbelievers. Such women are not lawful for them and disbelievers are not lawful for such women. Give the disbelievers whatever they have spent (on such women for their dowry). There is no offense for you to marry them if you agree to give them their dowry. Do not hold unto your disbelieving wives; you may get back what you have spent on them for their dowry and the disbelievers may also ask for what they have spent. This is the command of God by which He judges you. God is All-knowing and All-wise.

060:010 Shakir O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and kt them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

060:010 Sherali O ye who believe ! when believing women come to you as Refugees, examine them. ALLAH knows best their faith. Then if you find them true believers, send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women. But give their disbelieving husbands what they have spent on them. Thereafter it is no sin for you to marry them, when you have given them their dowries. And hold not to your matrimonial ties of the disbelieving women, but should they join the disbelievers, then demand the return of that which you have spent; and let the disbelieving husbands of believing women demand that which they have spent. That is the judgment of ALLAH. HE judges between you. And ALLAH is All-Knowing, Wise.

060:010 Yusufali O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom.

060:011

060:011 Khan And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allah in Whom you believe.

060:011 Maulana And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and keep your duty to Allah in Whom you believe.

060:011 Pickthal And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in Whom ye are believers.

060:011 Rashad If any of your wives join the enemies' camp, and you are forced to fight, you shall force the enemy to compensate the men who lost their wives, by giving them what they spent on their wives. You shall reverence GOD, in whom you believe.

060:011 Sarwar If your wives go away from you to disbelievers who will not give you back the dowry which you spent on them, let the Muslims pay back such dowry from the property of the disbelievers which may come into their hands. Have fear of God in whom you believe.

060:011 Shakir And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

060:011 Sherali And if any of your wives goes away from you to the disbelievers, and afterwards you retaliate and get some spoils from the disbelievers, then give to those believers whose wives have gone away the like of that which they have spent on them. And fear ALLAH in Whom you believe.

060:011 Yusufali And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe.

060:012
060:012 Khan O Prophet! When believing women come to you to give you the Bai'a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'a (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.
060:012 Maulana O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful.
060:012 Pickthal O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.
060:012 Rashad O you prophet, when the believing women (who abandoned the disbelievers) to seek asylum with you pledge to you that they will not set up any idols besides GOD, nor steal, nor commit adultery, nor kill their children, nor fabricate any falsehood, nor disobey your righteous orders, you shall accept their pledge, and pray to GOD to forgive them. GOD is Forgiver, Most Merciful.
060:012 Sarwar Prophet, when believing women come to you pledging not to consider anything equal to God, not to steal, or to commit fornication, not to kill their children, or to bring false charges against anyone (such as ascribing others children to their husbands), and not to disobey you in lawful matters, accept their pledge, and ask forgiveness for them from God. God is All-forgiving and All-merciful.
060:012 Shakir O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.
060:012 Sherali O Prophet ! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with ALLAH, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask ALLAH to forgive them. Verily, ALLAH is Most Forgiving, Merciful.
060:012 Yusufali O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.
060:013
060:013 Khan O you who believe! Take not as friends the people who incurred the Wrath of Allah (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).
060:013 Maulana O you who believe, take not for friends people with whom Allah is wroth- they indeed despair of the Hereafter, as the disbelievers despair of those in the graves.
060:013 Pickthal O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.
060:013 Rashad O you who believe, do not befriend people with whom GOD is angry, and who are hopelessly stuck in disbelief; they are just as hopeless as the disbelievers who are already in the graves.
060:013 Sarwar Believers, do not establish friendship with the people who have become subject to the wrath of God. They do not have any hope in the life to come, just as the disbelievers have no hope in those who are in their graves.
060:013 Shakir O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs.
060:013 Sherali O ye who believe ! take not for friends a people with whom ALLAH is wroth; they have, indeed, despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.
060:013 Yusufali O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.
061:000
061:000 Translations of the Qur'an, Chapter 61: AS-SAFF (THE RANKS, BATTLE ARRAY). Total Verses: 14. Revealed At: MADINA
061:000 In the name of God, Most Gracious, Most Merciful
061:001
061:001 Section 1: Triumph of Islam
061:001 Khan Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All- Mighty, the All-Wise.
061:001 Maulana Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.
061:001 Pickthal All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
061:001 Rashad Glorifying GOD is everything in the heavens and everything on earth. He is the Almighty, Most Wise.
061:001 Sarwar All that is in the heavens and the earth glorify God. He is the Majestic and All-wise.
061:001 Shakir Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.
061:001 Sherali Whatever is in the heavens and whatever is in the earth glorifies ALLAH; and HE is the Mighty, the Wise.
061:001 Yusufali Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
061:002
061:002 Khan O you who believe! Why do you say that which you do not do?
061:002 Maulana O you who believe, why say you that which you do not?
061:002 Pickthal O ye who believe! Why say ye that which ye do not?
061:002 Rashad O you who believe, why do you say what you do not do?
061:002 Sarwar Believers, why do you preach what you do not practice?.
061:002 Shakir O you who believe! why do you say that which you do not do?
061:002 Sherali O ye who believe ! Why do you say what you do not?
061:002 Yusufali O ye who believe! Why say ye that which ye do not?

061:003
061:003 Khan Most hateful it is with Allah that you say that which you do not do.
061:003 Maulana It is most hateful in the sight of Allah that you say that which you do not.
061:003 Pickthal It is most hateful in the sight of Allah that ye say that which ye do not.
061:003 Rashad Most abominable in the sight of GOD is that you say what you do not do.
061:003 Sarwar It is most hateful in the sight of God if you say something and do not practice it.
061:003 Shakir It is most hateful to Allah that you should say that which you do not do.
061:003 Sherali It is most hateful in the sight of ALLAH that you say what you do not.
061:003 Yusufali Grievously odious is it in the sight of Allah that ye say that which ye do not.
061:004
061:004 Khan Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.
061:004 Maulana Surely Allah loves those who fight in His way in ranks, as if they were a solid wall.
061:004 Pickthal Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure.
061:004 Rashad GOD loves those who fight in His cause united in one column, like the bricks in one wall.
061:004 Sarwar God loves those who fight for His cause in battlefield formations firm as an unbreakable concrete wall.
061:004 Shakir Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.
061:004 Sherali Verily, ALLAH loves those who fight in HIS cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead.
061:004 Yusufali Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.
061:005
061:005 Khan And (remember) when Musa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allah to you? So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are Fasiqun (rebellious, disobedient to Allah).
061:005 Maulana And when Moses said to his people: O my people, why do you malign me, when you know that I am Allah’s messenger to you? But when they deviated, Allah made their hearts deviate. And Allah guides not the transgressing people.
061:005 Pickthal And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.
061:005 Rashad Recall that Moses said to his people, "O my people, why do you hurt me, even though you know that I am GOD's messenger to you?" When they deviated, GOD diverted their hearts. For GOD does not guide the wicked people.
061:005 Sarwar Moses said to his people, "Why do you create difficulties for me when you know that I am God's Messenger to you?" When they deviated (from the right path), God led their hearts astray. God does not guide the evil-doing people.
061:005 Shakir And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.
061:005 Sherali And call to mind when Moses said to his people, `O my people, why do you malign me and you know that I am ALLAH's Messenger unto you?' So when they deviated from the right course, ALLAH caused their hearts to deviate; for ALLAH guides not the rebellious people.
061:005 Yusufali And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.
061:006
061:006 Khan And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad SAW) came to them with clear proofs, they said: "This is plain magic."
061:006 Maulana And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear argument, they said: This is clear enchantment.
061:006 Pickthal And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.
061:006 Rashad Recall that Jesus, son of Mary, said, "O Children of Israel, I am GOD's messenger to you, confirming the Torah and bringing good news of a messenger to come after me whose name will be even more praised (Ahmad)." Then, when he showed them the clear proofs, they said, "This is profound magic."
061:006 Sarwar Jesus, son of Mary, said to the Israelites, "I am the Messenger of God sent to you. I confirm the Torah which is in existence and give you the glad news of the coming of a Messenger who will come after me named Ahmad." When this Messenger came to them with all the proofs (to support his truthfulness), they said, "He is simply a magician".
061:006 Shakir And when Isa son of Marium said: O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.
061:006 Sherali And call to mind when Jesus, son of Mary, said, `O children of Israel, surely, I am ALLAH's Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, this is manifest sorcery.'
061:006 Yusufali And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!”
061:007
061:007 Khan And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zalimun (polytheists, wrong-doers and disbelievers) folk.
061:007 Maulana And who is more unjust than he who forges a lie against Allah and he is invited to Islam. And Allah guides not the unjust people.
061:007 Pickthal And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk.
061:007 Rashad Who is more evil than one who fabricates lies about GOD, and he is being invited to Submission? GOD does not guide the evil people.
061:007 Sarwar Who is more unjust than one who creates falsehood against God when he has already been invited to Islam? God does not guide the unjust people.
061:007 Shakir And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.
061:007 Sherali But who does greater wrong than he who forges a lie against ALLAH while he is invited to Islam? ALLAH guides not the wrongdoing people.
061:007 Yusufali Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.

061:008
061:008 Khan They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and Prophet Muhammad SAW) with their mouths. But Allah will complete His Light even though the disbelievers hate (it).
061:008 Maulana They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the disbelievers may be averse.
061:008 Pickthal Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.
061:008 Rashad They wish to put out GOD's light with their mouths. But GOD insists upon perfecting His light, in spite of the disbelievers.
061:008 Sarwar They want to put out the light of God with their mouths, but God will certainly make His light shine forever - even though the disbelievers may dislike this.
061:008 Shakir They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.
061:008 Sherali They desire to extinguish the light of ALLAH with the breath of their mouths, but ALLAH will perfect HIS light, however much the disbelievers may dislike it.
061:008 Yusufali Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).
061:009
061:009 Khan He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed SAW) hate (it).
061:009 Maulana He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.
061:009 Pickthal He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.
061:009 Rashad He has sent His messenger with the guidance and the true religion, and will make it dominate all religions, in spite of the idol worshipers.
061:009 Sarwar It is He who has sent His Messenger with guidance and the true religion to stand supreme over all religions, even though the pagans may dislike it.
061:009 Shakir He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.
061:009 Sherali HE it is Who has sent HIS Messenger with the guidance and the Religion of truth, that HE may cause it to prevail over all religions, however much those who associate partners with ALLAH may dislike it.
061:009 Yusufali It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).
061:010
061:010 Section 2: Establishment of Truth needed Sacrifices
061:010 Khan O You who believe! Shall I guide you to a commerce that will save you from a painful torment.
061:010 Maulana O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement?
061:010 Pickthal O ye who believe! Shall I show you a commerce that will save you from a painful doom?
061:010 Rashad O you who believe, let Me inform you of a trade that will save you from painful retribution.
061:010 Sarwar Believers, shall I show you a bargain which will save you from the painful torment?.
061:010 Shakir O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?
061:010 Sherali O ye who believe ! shall I point out to you a commerce which will deliver you from a painful punishment?
061:010 Yusufali O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-
061:011
061:011 Khan That you believe in Allah and His Messenger (Muhammad SAW), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!
061:011 Maulana You should believe in Allah and His Messenger, and strive hard in Allah's way with your wealth and your lives. That is better for you, did you but know?
061:011 Pickthal Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.
061:011 Rashad Believe in GOD and His messenger and strive in the cause of GOD with your money and your lives. This is the best deal for you, if you only knew.
061:011 Sarwar Have faith in God and His Messenger and strive hard for His cause with your wealth and in persons. This is better for you if only you knew it.
061:011 Shakir You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!
061:011 Sherali That you believe in ALLAH and His Messenger, and strive in the cause of ALLAH with your wealth and your persons. That is better for you, if you did but know.
061:011 Yusufali That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!
061:012
061:012 Khan (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Edn) Paradise], that is indeed the great success.
061:012 Maulana He will forgive you your sins and cause you to enter Gardens wherein rivers flow, and goodly dwellings in Gardens of perpetuity -- that is the mighty achievement --
061:012 Pickthal He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.
061:012 Rashad In return, He forgives your sins, and admits you into gardens with flowing streams, with beautiful mansions in the gardens of Eden. This is the greatest triumph.
061:012 Sarwar God will forgive your sins and admit you into Paradise wherein streams flow, and you live in the lofty mansions of the garden of Eden. This is indeed the greatest triumph.
061:012 Shakir He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;
061:012 Sherali HE will forgive you your sins, and admit you to Gardens through which streams flow, and to pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph,
061:012 Yusufali He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.

061:013
061:013 Khan And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad SAW) to the believers.
061:013 Maulana And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.
061:013 Pickthal And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.
061:013 Rashad Additionally, you get something you truly love: support from GOD and guaranteed victory. Give good news to the believers.
061:013 Sarwar (Besides forgiveness) you will receive other favors which you will love: help from God and an immediate victory (Muhammad), give such glad news to the believers.
061:013 Shakir And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.
061:013 Sherali And HE will bestow upon you another favour which you love: help from ALLAH and a nigh victory. So give glad tidings to the believers.
061:013 Yusufali And another (favour will He bestow,) which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.
061:014
061:014 Khan O you who believe! Be you helpers (in the Cause) of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to Al-Hawarieen (the disciples): "Who are my helpers (in the Cause) of Allah?" Al-Hawarieen (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.
061:014 Maulana O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are the helpers (in the cause) of Allah. So a party of the Children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant.
061:014 Pickthal O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.
061:014 Rashad O you who believe, be GOD's supporters, like the disciples of Jesus, son of Mary. When he said to them, "Who are my supporters towards GOD," they said, "We are GOD's supporters." Thus, a group from the Children of Israel believed, and another group disbelieved. We helped those who believed against their enemy, until they won.
061:014 Sarwar Believers, be the helpers of God just as when Jesus, the son of Mary, asked the disciples, "Who will be my helpers for the cause of God?" and the disciples replied, "We are the helpers of God." A group of the Israelites believed in him and others rejected him. We helped the believers against their enemies and they became victorious.
061:014 Shakir O you who believe! be helpers (in the cause) of Allah, as Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.
061:014 Sherali O ye who believe ! be helpers of ALLAH, as said Jesus, son of Mary, to his disciples, `Who are my helpers in the cause of ALLAH?' The disciples said, `We are helpers of ALLAH.' So a party of the Children of Israel believed while a party disbelieved. Then WE aided those who believed against their enemy, and they became predominant.
061:014 Yusufali O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.
062:000
062:000 Translations of the Qur'an, Chapter 62: AL-JUMUA (THE CONGREGATION, FRIDAY). Total Verses: 11. Revealed At: MADINA
062:000 In the name of God, Most Gracious, Most Merciful
062:001
062:001 Section 1: Muslims chosen for Divine Favours
062:001 Khan Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the All-Mighty, the All- Wise.
062:001 Maulana Whatever is in the heavens and whatever is in the earth glorifies Allah, the King, the Holy, the Mighty, the Wise.
062:001 Pickthal All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.
062:001 Rashad Glorifying GOD is everything in the heavens and everything on earth; the King, the Most Sacred, the Almighty, the Most Wise.
062:001 Sarwar All that is in the heavens and the earth glorify God, the King, the Holy, the Majestic and the All-wise.
062:001 Shakir Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.
062:001 Sherali Whatever is in the heavens and whatever is in the earth glorifies ALLAH, the Sovereign, the Holy, the Mighty, the Wise.
062:001 Yusufali Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.
062:002
062:002 Khan He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As- Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in mainfest error;
062:002 Maulana He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom -- though they were before certainly in manifest error --
062:002 Pickthal He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,
062:002 Rashad He is the One who sent to the gentiles a messenger from among them, to recite to them His revelations, purify them, and teach them the scripture and wisdom. Before this, they had gone far astray.
062:002 Sarwar It is He who has sent to the illiterate a Messenger from among their own people to recite to them His revelations and purify them. He will teach the Book to them
062:002 Shakir He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,
062:002 Sherali HE it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them HIS Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error;
062:002 Yusufali It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-

062:003
062:003 Khan And He has sent him (Prophet Muhammad SAW) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.
062:003 Maulana And others from among them who have not yet joined them. And He is the Mighty, the Wise.
062:003 Pickthal Along with others of them who have not yet joined them. He is the Mighty, the Wise.
062:003 Rashad And to many generations subsequent to them. He is the Almighty, Most Wise.
062:003 Sarwar and others who have not yet joined, and He will give them wisdom. Before this they had been in plain error. God is Majestic and All-wise.
062:003 Shakir And others from among them who have not yet joined them; and He is the Mighty, the Wise.
062:003 Sherali And HE will raise him among others of them who have not yet joined them. HE is the Mighty, the Wise.
062:003 Yusufali As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.
062:004
062:004 Khan That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.
062:004 Maulana That is Allah's grace; He grants it to whom He pleases. And Allah is the Lord of mighty grace.
062:004 Pickthal That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty.
062:004 Rashad Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.
062:004 Sarwar Such is the favor of God which He grants to whomever He wants. God's favor is great.
062:004 Shakir That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.
062:004 Sherali That is ALLAH's grace; HE bestows it on whom HE pleases; and ALLAH is the Lord of immense grace.
062:004 Yusufali Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.
062:005
062:005 Khan The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers, etc.).
062:005 Maulana The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the messages of Allah. And Allah guides not the iniquitous people.
062:005 Pickthal The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.
062:005 Rashad The example of those who were given the Torah, then failed to uphold it, is like the donkey carrying great works of literature. Miserable indeed is the example of people who rejected GOD's revelations. GOD does not guide the wicked people.
062:005 Sarwar Those who were to carry the responsibility of the Torah but ignored, are like donkeys laden with books. How terrible is the example of the people who reject the revelations of God. God does not guide the unjust.
062:005 Shakir The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.
062:005 Sherali The likeness of those who were charged with the Law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of ALLAH. And ALLAH guides not the wrongdoing people.
062:005 Yusufali The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.
062:006
062:006 Khan Say (O Muhammad SAW): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful."
062:006 Maulana Say: O you who are Jews, if you think that you are the favourites of Allah to the exclusion of other people, then invoke death, if you are truthful.
062:006 Pickthal Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.
062:006 Rashad Say, "O you who are Jewish, if you claim that you are GOD's chosen, to the exclusion of all other people, then you should long for death if you are truthful!"
062:006 Sarwar (Muhammad), ask the Jews, "If you believe that you are the chosen people of God to the exclusion of all other people, wish for death if you are truthful".
062:006 Shakir Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.
062:006 Sherali Say, `O ye who are Jews, if you claim that you are the friends of ALLAH to the exclusion of all other peoples, then wish for death, if, indeed, you are truthful.
062:006 Yusufali Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"
062:007
062:007 Khan But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimun (polytheists, wrong-doers, disbelievers, etc.).
062:007 Maulana But they will never invoke it because of what their hands have sent before. And Allah is Knower of the wrongdoers.
062:007 Pickthal But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers.
062:007 Rashad They will never long for it, because of what they have committed. GOD is fully aware of the wicked.
062:007 Sarwar They will never wish for death because of what they have done! God knows best about the unjust people.
062:007 Shakir And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.
062:007 Sherali But they will never wish for it, because of that which their hands have sent on before them. And ALLAH knows well those who do wrong.
062:007 Yusufali But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and Allah knows well those that do wrong!

062:008
062:008 Khan Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
062:008 Maulana Say: The death from which you flee, that will surely overtake you; then you will be sent back to the Knower of the unseen and the seen, so He will inform you of that which you did.
062:008 Pickthal Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
062:008 Rashad Say, "The death that you are trying to evade will catch up with you sooner or later. Then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."
062:008 Sarwar (Muhammad), tell them, "The death from which you run away will certainly approach you. Then you will be returned to the One who knows the unseen and the seen, and He will tell you what you have done".
062:008 Shakir Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.
062:008 Sherali Say, `The death from which you flee will, surely, overtake you. Then you will be returned unto HIM Who knows the unseen and the seen and HE will inform you of what you had been doing.'
062:008 Yusufali Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!"
062:009
062:009 Section 2: Friday Prayer
062:009 Khan O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know!
062:009 Maulana O you who believe when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know.
062:009 Pickthal O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.
062:009 Rashad O you who believe, when the Congregational Prayer (Salat Al-Jumu`ah) is announced on Friday, you shall hasten to the commemoration of GOD, and drop all business. This is better for you, if you only knew.
062:009 Sarwar Believers, on Friday when the call for prayer is made, try to attend prayer (remembering God) and leave off all business. This would be better for you if only you knew it.
062:009 Shakir O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.
062:009 Sherali O ye who believe ! When the call is made for Prayer on Friday, hasten to the remembrance of ALLAH, and leave off all business. That is best for you, if you only knew.
062:009 Yusufali O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!
062:010
062:010 Khan Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful.
062:010 Maulana But when the prayer is ended, disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.
062:010 Pickthal And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.
062:010 Rashad Once the prayer is completed, you may spread through the land to seek GOD's bounties, and continue to remember GOD frequently, that you may succeed.
062:010 Sarwar When the prayer ends, disperse through the land and seek the favor of God. Remember Him often so that perhaps you will have everlasting happiness.
062:010 Shakir But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.
062:010 Sherali And when the Prayer is finished, then disperse in the land and seek of ALLAH's grace, and remember ALLAH much that you may prosper.
062:010 Yusufali And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.
062:011
062:011 Khan And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad SAW) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers."
062:011 Maulana And when they see merchandise or sport, they break away to it, and leave thee standing. Say: What is with Allah is better than sport and merchandise. And Allah is the Best of Providers.
062:011 Pickthal But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.
062:011 Rashad When some of them come across a business deal, or some entertainment, they rush to it and leave you standing! Say, "What GOD possesses is far better than the entertainment or the business. GOD is the best Provider."
062:011 Sarwar When they see some merchandise or some sport, they rush towards it and leave you alone standing. Say, "(God's rewards for good deeds) are better than merriment or merchandise; God is the best Sustainer".
062:011 Shakir And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.
062:011 Sherali But when they see some merchandise or amusement, they break up for it, and leave thee standing. Say, `That which is with ALLAH is better than amusement and merchandise, and ALLAH is the best providers.'
062:011 Yusufali But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide (for all needs)."

063:000
063:000 Translations of the Qur'an, Chapter 63: AL-MUNAFIQOON (THE HYPOCRITES). Total Verses: 11. Revealed At: MADINA
063:000 In the name of God, Most Gracious, Most Merciful
063:001
063:001 Section 1: The Hypocrites
063:001 Khan When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.
063:001 Maulana When the hypocrites come to thee, they say: We bear witness that thou art indeed Allah’s Messenger. And Allah knows thou art indeed His Messenger. And Allah bears witness that the hypocrites are surely liars.
063:001 Pickthal When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites indeed are speaking falsely.
063:001 Rashad When the hypocrites come to you they say, "We bear witness that you are the messenger of GOD." GOD knows that you are His messenger, and GOD bears witness that the hypocrites are liars.
063:001 Sarwar When the hypocrites come to you, they say, "We testify that you are the Messenger of God." God knows that you are His Messenger. God testifies that they hypocrites are liars.
063:001 Shakir When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.
063:001 Sherali When the Hypocrites come to thee, they say, `We bear witness that thou art the Messenger of ALLAH.' And ALLAH knows that thou art indeed HIS Messenger, but ALLAH also bears witness that the Hypocrites certainly are liars.
063:001 Yusufali When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.
063:002
063:002 Khan They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do.
063:002 Maulana They take shelter under their oaths, thus turning (men) from Allah’s way. Surely evil is that which they do.
063:002 Pickthal They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,
063:002 Rashad Under the guise of their apparent faith, they repel the people from the path of GOD. Miserable indeed is what they do.
063:002 Sarwar They have chosen their oaths as a shield for them to obstruct others from the way of God. How terrible is what they do!
063:002 Shakir They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.
063:002 Sherali They have made their oaths a cloak; thus they hinder men from the way of ALLAH. Surely, evil is that which they have been doing.
063:002 Yusufali They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds.
063:003
063:003 Khan That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.
063:003 Maulana That is because they believed, then disbelieved; thus their hearts are sealed, so they understand not.
063:003 Pickthal That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.
063:003 Rashad This is because they believed, then disbelieved. Hence, their minds are blocked; they do not understand.
063:003 Sarwar This is because they accepted the faith and then rejected it. God has sealed their hearts, thus, they do not have any understanding.
063:003 Shakir That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.
063:003 Sherali That is because they first believed and then disbelieved. So a seal was set upon their hearts and consequently they understand not.
063:003 Yusufali That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.
063:004
063:004 Khan And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.
063:004 Maulana And when thou seest them, their persons please thee; and if they speak, thou listenest to their speech. They are like pieces of wood, clad with garments. They think every cry to be against them. They are the enemy, so beware of them. May Allah destroy them! How they are turned back!
063:004 Pickthal And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!
063:004 Rashad When you see them, you may be impressed by their looks. And when they speak, you may listen to their eloquence. They are like standing logs. They think that every call is intended against them. These are the real enemies; beware of them. GOD condemns them; they have deviated.
063:004 Sarwar Their physical appearance attracts you when you see them and when they speak, you carefully listen to them. In fact, they are like propped up hollow trunks of wood (They are so cowardly) they think that every cry which they hear is against them. They are the enemy, so beware of them. May God condemn them. Where are they turning to, leaving behind the Truth?.
063:004 Shakir And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?
063:004 Sherali And when thou seest them, their figures please thee; and when they speak, thou listenest to their speech. They are as though they were blocks of wood propped up. They think that every cry is against them. They are the enemy, so beware of them. ALLAH's curse be upon them, how are they being turned away from the truth !
063:004 Yusufali When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!

063:005
063:005 Khan And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you", they turn aside their heads, and you would see them turning away their faces in pride.
063:005 Maulana And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn away their heads and thou seest them hindering (others), and they are big with pride.
063:005 Pickthal And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful.
063:005 Rashad When they are told, "Come let the messenger of GOD pray for your forgiveness," they mockingly turn their heads, and you see them repel others and act arrogantly.
063:005 Sarwar When they are told, "Come and let the Prophet of God seek forgiveness for you," they shake their heads and you can see them arrogantly turning away.
063:005 Shakir And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.
063:005 Sherali And when it is said to them `Come, that the Messenger of ALLAH ask forgiveness for you,' they turn their heads aside, and thou seest them holding back disdainfully while they are big with pride.
063:005 Yusufali And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.
063:006
063:006 Khan It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah).
063:006 Maulana It is alike to them whether thou ask forgiveness for them or ask not forgiveness for them -- Allah will never forgive them. Surely Allah guides not the transgressing people.
063:006 Pickthal Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk.
063:006 Rashad It is the same for them, whether you pray for their forgiveness, or not pray for their forgiveness; GOD will not forgive them. For GOD does not guide the wicked people.
063:006 Sarwar It is all the same whether you seek forgiveness for them or not; God will never forgive them. God does not guide the evil-doing people.
063:006 Shakir It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.
063:006 Sherali For them it is equal whether thou ask forgiveness for them, or ask not forgiveness for them. ALLAH will never forgive them. Surely, ALLAH guides not the rebellious people.
063:006 Yusufali It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.
063:007
063:007 Khan They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
063:007 Maulana They it is who say: Spend not on those who are with the Messenger of Allah that they may disperse. And Allah’s are the treasures of the heavens and the earth, but the hypocrites understand not.
063:007 Pickthal They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.
063:007 Rashad They are the ones who say, "Do not give any money to those who followed the messenger of GOD, perhaps they abandon him!" However, GOD possesses the treasures of the heavens and the earth, but the hypocrites do not comprehend.
063:007 Sarwar It is they who say, "Give nothing to those who are around the Messenger of God so that they will desert him." To God belongs the treasures of the heavens and the earth, but the hypocrites have no understanding.
063:007 Shakir They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.
063:007 Sherali They it is who say, `Spend not on those who are with the Messenger of ALLAH that they may disperse and leave him;' while to ALLAH belong the treasures of the heavens and the earth; but the Hypocrites understand not.
063:007 Yusufali They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina)." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.
063:008
063:008 Khan They (hyprocrites) say: "If we return to Al- Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah's Messenger SAW)." But honour, power and glory belong to Allah, His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.
063:008 Maulana They say: If we return to Madinah, the mightier will surely drive out the meaner therefrom. And might belongs to Allah and His Messenger and the believers, but the hypocrites know not.
063:008 Pickthal They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.
063:008 Rashad They say, "If we go back to the city, the powerful therein will evict the weak (and we will be victimized)." (They should know that) all dignity belongs to GOD and His messenger, and the believers. However, the hypocrites do not know.
063:008 Sarwar They say, "When we return to Medina, the honorable ones will certainly drive out the mean ones." Honor belongs to God, His Messenger and the believers, but the hypocrites do not know.
063:008 Shakir They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.
063:008 Sherali They say, `If we return to Medina, the one most exalted will, surely, drive out therefrom the one most mean,' while true honour belongs to ALLAH and to HIS Messenger and the believers; but the Hypocrites know not.
063:008 Yusufali They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.

063:009
063:009 Khan O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.
063:009 Pickthal O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.
063:009 Rashad O you who believe, do not be distracted by your money and your children from remembering GOD. Those who do this are the losers.
063:009 Sarwar Believers, do not let your wealth and children divert you from remembering God. Wwhoever is diverted will suffer a great loss.
063:009 Shakir O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.
063:009 Sherali O ye who believe ! let not your wealth and your children divert you from the remembrance of ALLAH. And whoever does so - it is they who are the losers.
063:009 Yusufali O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.
063:010
063:010 Khan And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].
063:010 Pickthal And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.
063:010 Rashad You shall give from our provisions to you before death comes to you, then you say, "My Lord, if only You could delay this for a short while! I would then be charitable and join the righteous!"
063:010 Sarwar Spend for the cause of God out of what We have given you before death approaches you, and say, "Lord, would that you would give me respite for a short time so that I could spend for Your cause and become one of those who do good".
063:010 Shakir And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?
063:010 Sherali And spend out of that which WE have given you before death comes upon one of you and he says, `My Lord ! if only Thou wouldst respite me for a little while, then I would give alms and be among the righteous.'
063:010 Yusufali and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good".
063:011
063:011 Khan And Allah grants respite to none when his appointed time (death) comes. And Allah is All- Aware of what you do.
063:011 Pickthal But Allah reprieveth no soul when its term cometh, and Allah is Informed of what ye do.
063:011 Rashad GOD never delays the appointed time of death for any soul. GOD is fully Cognizant of everything you do.
063:011 Sarwar God will never grant respite to any soul when its appointed time has come. God is Well-Aware of what you do.
063:011 Shakir And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.
063:011 Sherali And ALLAH will not grant respite to a soul when its appointed time has come; and ALLAH is Well-Aware of what you do.
063:011 Yusufali But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.
064:000
064:000 Translations of the Qur'an, Chapter 64: AT-TAGHABUN (MUTUAL DISILLUSION, HAGGLING). Total Verses: 18. Revealed At: MAKKA
064:000 In the name of God, Most Gracious, Most Merciful
064:001
064:001 Section 1: Disbelievers Warned
064:001 Khan Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
064:001 Maulana Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the kingdom, and His the praise; and He is Possessor of power over all things.
064:001 Pickthal All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.
064:001 Rashad Glorifying GOD is everything in the heavens and everything on earth. To Him belongs all kingship, and to Him belongs all praise, and He is Omnipotent.
064:001 Sarwar All that is in the heavens and the earth glorify God. To Him belongs the Kingdom and all praise. He has power over all things.
064:001 Shakir Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.
064:001 Sherali Whatever is in the heavens and whatever is in the earth glorifies ALLAH. HIS is the Kingdom and HIS is the praise, and HE has power over all things.
064:001 Yusufali Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah: to Him belongs dominion, and to Him belongs praise: and He has power over all things.
064:002
064:002 Khan He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.
064:002 Maulana He it is Who created you, but one of you is a disbeliever and one of you is a believer. And Allah is Seer of what you do.
064:002 Pickthal He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.
064:002 Rashad He is the One who created you, then among you there is the disbeliever, and the believer. GOD is fully Seer of everything you do.
064:002 Sarwar It is He who has created you all but some of you have accepted the faith and some of you have not. God is Well Aware of what you do.
064:002 Shakir He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.
064:002 Sherali It is HE Who has created you, but some of you are disbelievers and some of you are believers. And ALLAH sees what you do.
064:002 Yusufali It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.
064:003
064:003 Khan He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.
064:003 Maulana He created the heavens and the earth with truth, and He shaped you, then made goodly your shapes; and to Him is the resort.
064:003 Pickthal He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.
064:003 Rashad He created the heavens and the earth for a specific purpose, designed you and perfected your design, then to Him is the final destiny.
064:003 Sarwar He has created the heavens and the earth for a genuine purpose and has formed you in the best shape. To Him all things return.
064:003 Shakir He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.
064:003 Sherali HE created the heavens and the earth with an eternal purpose and HE gave you shape and made your shapes beautiful, and to HIM is the ultimate return.
064:003 Yusufali He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.

064:004
064:004 Khan He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men).
064:004 Maulana He knows what is in the heavens and the earth, and He knows what you hide and what you manifest. And Allah is Knower of what is in the hearts.
064:004 Pickthal He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).
064:004 Rashad He knows everything in the heavens and the earth, and He knows everything you conceal and everything you declare. GOD is fully aware of the innermost thoughts.
064:004 Sarwar He knows all that is in the heavens and the earth and all that you reveal or conceal. God knows best whatever the hearts contain.
064:004 Shakir He knows what is in the heavens and the earth, and He knows what you hide and what you manifest;and Allah is Cognizant of what is in the hearts.
064:004 Sherali HE knows whatever is in the heavens and the earth, and HE knows what you hide and what you disclose; and ALLAH knows full well all that which is hidden in the breasts.
064:004 Yusufali He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the (secrets) of (all) hearts.
064:005
064:005 Khan Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
064:005 Maulana Has there not come to you the story of those who disbelieved before, then tasted the evil consequences of their conduct, and they had a painful chastisement?
064:005 Pickthal Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.
064:005 Rashad Have you noted those who disbelieved in the past, then suffered the consequences of their decision? They incurred a painful retribution.
064:005 Sarwar Have you not received the news about the disbelievers living before you who suffered the consequences of their deeds and will suffer a painful torment?.
064:005 Shakir Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?
064:005 Sherali Has there not come to you the account of those who disbelieved before? They tasted the evil consequences of their conduct, and for them is decreed painful punishment.
064:005 Yusufali Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty.
064:006
064:006 Khan That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allah was not in need (of them). And Allah is Rich (Free of all wants), Worthy of all praise.
064:006 Maulana That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned away, and Allah is above all need. And Allah is Self-Sufficient; Praised.
064:006 Pickthal That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.
064:006 Rashad This is because their messengers went to them with clear proofs, but they said, "Shall we follow humans like us?" They disbelieved and turned away. GOD does not need them; GOD is in no need, Praiseworthy.
064:006 Sarwar This was because their messengers came to them with clear proof (to support their prophethood) and they said, "Can mere mortals provide us with guidance?" They rejected the Messengers and turned away. God does not need the worship of anyone. He is Self-sufficient and Praiseworthy.
064:006 Shakir That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.
064:006 Sherali That was because their Messengers came to them with manifest Signs, but they said, `Shall mere mortals guide us?' So they disbelieved and turned away, but ALLAH had no need of them; And ALLAH is Self-Sufficient, Worthy of all praise.
064:006 Yusufali That was because there came to them messengers with Clear Signs, but they said: "Shall (mere) human beings direct us?" So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, worthy of all praise.
064:007
064:007 Khan The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad SAW): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.
064:007 Maulana Those who disbelieve think that they will not be raised. Say: Aye, by my Lord! you will certainly be raised; then you will certainly be informed of what you did. And that is easy to Allah.
064:007 Pickthal Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.
064:007 Rashad Those who disbelieved claim that they will not be resurrected! Yes indeed, by my Lord, you will be resurrected, and you will be held accountable for everything you have done. This is easy for GOD to do.
064:007 Sarwar The disbelievers have thought that they would never be resurrected (Muhammad). Say, "I swear by my Lord that you will certainly be resurrected and will be told about all that you have done." All this is certainly very easy for God.
064:007 Shakir Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.
064:007 Sherali Those who disbelieve think that they will not be raised up. Say, `Yea, by my Lord, you shall, surely, be raised up; then you shall, certainly, be informed of what you did. And that is easy for ALLAH.'
064:007 Yusufali The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah.”

064:008
064:008 Khan Therefore, believe in Allah and His Messenger (Muhammad SAW), and in the Light (this Qur'an) which We have sent down. And Allah is All-Aware of what you do.
064:008 Maulana So believe in Allah and His Messenger and the light which we have revealed. And Allah is Aware of what you do.
064:008 Pickthal So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.
064:008 Rashad Therefore, you shall believe in GOD and His messenger, and the light that we have revealed herein. GOD is fully Cognizant of everything you do.
064:008 Sarwar Thus, have faith in God, His Messenger and the Light which We have revealed. God is Well-Aware of what you do.
064:008 Shakir Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do.
064:008 Sherali Believe, therefore, in ALLAH and HIS Messenger, and in the Light which WE have sent down. And ALLAH is Well-Aware of all that you do.
064:008 Yusufali Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.
064:009
064:009 Khan (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allah and performs righteous good deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.
064:009 Maulana The day when He will gather you for the day of Gathering, that is the day of the Manifestation of losses. And whoever believes in Allah and does good, he will remove from him his evil and cause him to enter Gardens wherein rivers flow, to abide therein for ever. That is the great achievement.
064:009 Pickthal The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him unto Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.
064:009 Rashad The day will come when He summons you to the Day of Summoning. That is the Day of Mutual Blaming. Anyone who believes in GOD and leads a righteous life, He will remit his sins, and will admit him into gardens with flowing streams. They abide therein forever. This is the greatest triumph.
064:009 Sarwar On the day when We shall gather you all together (for the Day of Judgment), all cheating will be exposed. Those who believe in God and act righteously will receive forgiveness for their sins. They will be admitted into Paradise wherein streams flow and they will live forever. This certainly is the greatest triumph.
064:009 Shakir On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.
064:009 Sherali The day when HE shall gather you for the Day of Gathering; that will be the day of the determination of losses and gains. And whoso believes in ALLAH and acts righteously - HE will remove from them the evil consequences of their deeds, and HE will admit them into Gardens through which streams flow, to abide therein for ever. That is the supreme achievement.
064:009 Yusufali The Day that He assembles you (all) for a Day of Assembly,- that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness,- He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.
064:010
064:010 Khan But those who disbelieved (in the Oneness of Allah - Islamic Monotheism) and denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.
064:010 Maulana And those who disbelieve and reject Our messages, they are the companions of the Fire, abiding therein; and evil is the resort.
064:010 Pickthal But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!
064:010 Rashad As for those who disbelieve and reject our revelations, they are the dwellers of the Hellfire; they abide therein forever. What a miserable destiny!
064:010 Sarwar As for those who have disbelieved and rejected Our revelations, they will dwell forever in hell fire, a terrible fate.
064:010 Shakir And (as for) those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein and evil is the resort.
064:010 Sherali But those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is !
064:010 Yusufali But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.
064:011
064:011 Section 2: An Exhortation
064:011 Khan No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything.
064:011 Maulana No calamity befalls but by Allah’s permission. And whoever believes in Allah, He guides his heart. And Allah is Knower of all things.
064:011 Pickthal No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.
064:011 Rashad Nothing happens to you except in accordance with GOD's will. Anyone who believes in GOD, He will guide his heart. GOD is fully aware of all things.
064:011 Sarwar No one will be afflicted with any hardship without it being the will of God. The hearts of whoever believed in God will receive guidance. God has the knowledge of all things.
064:011 Shakir No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.
064:011 Sherali There befalls not any affliction but by the leave of ALLAH. And whosoever believes in ALLAH - HE guides his heart aright. And ALLAH knows all things well.
064:011 Yusufali No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.
064:012
064:012 Khan Obey Allah, and obey the Messenger (Muhammad SAW), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
064:012 Maulana And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver (the message) clearly.
064:012 Pickthal Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.
064:012 Rashad You shall obey GOD and you shall obey the messenger. If you turn away, then the sole mission of our messenger is to deliver the message.
064:012 Sarwar Obey God and the Messenger, but if you turn away, know that the only duty of Our Messenger is to clearly preach.
064:012 Shakir And obey Allah and obey the Messenger, but if you turn back, then upon Our Messenger devolves only the clear delivery (of the message).
064:012 Sherali And obey ALLAH and obey the Messenger. But if you turn away, then Our Messenger is responsible only for conveying the Message clearly.
064:012 Yusufali So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.

064:013
064:013 Khan Allah! La ilaha illa Huwa (none has the right to be worshipped but He), and in Allah (Alone), therefore, let the believers put their trust.
064:013 Maulana Allah, there is no God but He. And on Allah let the believers rely.
064:013 Pickthal Allah! There is no Allah save Him. In Allah, therefore, let believers put their trust.
064:013 Rashad GOD: there is no other god besides Him. In GOD the believers shall trust.
064:013 Sarwar God is the only Lord and in Him the believers should trust.
064:013 Shakir Allah, there is no god but He; and upon Allah, then, let the believers rely.
064:013 Sherali ALLAH ! there is no god but HE; so in ALLAH let the believers put their trust.
064:013 Yusufali Allah! There is no god but He: and on Allah, therefore, let the Believers put their trust.
064:014
064:014 Khan O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allah), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful.
064:014 Maulana O you who believe, surely of your wives and your children there are enemies to you, so beware of them. And if you pardon and forbear and forgive, surely Allah is Forgiving, Merciful.
064:014 Pickthal O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.
064:014 Rashad O you who believe, your spouses and your children can be your enemies; beware. If you pardon, forget, and forgive, then GOD is Forgiver, Most Merciful.
064:014 Sarwar Believers, some of your wives and children may prove to be your enemies so beware of them. However, if you would pardon, ignore and forgive, know that God is All-forgiving and All-merciful.
064:014 Shakir O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.
064:014 Sherali O ye who believe ! surely, among your wives and your children are some who are your enemies, so beware of them. And if you overlook and forgive and pardon, then, surely, ALLAH is Most Forgiving, ever Merciful.
064:014 Yusufali O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.
064:015
064:015 Khan Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).
064:015 Maulana Your wealth and your children are only a trial, and Allah -- with Him is a great reward.
064:015 Pickthal Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.
064:015 Rashad Your money and children are a test, and GOD possesses a great recompense.
064:015 Sarwar Your property and children are a trial for you, but the reward (which one may receive from God) is great.
064:015 Shakir Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.
064:015 Sherali Verily, your wealth and your children are but a trial; but with ALLAH is an immense reward.
064:015 Yusufali Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward.
064:016
064:016 Khan So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.
064:016 Maulana So keep your duty to Allah as much as you can, and hear and obey and spend; it is better for your souls. And whoever is saved from the greediness of his soul, these it is that are the successful.
064:016 Pickthal So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.
064:016 Rashad Therefore, you shall reverence GOD as much as you can, and listen, and obey, and give (to charity) for your own good. Anyone who is protected from his own stinginess, these are the successful ones.
064:016 Sarwar Have as much fear of God as best as you can. Listen to the Messenger, obey him, and spend for your own sake good things for the cause of God. Those who control their greed will have everlasting happiness.
064:016 Shakir Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.
064:016 Sherali So be mindful of your duty to ALLAH as best you can, and listen and obey, and spend in HIS cause, it will be good for yourselves. And whoso is rid of the covetousness of his own soul -it is they who shall succeed.
064:016 Yusufali So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.
064:017
064:017 Khan If you lend to Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing,
064:017 Maulana If you set apart for Allah a goodly portion, He will double it for you and forgive you. And Allah is the multiplier (of rewards), Forbearing,
064:017 Pickthal If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,
064:017 Rashad If you lend GOD a loan of righteousness, He will multiply the reward for you manifold, and forgive you. GOD is Appreciative, Clement.
064:017 Sarwar If you give a virtuous loan to God, He will pay back double and forgive your sins. God is the Most Appreciating and the Most Forbearing.
064:017 Shakir If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,
064:017 Sherali If you lend to ALLAH a goodly loan, HE will multiply it for you, and will forgive you; and ALLAH is Most Appreciating, Forbearing;
064:017 Yusufali If ye loan to Allah, a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for Allah is most Ready to appreciate (service), Most Forbearing,-
064:018
064:018 Khan All-Knower of the unseen and seen, the All- Mighty, the All-Wise.
064:018 Maulana The Knower of the unseen and the seen, the Mighty, the Wise.
064:018 Pickthal Knower of the Invisible and the Visible, the Mighty, the Wise.
064:018 Rashad The Knower of all secrets and declarations; the Almighty, Most Wise.
064:018 Sarwar He knows the unseen and the seen. He is the Majestic and All-wise.
064:018 Shakir The Knower of the unseen and the seen, the Mighty, the Wise.
064:018 Sherali The Knower of the unseen and the seen, the Mighty, the Wise.
064:018 Yusufali Knower of what is open, Exalted in Might, Full of Wisdom.

065:000
065:000 Translations of the Qur'an, Chapter 65: AT-TALAQ (DIVORCE). Total Verses: 12. Revealed At: MADINA
065:000 In the name of God, Most Gracious, Most Merciful
065:001
065:001 Section 1: Supplementary Divorce Rules
065:001 Khan O Prophet (SAW)! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear Allah your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).
065:001 Maulana O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period; and keep your duty to Allah, your Lord. Turn them not out of their houses -- nor should they themselves go forth -- unless they commit an open indecency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. Thou knowest not that Allah may after that bring about an event.
065:001 Pickthal O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.
065:001 Rashad O you prophet, when you people divorce the women, you shall ensure that a divorce interim is fulfilled. You shall measure such an interim precisely. You shall reverence GOD your Lord. Do not evict them from their homes, nor shall you make life miserable for them, to force them to leave on their own, unless they commit a proven adultery. These are GOD's laws. Anyone who transgresses GOD's laws commits an injustice against himself. You never know; maybe GOD wills something good to come out of this.
065:001 Sarwar Prophet and believers, if you want to divorce your wives, you should divorce them at a time after which they can start their waiting period. Let them keep an account of the number of the days in the waiting period. Have fear of God, your Lord. (During their waiting period) do not expel them from their homes and they also must not go out of their homes, unless they commit proven indecency. These are the Laws of God. Whoever transgresses against the laws of God has certainly wronged himself. You never know, perhaps God will bring about some new situation.
065:001 Shakir O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.
065:001 Sherali O Prophet ! when you divorce women, divorce them for the prescribed period, and thereafter reckon the period; and fear ALLAH, your Lord. Turn them not out of their houses, nor should they themselves leave unless they commit manifest indecency. These are the limits set by ALLAH; and whoso transgresses the limits of ALLAH, he, indeed, wrongs his own soul. Thou knowest not; it may be that thereafter ALLAH will bring something new to pass.
065:001 Yusufali O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.
065:002
065:002 Khan Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
065:002 Maulana So when they have reached their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the Latter day. And whoever keeps his duty to Allah, He ordains a way out for him,
065:002 Pickthal Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,
065:002 Rashad Once the interim is fulfilled, you may reconcile with them equitably, or go through with the separation equitably. You shall have two equitable witnesses witness the divorce before GOD. This is to enlighten those who believe in GOD and the Last Day. Anyone who reverences GOD, He will create an exit for him.
065:002 Sarwar When their waiting period is about to end, keep them or separate from them lawfully. Let two just people witness the divorce and let them bear witness for the sake of God. Thus does God command those who have faith in Him and the Day of Judgment.
065:002 Shakir So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,
065:002 Sherali Then, when they are about to reach the limit of their prescribed term, retain them with kindness, or part with them in a suitable manner, and call to witness two just persons from among you; and bear true witness for ALLAH. Thus is admonished he who believes in ALLAH and the Last Day. And he who fears ALLAH - HE will make for him a way out;
065:002 Yusufali Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,

065:003	
065:003 Khan	And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.
065:003 Maulana	And gives him sustenance from whence he imagines not. And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah indeed has appointed a measure for everything.
065:003 Pickthal	And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.
065:003 Rashad	And will provide for him whence he never expected. Anyone who trusts in GOD, He suffices him. GOD's commands are done. GOD has decreed for everything its fate.
065:003 Sarwar	God will make a way (out of difficulty) for one who has fear of Him and will provide him with sustenance in a way that he will not even notice. God is Sufficient for the needs of whoever trusts in Him. He has full access to whatever He wants. He has prescribed a due measure for everything.
065:003 Shakir	And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.
065:003 Sherali	And will provide for him from whence he expects not. And he who puts his trust in ALLAH - HE is sufficient for him. Verily, ALLAH will accomplish HIS purpose. For everything has ALLAH appointed a measure.
065:003 Yusufali	And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.
065:004	
065:004 Khan	And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.
065:004 Maulana	And those of your women who despair of menstruation, if you have a doubt, their prescribed time is three months, and of those, too, who have not had their courses. And the pregnant women, their prescribed time is that they lay down their burden. And whoever keeps his duty to Allah, He makes his affair easy for him.
065:004 Pickthal	And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.
065:004 Rashad	As for the women who have reached menopause, if you have any doubts, their interim shall be three months. As for those who do not menstruate, and discover that they are pregnant, their interim ends upon giving birth. Anyone who reverences GOD, He makes everything easy for him.
065:004 Sarwar	If you have any doubt whether your wives have reached the stage of menopause, the waiting period will be three months. This will also be the same for those who do not experience menstruation. The end of the waiting period for a pregnant woman is the delivery. God will make the affairs of one who fears Him easy.
065:004 Shakir	And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.
065:004 Sherali	And if you are in doubt as to the prescribed period for such of your women as have despaired of monthly courses, then know that the prescribed period for them is three months, and also for such as do not have their monthly courses yet. And as for those who are with child, their period shall be until they are delivered of their burden. And whoso fears ALLAH, HE will provide facilities for him in his affair.
065:004 Yusufali	Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.
065:005	
065:005 Khan	That is the Command of Allah, which He has sent down to you, and whosoever fears Allah and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.
065:005 Maulana	That is the command of Allah, which He has revealed to you. And whoever keeps his duty to Allah, He will remove from him his evils and give him a big reward.
065:005 Pickthal	That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.
065:005 Rashad	This is GOD's command that He sends down to you. Anyone who reverences GOD, He remits his sins, and rewards him generously.
065:005 Sarwar	This is the command of God which He has revealed to you. God will expiate the evil deeds of those who fear Him and will increase their rewards.
065:005 Shakir	That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.
065:005 Sherali	That is the command of ALLAH which HE has sent down to you. And whoso fears ALLAH - HE will remove the evil effects of his deeds and will enlarge his reward.
065:005 Yusufali	That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.

065:006
065:006 Khan Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
065:006 Maulana Lodge them where you live according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden. Then if they suckle for you, give them their recompense, and enjoin one another to do good; and if you disagree, another will suckle for him.
065:006 Pickthal Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).
065:006 Rashad You shall allow them to live in the same home in which they lived with you, and do not make life so miserable for them that they leave on their own. If they are pregnant, you shall spend on them until they give birth. If they nurse the infant, you shall pay them for this service. You shall maintain the amicable relations among you. If you disagree, you may hire another woman to nurse the child.
065:006 Sarwar Lodge them (your wives) where you lived together if you can afford it. Do not annoy them so as to make life intolerable for them. If they are pregnant, provide them with maintenance until their delivery. Pay their wage if they breast-feed your children and settle your differences lawfully. If you are unable to settle them, let another person breast-feed the child.
065:006 Shakir Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.
065:006 Sherali Lodge the divorced women during the prescribed period in the houses wherein you dwell, according to your means, and harass them not that you may create hardships for them and thus force them to leave. And if they be with child, spend on them until they are delivered of their burden. And if they give suck to the child for you, give them their due recompense, to be fixed in consultation with one another according to what is customary; but if you meet with difficulty from each other, then let another women suckle the child for the father.
065:006 Yusufali Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.
065:007
065:007 Khan Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.
065:007 Maulana Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him. Allah lays not on any soul a burden beyond that which He has given it. Allah brings about ease after difficulty.
065:007 Pickthal Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.
065:007 Rashad The rich husband shall provide support in accordance with his means, and the poor shall provide according to the means that GOD bestowed upon him. GOD does not impose on any soul more than He has given it. GOD will provide ease after difficulty.
065:007 Sarwar Let the well-to-do people spend abundantly (for the mother and the child) and let the poor spend from what God has given them. God does not impose on any soul that which he cannot afford. God will bring about ease after hardship.
065:007 Shakir Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.
065:007 Sherali Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what ALLAH has given him. ALLAH burdens not any soul beyond that which HE has bestowed upon it. ALLAH will soon bring about ease after hardship.
065:007 Yusufali Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.
065:008
065:008 Section 2: Makkah warned
065:008 Khan And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrible torment (in Hell, in the Hereafter).
065:008 Maulana And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to severe account and We chastised it with a stern chastisement!
065:008 Pickthal And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,
065:008 Rashad Many a community rebelled against the commands of its Lord and against His messengers. Consequently, we held them strictly accountable, and requited them a terrible requital.
065:008 Sarwar How many a town has disobeyed its Lord and His Messenger! For them Our questioning was strict and Our punishment severe.
065:008 Shakir And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.
065:008 Sherali How many a city rebelled against the command of its Lord and HIS Messengers, and WE called it to severe account and punished it with dire punishment !
065:008 Yusufali How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.
065:009
065:009 Khan So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).
065:009 Maulana So it tasted the evil consequences of its conduct, and the end of its affair was perdition.
065:009 Pickthal So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.
065:009 Rashad They suffered the consequences of their decisions; a profound loss.
065:009 Sarwar They suffered the consequences of their deeds and their end was perdition.
065:009 Shakir So it tasted the evil result of its conduct, and the end of its affair was perdition.
065:009 Sherali So it tasted the evil consequences of its conduct, and the end of its affair was ruin.
065:009 Yusufali Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.

065:010
065:010 Khan Allah has prepared for them a severe torment. So fear Allah and keep your duty to Him, O men of understanding who have believed! - Allah has indeed sent down to you a Reminder (this Qur'an).
065:010 Maulana Allah has prepared for them severe chastisement, so keep your duty to Allah, O men of understanding, who believe. Allah has indeed sent down to you a Reminder --
065:010 Pickthal Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,
065:010 Rashad GOD has prepared for them severe retribution. Therefore, you shall reverence GOD, O you who possess intelligence and believed. GOD has sent down to you a message -
065:010 Sarwar God has prepared severe retribution for them. People of understanding and believers, have fear of God. God has certainly sent you a reminder,
065:010 Shakir Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,
065:010 Sherali ALLAH has prepared for them a severe punishment; so fear ALLAH, O ye men of understanding who have believed. ALLAH has, indeed, sent down to you a Reminder -
065:010 Yusufali Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message,-
065:011
065:011 Khan (And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allah (the Qur'an) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allah has indeed granted for him an excellent provision.
065:011 Maulana A Messenger who recites to you the clear messages of Allah so that he may bring forth those who believe and do good deeds from darkness into light. And whoever believes in Allah and does good deeds, He will cause him to enter Gardens wherein rivers flow, to abide therein for ever. Allah has indeed given him a goodly sustenance.
065:011 Pickthal A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.
065:011 Rashad a messenger who recites to you GOD's revelations, clearly, to lead those who believe and work righteousness out of the darkness into the light. Anyone who believes in GOD and leads a righteous life, He will admit him into gardens with flowing streams; they abide therein forever. GOD will generously reward him.
065:011 Sarwar a Messenger who recites to you the illustrious revelations of God, to bring the righteously striving believers out of darkness into light. God will admit those who believe in Him and act righteously to Paradise wherein streams flow, and they will live therein forever. God will provide them with excellent sustenance.
065:011 Shakir An Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.
065:011 Sherali A Messenger, who recites unto you the clear Signs of ALLAH, that HE may bring those who believe and do good deeds out of every kind of darkness into light. And whoso believes in ALLAH and does righteous deeds - HE will make him enter Gardens, through which streams flow, to abide therein for ever. ALLAH has, indeed, made excellent provision for him.
065:011 Yusufali An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.
065:012
065:012 Khan It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.
065:012 Maulana Allah is He who created seven heavens, and of the earth the like thereof. The command descends among them, that you may know that Allah is Possessor of power over all things, and that Allah encompasses all things in (His) knowledge.
065:012 Pickthal Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.
065:012 Rashad GOD created seven universes and the same number of earths. The commands flow among them. This is to let you know that GOD is Omnipotent, and that GOD is fully aware of all things.
065:012 Sarwar It is God who has created the seven heavens and a like number of earths. His commandments are sent between them, so that you would know that God has power over all things and that His knowledge encompasses all.
065:012 Shakir Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.
065:012 Sherali ALLAH is HE who created seven heavens, and of the earth the like thereof. The Divine command comes down in their midst, that you may know that ALLAH has power over all things, and that ALLAH encompasses all things in HIS knowledge.
065:012 Yusufali Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.

066:000
066:000 Translations of the Qur'an, Chapter 66: AT-TAHRIM (BANNING, PROHIBITION). Total Verses: 12. Revealed At: MADINA
066:000 In the name of God, Most Gracious, Most Merciful
066:001
066:001 Section 1: Prophet’s Domestic Relations
066:001 Khan O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.
066:001 Maulana O Prophet, why dost thou forbid (thyself) that which Allah has made lawful for thee? Seekest thou to please thy wives? And Allah is Forgiving, Merciful.
066:001 Pickthal O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.
066:001 Rashad O you prophet, why do you prohibit what GOD has made lawful for you, just to please your wives? GOD is Forgiver, Merciful.
066:001 Sarwar Prophet, in seeking the pleasure of your wives, why do you make unlawful that which God has made lawful. God is All-forgiving and All-merciful.
066:001 Shakir O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.
066:001 Sherali O Prophet ! why dost thou forbid thyself that which ALLAH has made lawful to thee. Thou seekest the pleasure of thy wives? And ALLAH is Most Forgiving, Merciful.
066:001 Yusufali O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.
066:002
066:002 Khan Allah has already ordained for you (O men), the dissolution of your oaths. And Allah is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.
066:002 Maulana Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Patron, and He is the Knowing, the Wise.
066:002 Pickthal Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise.
066:002 Rashad GOD has decreed for you the laws dealing with your oaths. GOD is your Lord, and He is the Omniscient, Most Wise.
066:002 Sarwar God has shown you how to absolve yourselves of your oaths. He is your Guardian and is All-knowing and All-wise.
066:002 Shakir Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise.
066:002 Sherali ALLAH has, indeed, enjoined on you the expiation of such of your oaths as would occasion trouble, and ALLAH is your friend; and He is All-Knowing, Wise.
066:002 Yusufali Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.
066:003
066:003 Khan And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All- Aware (Allah) has told me".
066:003 Maulana And when the Prophet confided an information to one of his wives -- but when she informed (others) of it, and Allah informed him of it, he made known part of it and passed over part. So when he told her of it, she said: Who informed thee of this? He said: The Knowing, the One Aware, informed me.
066:003 Pickthal When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.
066:003 Rashad The prophet had trusted some of his wives with a certain statement, then one of them spread it, and GOD let him know about it. He then informed his wife of part of the issue, and disregarded part. She asked him, "Who informed you of this?" He said, "I was informed by the Omniscient, Most Cognizant."
066:003 Sarwar The Prophet told a secret to one of his wives telling her not to mention it to anyone else. When she divulged it, God informed His Prophet about this. The Prophet told his wife part of the information which he had received from God and ignored the rest. Then she asked, "Who informed you about this?" He replied, "The All-aware and All-knowing one has told me".
066:003 Shakir And when the prophet secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.
066:003 Sherali And when the Prophet confided a matter unto one of his wives and she divulged it, and ALLAH informed him of it, he made known to her part thereof, and avoided mentioning part of it. And when he informed her of it, she said, `Who has informed thee of it?' He said, `The All-Knowing, the All-Aware God has informed me.'
066:003 Yusufali When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted (with all things).”
066:004
066:004 Khan If you two (wives of the Prophet SAW, namely 'Aishah and Hafsah radhiallahu'anhu) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes), but if you help one another against him (Muhammad SAW), then verily, Allah is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.
066:004 Maulana If you both turn to Allah, then indeed your hearts are inclined (to this); and if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders.
066:004 Pickthal If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his Protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.
066:004 Rashad If the two of you repent to GOD, then your hearts have listened. But if you band together against him, then GOD is his ally, and so is Gabriel and the righteous believers. Also, the angels are his helpers.
066:004 Sarwar Would that you two (wives of the Prophet) had turned to God in repentance. Your hearts have sinned. If you conspire with each other against him, know that God is his Guardian. Gabriel, the righteous (ones) among the believers and the angels will all support him.
066:004 Shakir If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibreel and -the believers that do good, and the angels after that are the aiders.
066:004 Sherali Now if you two turn unto ALLAH repentant - and your hearts are already so inclined - it will be better for you. But if you back up one another against him, surely, ALLAH is his helper and Gabriel and the righteous among the believers, and all the angels besides are his helpers.
066:004 Yusufali If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.

066:005	
066:005 Khan	It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins.
066:005 Maulana	Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins.
066:005 Pickthal	It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids.
066:005 Rashad	If he divorces you, his Lord will substitute other wives in your place who are better than you; submitters (Muslims), believers (Mu'mins), obedient, repentant, worshipers, pious, either previously married, or virgins.
066:005 Sarwar	If he divorces you, perhaps his Lord will replace you with better wives, either widows or virgins who will be Muslims: believers, faithful, obedient, repentant, and devout in prayer and fasting.
066:005 Shakir	Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.
066:005 Sherali	Maybe, his Lord, if he divorces you, will give him instead wives better than you - resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins.
066:005 Yusufali	It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you,- who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.
066:006	
066:006 Khan	O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.
066:006 Maulana	O you who believe, save yourselves and your families from a Fire whose fuel is men and stones; over it are angels, stern and strong. They do not disobey Allah in that which He commands them, but do as they are commanded.
066:006 Pickthal	O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.
066:006 Rashad	O you who believe, protect yourselves and your families from the Hellfire whose fuel is people and rocks. Guarding it are stern and powerful angels who never disobey GOD; they do whatever they are commanded to do.
066:006 Sarwar	Believers, save yourselves and your families from the fire which is fueled by people and stones and is guarded by stern angels who do not disobey God's commands and do whatever they are ordered to do.
066:006 Shakir	O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.
066:006 Sherali	O ye who believe ! Save yourselves and your families from a Fire whose fuel is men and stones over which are appointed angels, stern and severe, who disobey not ALLAH in what HE commands them and do as they are commanded.
066:006 Yusufali	O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.
066:007	
066:007 Khan	(It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allah - Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.
066:007 Maulana	O you who disbelieve, make no excuses this day. You are rewarded only as you did.
066:007 Pickthal	(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.
066:007 Rashad	O you who disbelieved, do not apologize today. You are being requited only for what you did.
066:007 Sarwar	Disbelievers (will be told on the Day of Judgment), "Do not make any excuses on this day; you are only receiving recompense for what you have done".
066:007 Shakir	O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.
066:007 Sherali	O ye who disbelieve ! Make no excuse this day. You are requited for what you did.
066:007 Yusufali	(They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!”

066:008
066:008 Section 2: Progress of the Faithful
066:008 Khan O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad SAW) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."
066:008 Maulana O you who believe, turn to Allah with sincere repentance. It may be your Lord will remove from you your evil and cause you enter Gardens wherein flow rivers, on the day on which Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands -- they will say: Our Lord, make perfect for us our light, and grant us protection; surely Thou art Possessor of power over all things.
066:008 Pickthal O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.
066:008 Rashad O you who believe, you shall repent to GOD a firm repentance. Your Lord will then remit your sins and admit you into gardens with flowing streams. On that day, GOD will not disappoint the prophet and those who believed with him. Their light will radiate in front of them and to their right. They will say, "Our Lord, perfect our light for us, and forgive us; You are Omnipotent."
066:008 Sarwar Believers, turn to God in repentance with the intention of never repeating the same sin. Perhaps your Lord will expiate your evil deeds and admit you to Paradise wherein streams flow. On the Day of Judgment, God will not disgrace the Prophet and those who have believed in him. Their lights will shine in front of them and to their right. They will say, "Our Lord, perfect our light for us and forgive our sins. You have power over all things".
066:008 Shakir O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.
066:008 Sherali O ye who believe ! turn to ALLAH in sincere repentance. It may be that your Lord will remit the evil effects of your deeds and admit you into Gardens through which streams flow, on the day when ALLAH will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, `Our Lord, perfect our light for us and forgive us; surely, Thou hast power over all things.'
066:008 Yusufali O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."
066:009
066:009 Khan O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.
066:009 Maulana O Prophet, strive against the disbelievers and the hypocrites, and remain firm against them, and their abode is hell; and evil is the resort.
066:009 Pickthal O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.
066:009 Rashad O prophet, struggle against the disbelievers and the hypocrites and be stern with them. Their abode is Gehenna, and a miserable destiny.
066:009 Sarwar Prophet, fight against the disbelievers and the hypocrites and be stern against them. Their dwelling will be hell fire, the most terrible fate.
066:009 Shakir O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.
066:009 Sherali O Prophet ! strive hard against the disbelievers and the Hypocrites; and be stern with them; their resort is Hell, and an evil destination it is !
066:009 Yusufali O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).
066:010
066:010 Khan Allah sets forth an example for those who disbelieve, the wife of Nuh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nuh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against Allah, and it was said: "Enter the Fire along with those who enter!"
066:010 Maulana Allah sets forth an example for those who disbelieve -- the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter the Fire with those who enter.
066:010 Pickthal Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.
066:010 Rashad GOD cites as examples of those who disbelieved the wife of Noah and the wife of Lot. They were married to two of our righteous servants, but they betrayed them and, consequently, they could not help them at all against GOD. The two of them were told, "Enter the Hell-fire with those who deserved it."
066:010 Sarwar God has told the disbelievers the story of the wives of Noah and Lot as a parable. They were married to two of Our righteous servants but were unfaithful to them. Nothing could protect them from the (wrath) of God and they were told to enter hell fire with the others.
066:010 Shakir Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.
066:010 Sherali ALLAH sets forth an example for those who disbelieve, the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted treacherously to them. So they availed them naught against ALLAH, and it was said to them, `Enter the Fire, ye twain, along with those who enter it.'
066:010 Yusufali Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"

066:011
066:011 Khan And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah).
066:011 Maulana And Allah sets forth an example for those who believe -- the wife of Pharaoh, when she said: My Lord, build for me a house with Thee in the Garden and deliver me from Pharaoh and his work, and deliver me from the iniquitous people.
066:011 Pickthal And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;
066:011 Rashad And GOD cites as an example of those who believed the wife of Pharaoh. She said, "My Lord, build a home for me at You in Paradise, and save me from Pharaoh and his works; save me from the transgressing people."
066:011 Sarwar To the believers, as a parable, God has told the story of the wife of the Pharaoh who said, "Lord, establish for me a house in Paradise in your presence. Rescue me from Pharaoh and his deeds and save me from the unjust people.
066:011 Shakir And Allah sets forth an example to those who believe the wife of Firon when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people:
066:011 Sherali And ALLAH holds forth as an example, for those who believe, the wife of Pharaoh when she said, `My Lord ! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;
066:011 Yusufali And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";
066:012
066:012 Khan And Maryam (Mary), the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibrael (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!" and he was; that is 'Iesa (Jesus) - son of Maryam (Mary); as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitin (i.e. obedient to Allah).
066:012 Maulana And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration and she accepted, the truth of the words of her Lord and His Books, and she was of the obedient ones.
066:012 Pickthal And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.
066:012 Rashad Also Mary, the Amramite. She maintained her chastity, then we blew into her from our spirit. She believed in the words of her Lord and His scriptures; she was obedient.
066:012 Sarwar He has also told, as a parable, the story of Mary, daughter of Imran who preserved her virginity and (into whose womb) We breathed Our spirit. She made the words of her Lord and the predictions in His Books come true. She was an obedient woman.
066:012 Shakir And Marium, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of, the obedient ones.
066:012 Sherali And sets forth as an example Mary, the daughter of Imrán, who guarded her chastity - so WE breathed into him of Our Spirit -and she fulfilled the prophecy conveyed to her in the words of her Lord contained in HIS Books and she was one of the obedient.
066:012 Yusufali And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).
067:000
067:000 Translations of the Qur'an, Chapter 67: AL-MULK (THE SOVEREIGNTY, CONTROL). Total Verses: 30. Revealed At: MAKKA
067:000 In the name of God, Most Gracious, Most Merciful
067:001
067:001 Part 29.
067:001 Section 1: The Kingdom of God
067:001 Khan Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
067:001 Maulana Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things.
067:001 Pickthal Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.
067:001 Rashad Most exalted is the One in whose hands is all kingship, and He is Omnipotent.
067:001 Sarwar Blessed is He in whose hands is the Kingdom and who has power over all things.
067:001 Shakir Blessed is He in Whose hand is the kingdom, and He has power over all things,
067:001 Sherali Blessed is HE in Whose hand is the Kingdom, and HE has power over all things;
067:001 Yusufali Blessed be He in Whose hands is Dominion; and He over all things hath Power;-
067:002
067:002 Khan Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
067:002 Maulana Who created death and life that He might try you -- which of you is best in deeds. And He is the Mighty, the Forgiving,
067:002 Pickthal Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,
067:002 Rashad The One who created death and life for the purpose of distinguishing those among you who would do better. He is the Almighty, the Forgiving.
067:002 Sarwar It is He who has created death and life to put you to the test and see which of you is most virtuous in your deeds. He is Majestic and All-forgiving.
067:002 Shakir Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,
067:002 Sherali Who has created death and life that HE might try you -which of you is best in deeds; and HE is the Mighty, the Most Forgiving ;
067:002 Yusufali He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-

067:003
067:003 Khan Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"
067:003 Maulana Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder?
067:003 Pickthal Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?
067:003 Rashad He created seven universes in layers. You do not see any imperfection in the creation by the Most Gracious. Keep looking; do you see any flaw?
067:003 Sarwar It is He who has created seven heavens, one above the other. You can see no flaw in the creation of the Beneficent God. Look again. Can you see faults?.
067:003 Shakir Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?
067:003 Sherali Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw?
067:003 Yusufali He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?
067:004
067:004 Khan Then look again and yet again, your sight will return to you in a state of humiliation and worn out.
067:004 Maulana Then turn the eye again and again -- thy look will return to thee confused, while it is fatigued.
067:004 Pickthal Then look again and yet again, thy sight will return unto thee weakened and made dim.
067:004 Rashad Look again and again; your eyes will come back stumped and conquered.
067:004 Sarwar Look twice (and keep on looking), your eyes will only become dull and tired.
067:004 Shakir Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.
067:004 Sherali Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity.
067:004 Yusufali Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.
067:005
067:005 Khan And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.
067:005 Maulana And certainly We have adorned this lower heaven with lamps and We make them means of conjectures for the devils, and We have prepared for them the chastisement of burning.
067:005 Pickthal And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.
067:005 Rashad We adorned the lowest universe with lamps, and guarded its borders with projectiles against the devils; we prepared for them a retribution in Hell.
067:005 Sarwar We have decked the lowest heavens with torches. With these torches We have stoned the devils and We have prepared for them the torment of hell.
067:005 Shakir And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.
067:005 Sherali And verily, WE have adorned the lowest heaven with lamps, and WE have made them the means of driving away satans, and WE have prepared for them the punishment of the blazing Fire.
067:005 Yusufali And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.
067:006
067:006 Khan And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.
067:006 Maulana And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort.
067:006 Pickthal And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!
067:006 Rashad For those who disbelieved in their Lord, the retribution of Gehenna. What a miserable destiny.
067:006 Sarwar For those who have disbelieved in their Lord, We have prepared the torment of hell, the most terrible place to return.
067:006 Shakir And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.
067:006 Sherali And for those who disbelieve in their Lord, is the punishment of Hell, and an evil resort it is.
067:006 Yusufali For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.
067:007
067:007 Khan When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
067:007 Maulana When they are cast therein, they will hear a loud moaning of it as it heaves,
067:007 Pickthal When they are flung therein they hear its roaring as it boileth up,
067:007 Rashad When they get thrown therein, they hear its furor as it fumes.
067:007 Sarwar When they are thrown into hell, they will hear its roaring while it boils.
067:007 Shakir When they shall be cast therein, they shall hear a loud moaning of it as it heaves,
067:007 Sherali When they are cast therein, they will hear it roaring as it boils up.
067:007 Yusufali When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,
067:008
067:008 Khan It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
067:008 Maulana Almost bursting for fury. Whenever a group is cast into it, its keepers ask them: Did not a warner come to you?
067:008 Pickthal As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner?
067:008 Rashad It almost explodes from rage. Whenever a group is thrown therein, its guards would ask them, "Did you not receive a warner?"
067:008 Sarwar It almost explodes in rage. Whenever a group is thrown into it, its keepers will ask them, "Did no one come to warn you?".
067:008 Shakir Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?
067:008 Sherali It would almost burst with fury. Whenever a host of wrongdoers is cast into it the wardens thereof will ask them `Did no Warner come to you?'
067:008 Yusufali Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?”

067:009
067:009 Khan They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"
067:009 Maulana They say: Yea, indeed a warner came to us, but we denied and said: Allah has revealed nothing; you are only in great error.
067:009 Pickthal They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.
067:009 Rashad They would answer, "Yes indeed; a warner did come to us, but we disbelieved and said, `GOD did not reveal anything. You are totally astray.' "
067:009 Sarwar They will say, "Yes, someone did come to warn us, but we rejected him saying, 'God has revealed nothing. You are in great error".
067:009 Shakir They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.
067:009 Sherali They will say, `Yea, indeed, a Warner did come to us, but we treated him as a liar, and we said, `ALLAH has not revealed anything; you are but in manifest error.'
067:009 Yusufali They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'"
067:010
067:010 Khan And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
067:010 Maulana And they say: Had we but listened or pondered, we should not have been among the inmates of the burning Fire.
067:010 Maulana Or who is it that will give you sustenance, if He should withhold His sustenance? Nay, they persist in disdain and aversion.
067:010 Pickthal And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.
067:010 Rashad They also say, "If we heard or understood, we would not be among the dwellers of Hell!"
067:010 Sarwar They will also say, "Had We listened or used our minds, we would not have become the dwellers of hell".
067:010 Shakir And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.
067:010 Sherali And they will say, `Had we but listened or had sense, we should not have been among the inmates of the blazing Fire.'
067:010 Yusufali They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"
067:011
067:011 Khan Then they will confess their sin. So, away with the dwellers of the blazing Fire.
067:011 Maulana Thus they will confess their sins; so far (from good) are the inmates of the burning Fire.
067:011 Pickthal So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.
067:011 Rashad Thus, they confessed their sins. Woe to the dwellers of Hell.
067:011 Sarwar They will confess to their sins, but the dwellers of hell will be far away from God's (mercy).
067:011 Shakir So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.
067:011 Sherali Thus will they confess their sins; but far removed from God's mercy are the inmates of the blazing Fire.
067:011 Yusufali They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!
067:012
067:012 Khan Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise).
067:012 Maulana Those who fear their Lord in secret, for them is surely forgiveness and a great reward.
067:012 Pickthal Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.
067:012 Rashad As for those who reverence their Lord, when alone in their privacy, they have attained forgiveness and a great recompense.
067:012 Sarwar Those who fear their Lord in secret will receive forgiveness and a great reward.
067:012 Shakir (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.
067:012 Sherali Verily, those who fear their Lord in secret - for them is forgiveness and a great reward.
067:012 Yusufali As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.
067:013
067:013 Khan And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).
067:013 Maulana And conceal your word or manifest it, truly He is Knower of that which is in the hearts.
067:013 Pickthal And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).
067:013 Rashad Whether you keep your utterances secret, or declare them, He is fully aware of the innermost thoughts.
067:013 Sarwar Whether you conceal what you say or reveal it, God knows best all that the hearts contain.
067:013 Shakir And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.
067:013 Sherali And whether you conceal what you say or say it openly, HE knows well all that which is in your breasts.
067:013 Yusufali And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.
067:014
067:014 Khan Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All- Aware (of everything).
067:014 Maulana Does He not know Who created? And He is the Knower of subtilties, the Aware.
067:014 Pickthal Should He not know what He created? And He is the Subtile, the Aware.
067:014 Rashad Should He not know what He created? He is the Sublime, Most Cognizant.
067:014 Sarwar Does the One Who is Subtle, All-aware, and Who created all things not know all about them?.
067:014 Shakir Does He not know, Who created? And He is the Knower of the subtleties, the Aware.
067:014 Sherali Does HE, Who has created you, not know it? HE is the Knower of all subtleties, the All-Aware.
067:014 Yusufali Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).

067:015
067:015 Section 2: The Disbelievers' Doom
067:015 Khan He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.
067:015 Maulana He it is Who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance. And to Him is the rising (after death).
067:015 Pickthal He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).
067:015 Rashad He is the One who put the Earth at your service. Roam its corners, and eat from His provisions. To Him is the final summoning.
067:015 Sarwar It is He who has made the earth subservient to you. You walk through its vast valleys and eat of its sustenance. Before Him you will all be resurrected.
067:015 Shakir He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.
067:015 Sherali HE it is Who has made the earth even and smooth for you; so walk in the spacious paths thereof, and eat of HIS provision. And unto HIM will be the resurrection.
067:015 Yusufali It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
067:016
067:016 Khan Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?
067:016 Maulana Do you feel secure that He Who is in the heaven will not make the earth to swallow you up? Then lo! it will shake.
067:016 Pickthal Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?
067:016 Rashad Have you guaranteed that the One in heaven will not strike the earth and cause it to tumble?
067:016 Sarwar Do you feel secure that the One in the heavens will not cause you to sink into the earth when it is violently shaking?.
067:016 Shakir Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.
067:016 Sherali Do you feel secure from HIM Who is in the heaven that HE will not cause the earth to sink with you? When lo ! it begins to shake.
067:016 Yusufali Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?
067:017
067:017 Khan Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?
067:017 Maulana Or do you feel secure that He Who is in the Heaven will not send on you a violent wind? Then shall you know how (truthful) was My warning!
067:017 Pickthal Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning.
067:017 Rashad Have you guaranteed that the One in heaven will not send upon you a violent storm? Will you then appreciate the value of My warning?
067:017 Sarwar Do you feel secure that the One in the heavens will not strike you with a sandstorm? You will soon know, with the coming of the torment, how serious Our warning was.
067:017 Shakir Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.
067:017 Sherali Do you feel secure from HIM Who is in the heaven that HE will not send against you a heavy sand-storm? Then will you know how terrible was MY Warning !
067:017 Yusufali Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?
067:018
067:018 Khan And indeed those before them belied (the Messengers of Allah), then how terrible was My denial (punishment)?
067:018 Maulana And certainly those before them denied, then how (terrible) was My disapproval!
067:018 Pickthal And verily those before them denied, then (see) the manner of My wrath (with them)!
067:018 Rashad Others before them have disbelieved; how terrible was My requital!
067:018 Sarwar Those who lived before them had also rejected Our warning, and how terrible was Our retribution!
067:018 Shakir And certainly those before them rejected (the truth), then how was My disapproval.
067:018 Sherali And, indeed, those before them also rejected MY Messengers, then how grievous was MY punishment !
067:018 Yusufali But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?
067:019
067:019 Khan Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allah). Verily, He is the All-Seer of everything.
067:019 Maulana Do they not see the birds above them spreading and contracting (their wings)? Naught upholds them save the Beneficent. Surely He is Seer of all things.
067:019 Pickthal Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.
067:019 Rashad Have they not seen the birds above them lined up in columns and spreading their wings? The Most Gracious is the One who holds them in the air. He is Seer of all things.
067:019 Sarwar Did they not see the birds above them, stretching out, and flapping their wings. No one keeps them up in the sky except the Beneficent God. He certainly watches over all things.
067:019 Shakir Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.
067:019 Sherali Do they not see the birds above them, spreading out their wings in flight and then drawing them in to swoop down upon the prey? None withholds them but the Gracious God, HE sees all things well.
067:019 Yusufali Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.
067:020
067:020 Khan Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.
067:020 Maulana Or who is it that will be a host for you to help you against the Beneficent? The disbelievers are in naught but delusion.
067:020 Pickthal Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion.
067:020 Rashad Where are those soldiers who can help you against the Most Gracious? Indeed, the disbelievers are deceived.
067:020 Sarwar Do you have any armies who will help you against the Beneficent God? The disbelievers are certainly deceived (by satan).
067:020 Shakir Or who is it that will be a host for you to assist you besides the Beneficent Allah? The unbelievers are only in deception.
067:020 Sherali Can those, who are counted your hosts, help you against the Gracious God? The disbelievers are only the victims of self-deception.
067:020 Yusufali Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.

067:021
067:021 Khan Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
067:021 Pickthal Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.
067:021 Rashad Who is there to provide for you, if He withholds His provisions? Indeed, they have plunged deep into transgression and aversion.
067:021 Sarwar Is there anyone who will provide you with sustenance if God were to deny you sustenance? In fact, they obstinately persist in their transgression and hatred.
067:021 Shakir Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.
067:021 Sherali Or, who is he that will provide for you, if HE should withhold HIS provision? Nay, but they obstinately persist in rebellion and aversion.
067:021 Yusufali Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).
067:022
067:022 Khan Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).
067:022 Maulana Is, then, he who goes prone upon his face better guided or he who walks upright on a straight path?
067:022 Pickthal Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road?
067:022 Rashad Is one who walks while slumped over on his face better guided, or one who walks straight on the right path?
067:022 Sarwar Can one who walks with his head hanging down be better guided that one who walks with his head upright?.
067:022 Shakir What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?
067:022 Sherali What ! is he who walks groveling upon his face better guided, or he who walks upright on the straight path?
067:022 Yusufali Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?
067:023
067:023 Khan Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.
067:023 Maulana Say: He it is Who brought you into being and made for you ears and eyes and hearts. Little thanks it is you give!
067:023 Pickthal Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!
067:023 Rashad Say, "He is the One who initiated you, and granted you the hearing, the eyes, and the brains. Rarely are you appreciative."
067:023 Sarwar (Muhammad), say, "It is God who has brought you into being and made ears, eyes, and hearts for you, but you give very little thanks".
067:023 Shakir Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.
067:023 Sherali Say, `HE it is Who brought you into being, and made for you ears and eyes and hearts; but little thanks do you give.'
067:023 Yusufali Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.
067:024
067:024 Khan Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."
067:024 Maulana Say: He it is Who multiplies you in the earth and to Him you will be gathered.
067:024 Pickthal Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.
067:024 Rashad Say, "He is the One who placed you on earth, and before Him you will be summoned."
067:024 Sarwar Say, "It is God who has settled you on the earth and to Him you will be resurrected".
067:024 Shakir Say: He it is Who multiplied you in the earth and to Him you shall be gathered.
067:024 Sherali Say, `HE it is Who multiplied you in the earth, and unto HIM will you all be gathered.'
067:024 Yusufali Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."
067:025
067:025 Khan They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."
067:025 Maulana And they say: When will this threat be (executed), if you are truthful?
067:025 Pickthal And they say: When (will) this promise (be fulfilled), if ye are truthful?
067:025 Rashad They challenge: "When will that prophecy come to pass, if you are truthful?"
067:025 Sarwar They say, "When will this torment take place if what you say is true?".
067:025 Shakir And they say: When shall this threat be (executed) if you are truthful?
067:025 Sherali And they say, `When will this promise come to pass, if, indeed, you are truthful?'
067:025 Yusufali They ask: When will this promise be (fulfilled)? - If ye are telling the truth.
067:026
067:026 Khan Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."
067:026 Maulana Say: The knowledge is with Allah only, and I am only a plain warner.
067:026 Pickthal Say: The knowledge is with Allah only, and I am but a plain warner;
067:026 Rashad Say, "Such knowledge is with GOD; I am no more than a manifest warner."
067:026 Sarwar Say, "God knows best. I am only one who gives warning".
067:026 Shakir Say: The knowledge (thereof is only with Allah and I am only a plain warner.
067:026 Sherali Say, `The knowledge of it is with ALLAH, and I am but a plain Warner.'
067:026 Yusufali Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."
067:027
067:027 Khan But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"
067:027 Maulana But when they see it nigh, the faces of those who disbelieve will be grieved, and it will be said: This is that which you used to call for.
067:027 Pickthal But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.
067:027 Rashad When they see it happening, the faces of those who disbelieved will turn miserable, and it will be proclaimed: "This is what you used to mock."
067:027 Sarwar When they see the torment approaching, the faces of the disbelievers will blacken and they will be told, "This is what you wanted to (experience)".
067:027 Shakir But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.
067:027 Sherali But when they see it nigh, the faces of those who disbelieve will be grief-stricken, and it will be said, `This is what you repeatedly asked for.'
067:027 Yusufali At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"

067:028
067:028 Khan Say (O Muhammad SAW): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"
067:028 Maulana Say: Have you considered if Allah should destroy me and those with me -- rather He will have mercy on us -- yet who will protect the disbelievers from a painful chastisement?
067:028 Pickthal Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom?
067:028 Rashad Say, "Whether GOD decides to annihilate me and those with me, or to shower us with His mercy, who is there to protect the disbelievers from a painful retribution?"
067:028 Sarwar (Muhammad), say, "Have you not considered that regardless whether God forgives me and my followers or grants us mercy, but who will protect the disbelievers from a painful torment?.
067:028 Shakir Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the unbelievers from a painful punishment?
067:028 Sherali Say, `Tell me, if ALLAH should destroy me and those who are with me, or have mercy upon us, who will protect the disbelievers from a painful torment?'
067:028 Yusufali Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?”
067:029
067:029 Khan Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."
067:029 Maulana Say: He is the Beneficent -- we believe in Him and on Him do we rely. So you will come to know who it is that is in clear error.
067:029 Pickthal Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.
067:029 Rashad Say, "He is the Most Gracious; we believe in Him, and we trust in Him. You will surely find out who is really far astray."
067:029 Sarwar Say, "He is the Beneficent One in whom we have faith and trust. You will soon know who is in manifest error".
067:029 Shakir Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.
067:029 Sherali Say, `HE is the Beneficent God, in HIM have we believed and in HIM have we put our trust. And you will soon know who is in manifest error.'
067:029 Yusufali Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error.”
067:030
067:030 Khan Say (O Muhammad SAW): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"
067:030 Maulana Say: Have you considered if your water should subside, who is it then that will bring you flowing water?
067:030 Pickthal Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water?
067:030 Rashad Say, "What if your water sinks away, who will provide you with pure water?"
067:030 Sarwar Say, "Have you not thought that if your water was to dry up, who would bring you water from the spring?".
067:030 Shakir Say: Have you considered if your water should go down, who is it then that will bring you flowing water?
067:030 Sherali Say, `Tell me, if all your water were to disappear in the depths of the earth, who then, will bring you pure running water?'
067:030 Yusufali Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?”
068:000
068:000 Translations of the Qur'an, Chapter 68: AL-QALAM (THE PEN). Total Verses: 52. Revealed At: MAKKA
068:000 In the name of God, Most Gracious, Most Merciful
068:001
068:001 Section 1: Not a Madman’s Message
068:001 Khan Nun. [These letters (Nun, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).
068:001 Maulana (By) the inkstand and the pen and that which they write!
068:001 Pickthal Nun. By the pen and that which they write (therewith),
068:001 Rashad NuN, the pen, and what they (the people) write.
068:001 Sarwar Nun. By the pen and by what you write,.
068:001 Shakir Noon. I swear by the pen and what the angels write,
068:001 Sherali By the inkstand and the pen and by that which they write;
068:001 Yusufali Nun. By the Pen and the (Record) which (men) write,-
068:002
068:002 Khan You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.
068:002 Maulana By the grace of thy Lord thou art not mad.
068:002 Pickthal Thou art not, for thy Lord's favour unto thee, a madman.
068:002 Rashad You have attained a great blessing from your Lord; you are not crazy.
068:002 Sarwar (Muhammad), you are not insane, thanks to the bounty of your Lord.
068:002 Shakir By the grace of your Lord you are not mad.
068:002 Sherali Thou art not, by the grace of thy Lord, a madman.
068:002 Yusufali Thou art not, by the Grace of thy Lord, mad or possessed.
068:003
068:003 Khan And verily, for you (O Muhammad SAW) will be an endless reward.
068:003 Maulana And surely thine is a reward never to be cut off.
068:003 Pickthal And lo! thine verily will be a reward unfailing.
068:003 Rashad You have attained a recompense that is well deserved.
068:003 Sarwar You will certainly receive a never-ending reward.
068:003 Shakir And most surely you shall have a reward never to be cut off.
068:003 Sherali And for thee, most surely, there is an unending reward.
068:003 Yusufali Nay, verily for thee is a Reward unfailing:

068:004
068:004 Khan And verily, you (O Muhammad SAW) are on an exalted standard of character.
068:004 Maulana And surely thou hast sublime morals.
068:004 Pickthal And lo! thou art of a tremendous nature.
068:004 Rashad You are blessed with a great moral character.
068:004 Sarwar You have attained a high moral standard.
068:004 Shakir And most surely you conform (yourself) to sublime morality.
068:004 Sherali And thou dost, surely, possess sublime moral excellences.
068:004 Yusufali And thou (standest) on an exalted standard of character.
068:005
068:005 Khan You will see, and they will see,
068:005 Maulana So thou wilt see, and they (too) will see,
068:005 Pickthal And thou wilt see and they will see
068:005 Rashad You will see, and they will see.
068:005 Sarwar You will see and they will also see
068:005 Shakir So you shall see, and they (too) shall see,
068:005 Sherali And thou wilt soon see and they, too, will see.
068:005 Yusufali Soon wilt thou see, and they will see,
068:006
068:006 Khan Which of you is afflicted with madness.
068:006 Maulana Which of you is mad.
068:006 Pickthal Which of you is the demented.
068:006 Rashad Which of you are condemned.
068:006 Sarwar which of you has been afflicted by insanity.
068:006 Shakir Which of you is afflicted with madness.
068:006 Sherali Which of you is afflicted with madness.
068:006 Yusufali Which of you is afflicted with madness.
068:007
068:007 Khan Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.
068:007 Maulana Surely thy Lord knows best who is erring from His way, and He knows best those who go aright.
068:007 Pickthal Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.
068:007 Rashad Your Lord is fully aware of those who strayed off His path, and He is fully aware of those who are guided.
068:007 Sarwar Your Lord knows best who has gone astray from His path and who is rightly guided.
068:007 Shakir Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
068:007 Sherali Surely, thy Lord knows best those who go astray from HIS way, and HE knows best those who follow guidance.
068:007 Yusufali Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.
068:008
068:008 Khan So (O Muhammad SAW) obey not the deniers [(of Islamic Monotheism those who belie the Verses of Allah), the Oneness of Allah, and the Messenger of Allah (Muhammad SAW), etc.]
068:008 Maulana So obey not the rejectors.
068:008 Pickthal Therefor obey not thou the rejecters
068:008 Rashad Do not obey the rejectors.
068:008 Sarwar Do not yield to those who reject the Truth.
068:008 Shakir So do not yield to the rejecters.
068:008 Sherali So comply not with the wishes of those who reject the Truth.
068:008 Yusufali So hearken not to those who deny (the Truth).
068:009
068:009 Khan They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
068:009 Maulana They wish that thou shouldst be pliant, so they (too) would be pliant.
068:009 Pickthal Who would have had thee compromise, that they may compromise.
068:009 Rashad They wish that you compromise, so they too can compromise.
068:009 Sarwar They would like you to relent to them so that they could also relent towards you.
068:009 Shakir They wish that you should be pliant so they (too) would be pliant.
068:009 Sherali They wish that thou shouldst compromise so that they may also compromise.
068:009 Yusufali Their desire is that thou shouldst be pliant: so would they be pliant.
068:010
068:010 Khan And obey not everyone who swears much, and is considered worthless,
068:010 Maulana And obey not any mean swearer,
068:010 Pickthal Neither obey thou each feeble oath-monger,
068:010 Rashad Do not obey every lowly swearer.
068:010 Sarwar Do not yield to one persistent in swearing,
068:010 Shakir And yield not to any mean swearer
068:010 Sherali Yield thou not to any mean swearer,
068:010 Yusufali Heed not the type of despicable men,- ready with oaths,
068:011
068:011 Khan A slanderer, going about with calumnies,
068:011 Maulana Defamer, going about with slander,
068:011 Pickthal Detracter, spreader abroad of slanders,
068:011 Rashad A slanderer, a backbiter.
068:011 Sarwar back-biting, gossiping,
068:011 Shakir Defamer, going about with slander
068:011 Sherali Backbiter, one who goes about slandering.
068:011 Yusufali A slanderer, going about with calumnies,

068:012
068:012 Khan Hinderer of the good, transgressor, sinful,
068:012 Maulana Hinderer of good, outstepping the limits, sinful,
068:012 Pickthal Hinderer of the good, transgressor, malefactor
068:012 Rashad Forbidder of charity, a transgressor, a sinner.
068:012 Sarwar obstructing virtues, a sinful transgressor,
068:012 Shakir Forbidder of good, outstepping the limits, sinful,
068:012 Sherali Forbidder of good, transgressor, sinful,
068:012 Yusufali (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,
068:013
068:013 Khan Cruel, after all that base-born (of illegitimate birth),
068:013 Maulana Ignoble, besides all that, notoriously mischievous --
068:013 Pickthal Greedy therewithal, intrusive.
068:013 Rashad Unappreciative, and greedy.
068:013 Sarwar ill-mannered, and moraly corrupt or that because he may possess wealth and children.
068:013 Shakir Ignoble, besides all that, base-born;
068:013 Sherali Ill-mannered and, in addition to that, of doubtful birth,
068:013 Yusufali Violent (and cruel),- with all that, base-born,-
068:014
068:014 Khan (He was so) because he had wealth and children.
068:014 Maulana Because he possess wealth and sons.
068:014 Pickthal It is because he is possessed of wealth and children
068:014 Rashad Even though he possessed enough money and children.
068:014 Sarwar When Our revelations are recited to him,
068:014 Shakir Because he possesses wealth and sons.
068:014 Sherali Only because he possesses riches and children,
068:014 Yusufali Because he possesses wealth and (numerous) sons.
068:015
068:015 Khan When Our Verses (of the Qur'an) are recited to him, he says: "Tales of the men of old!"
068:015 Maulana When Our messages are recited to him, he says: Stories of those of yore!
068:015 Pickthal That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.
068:015 Rashad When our revelations are recited to him, he says, "Tales from the past!"
068:015 Sarwar he says, "These are ancient legends".
068:015 Shakir When Our communications are recited to him, he says: Stories of those of yore.
068:015 Sherali When our Signs are recited unto him, he say, `Tales of the ancients.'
068:015 Yusufali When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
068:016
068:016 Khan We shall brand him over the nose!
068:016 Maulana We shall brand him on the snout.
068:016 Pickthal We shall brand him on the nose.
068:016 Rashad We will mark his face.
068:016 Sarwar We shall brand him on his nose.
068:016 Shakir We will brand him on the nose.
068:016 Sherali WE will brand him on the snout.
068:016 Yusufali Soon shall We brand (the beast) on the snout!
068:017
068:017 Khan Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
068:017 Maulana We shall try them as We tried the owners of the garden, when they swore to pluck its fruits in the morning,
068:017 Pickthal Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,
068:017 Rashad We have tested them like we tested the owners of the garden who swore that they will harvest it in the morning.
068:017 Sarwar We have tested them in the same way as we tested the dwellers of the garden (in Yemen) when they swore to pluck all the fruits of the garden in the morning,
068:017 Shakir Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,
068:017 Sherali WE will, surely, try them as WE tried the owners of the garden when they vowed to each other that they would, certainly, gather all its fruit in the morning.
068:017 Yusufali Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning.
068:018
068:018 Khan Without saying: Insha' Allah (If Allah will).
068:018 Maulana And would not set aside a portion (for the poor).
068:018 Pickthal And made no exception (for the Will of Allah);
068:018 Rashad They were so absolutely sure.
068:018 Sarwar without adding ("if God wills").
068:018 Shakir And were not willing to set aside a portion (for the poor).
068:018 Sherali And they made no exception and said not `If God Please.'
068:018 Yusufali But made no reservation, ("If it be Allah's Will").
068:019
068:019 Khan Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.
068:019 Maulana But a visitation from thy Lord came on it, while they slept.
068:019 Pickthal Then a visitation from thy Lord came upon it while they slept
068:019 Rashad A passing (storm) from your Lord passed by it while they were asleep.
068:019 Sarwar A visitor from your Lord circled around the garden during the night while they were asleep
068:019 Shakir Then there encompassed it a visitation from your Lord while they were sleeping.
068:019 Sherali Then a visitation from thy Lord visited it while they were asleep;
068:019 Yusufali Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.

068:020
068:020 Khan So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
068:020 Maulana So it became as black, barren land --
068:020 Pickthal And in the morning it was as if plucked.
068:020 Rashad By morning, it was barren.
068:020 Sarwar and the garden was turned into a barren desert.
068:020 Shakir So it became as black, barren land.
068:020 Sherali And the morning found it like a garden cut down.
068:020 Yusufali So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).
068:021
068:021 Khan Then they called out one to another as soon as the morning broke,
068:021 Maulana Then they called out one to another in the morning,
068:021 Pickthal And they cried out one unto another in the morning,
068:021 Rashad They called on each other in the morning.
068:021 Sarwar In the morning they called out to one another,
068:021 Shakir And they called out to each other in the morning,
068:021 Sherali So they called to one another at the break of dawn,
068:021 Yusufali As the morning broke, they called out, one to another,-
068:022
068:022 Khan Saying: "Go to your tilth in the morning, if you would pluck the fruits."
068:022 Maulana Saying: Go early to your tilth, if you would pluck (the fruit).
068:022 Pickthal Saying: Run unto your field if ye would pluck (the fruit).
068:022 Rashad "Let us harvest the crop."
068:022 Sarwar "Go early to your farms, if you want to pluck the fruits".
068:022 Shakir Saying: Go early to your tilth if you would cut (the produce).
068:022 Sherali Saying, `Go forth early in the morning to your field, if you would gather the fruit.'
068:022 Yusufali "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."
068:023
068:023 Khan So they departed, conversing in secret low tones (saying),
068:023 Maulana So they went, while they said one to another in low tones:
068:023 Pickthal So they went off, saying one unto another in low tones:
068:023 Rashad On their way, they confided to each other.
068:023 Sarwar They all left, whispering to one another,
068:023 Shakir So they went, while they consulted together secretly,
068:023 Sherali And they set out talking to one another in low tones,
068:023 Yusufali So they departed, conversing in secret low tones, (saying)-
068:024
068:024 Khan No Miskin (poor man) shall enter upon you into it today.
068:024 Maulana No poor man shall enter it to-day to you --
068:024 Pickthal No needy man shall enter it to-day against you.
068:024 Rashad That from then on, none of them would be poor.
068:024 Sarwar "Let no beggar come to the garden".
068:024 Shakir Saying: No poor man shall enter it today upon you.
068:024 Sherali Saying, `Let no poor man today enter it while you are there.'
068:024 Yusufali "Let not a single indigent person break in upon you into the (garden) this day."
068:025
068:025 Khan And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
068:025 Maulana And in the morning they went, having the power to prevent.
068:025 Pickthal They went betimes, strong in (this) purpose.
068:025 Rashad They were so absolutely sure of their harvest.
068:025 Sarwar They were resolved to repel the beggars.
068:025 Shakir And in the morning they went, having the power to prevent.
068:025 Sherali Thus they went forth early in the morning, determined to be niggardly,
068:025 Yusufali And they opened the morning, strong in an (unjust) resolve.
068:026
068:026 Khan But when they saw the (garden), they said: "Verily, we have gone astray,"
068:026 Maulana But when they saw it, they said: Surely we are in error;
068:026 Pickthal But when they saw it, they said: Lo! we are in error!
068:026 Rashad But when they saw it, they said, "We were so wrong!
068:026 Sarwar When they saw the garden, they said, "Surely we have lost our way.
068:026 Shakir But when they saw it, they said: Most surely we have gone astray
068:026 Sherali But when they saw it, they said, `Surely, we have lost our way !
068:026 Yusufali But when they saw the (garden), they said: "We have surely lost our way:
068:027
068:027 Khan (Then they said): "Nay! Indeed we are deprived of (the fruits)!"
068:027 Maulana Nay, we are made to suffer privation.
068:027 Pickthal Nay, but we are desolate!
068:027 Rashad "Now, we have nothing!"
068:027 Sarwar (No, we are not lost.) In fact, we have been deprived of everything".
068:027 Shakir Nay! we are made to suffer privation.
068:027 Sherali `Nay we have been deprived of all our fruits.'
068:027 Yusufali "Indeed we are shut out (of the fruits of our labour)!"

068:028
068:028 Khan The best among them said: "Did I not tell you: why do you not say: Insha' Allah (If Allah will)."
068:028 Maulana The best of them said: Said I not to you, Why do you not glorify (Allah)?
068:028 Pickthal The best among them said: Said I not unto you: Why glorify ye not (Allah)?
068:028 Rashad The righteous among them said, "If only you had glorified (God)!"
068:028 Sarwar A reasonable one among them said, "Did I not tell you that you should glorify God?".
068:028 Shakir The best of them said: Did I not say to you, Why do you not glorify (Allah)?
068:028 Sherali The best among them said, `Did I not say to you, why do you not glorify God?'
068:028 Yusufali Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?'"
068:029
068:029 Khan They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers, etc.)."
068:029 Maulana They said: Glory be to our Lord! surely we were unjust.
068:029 Pickthal They said: Glorified be our Lord! Lo! we have been wrong-doers.
068:029 Rashad They said, "Glory be to our Lord. We have transgressed."
068:029 Sarwar They said, "All glory belongs to God. We have certainly been unjust".
068:029 Shakir They said: Glory be to our Lord, surely we were unjust.
068:029 Sherali Thereupon, they said, `Glory be to our Lord ! Surely, we have been wrongdoers.'
068:029 Yusufali They said: "Glory to our Lord! Verily we have been doing wrong!"
068:030
068:030 Khan Then they turned, one against another, in blaming.
068:030 Maulana Then some of them advanced against others, blaming each other.
068:030 Pickthal Then some of them drew near unto others, self-reproaching.
068:030 Rashad They started to blame each other.
068:030 Sarwar Some of them started to blame others.
068:030 Shakir Then some of them advanced against others, blaming each other.
068:030 Sherali Then some of them turned to the others, reproaching one another.
068:030 Yusufali Then they turned, one against another, in reproach.
068:031
068:031 Khan They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.)
068:031 Maulana Said they: O woe to us! Surely we were inordinate --
068:031 Pickthal They said: Alas for us! In truth we were outrageous.
068:031 Rashad They said, "Woe to us. We sinned.
068:031 Sarwar They said, "Woe to us. We have been arrogant.
068:031 Shakir Said they: O woe to us! surely we were inordinate:
068:031 Sherali They said, `Woe to us ! We were indeed, rebellious,
068:031 Yusufali They said: "Alas for us! We have indeed transgressed!
068:032
068:032 Khan We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."
068:032 Maulana Maybe, our Lord will give us instead one better than it -- surely to our Lord we make petition.
068:032 Pickthal It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.
068:032 Rashad "May our Lord grant us a better one. We repent to our Lord."
068:032 Sarwar Perhaps our Lord will replace it with a better garden. We turn in repentance to our Lord".
068:032 Shakir Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.
068:032 Sherali `May be, if we repent, our Lord will give us instead a better garden than this; we do humbly entreat our Lord.'
068:032 Yusufali "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"
068:033
068:033 Khan Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.
068:033 Maulana Such is the chastisement. And certainly the chastisement of the Hereafter is greater, did they but know!
068:033 Pickthal Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.
068:033 Rashad Such was the requital. But the retribution of the Hereafter is far worse, if they only knew.
068:033 Sarwar Such is the torment if only they knew that the torment in the life hereafter will certainly be greater.
068:033 Shakir Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!
068:033 Sherali Such is the punishment of this world. And, surely, the punishment of the Hereafter is greater. Did they but know !
068:033 Yusufali Such is the Punishment (in this life); but greater is the Punishment in the Hereafter,- if only they knew!
068:034
068:034 Section 2: A Reminder for the Nations
068:034 Khan Verily, for the Muttaqun (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.
068:034 Maulana Surely the dutiful have with their Lord Gardens of bliss.
068:034 Pickthal Lo! for those who keep from evil are gardens of bliss with their Lord.
068:034 Rashad The righteous have deserved, at their Lord, gardens of bliss.
068:034 Sarwar The pious ones will receive a beautiful Paradise from their Lord.
068:034 Shakir Surely those who guard (against evil) shall have with their Lord gardens of bliss.
068:034 Sherali For the righteous, indeed, there are Gardens of Bliss with their Lord.
068:034 Yusufali Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.
068:035
068:035 Khan Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)?
068:035 Maulana Shall We then make those who submit as the guilty?
068:035 Pickthal Shall We then treat those who have surrendered as We treat the guilty?
068:035 Rashad Shall we treat the Submitters like the criminals?
068:035 Sarwar Shall We treat the Muslims like criminals?.
068:035 Shakir What! shall We then make (that is, treat) those who submit as the guilty?
068:035 Sherali Shall WE, then, treat those who submit to US as WE treat the guilty?
068:035 Yusufali Shall We then treat the People of Faith like the People of Sin?

068:036
068:036 Khan What is the matter with you? How judge you?
068:036 Maulana What is the matter with you? How do you judge?
068:036 Pickthal What aileth you? How foolishly ye judge!
068:036 Rashad What is wrong with your logic?
068:036 Sarwar What is the matter with you? How could you judge this to be so?.
068:036 Shakir What has happened to you? How do you judge?
068:036 Sherali What is the matter with you? How judge ye?
068:036 Yusufali What is the matter with you? How judge ye?
068:037
068:037 Khan Or have you a Book through which you learn.
068:037 Maulana Or have you a book wherein you read
068:037 Pickthal Or have ye a scripture wherein ye learn
068:037 Rashad Do you have another book to uphold?
068:037 Sarwar Do you have a book from which you study
068:037 Shakir Or have you a book wherein you read,
068:037 Sherali Have you a book wherein you read,
068:037 Yusufali Or have ye a book through which ye learn-
068:038
068:038 Khan That you shall have all that you choose?
068:038 Maulana That you shall surely have therein what you choose?
068:038 Pickthal That ye shall indeed have all that ye choose?
068:038 Rashad In it, do you find anything you want?
068:038 Sarwar that tells you to do whatever you want?.
068:038 Shakir That you have surely therein what you choose?
068:038 Sherali That you shall, surely, have in it whatever you choose?
068:038 Yusufali That ye shall have, through it whatever ye choose?
068:039
068:039 Khan Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.
068:039 Maulana Or have you covenants from us on oath, extending to the day of Resurrection, that yours is surely what you judge?
068:039 Pickthal Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?
068:039 Rashad Or, have you received solemn assurances from us that grant you whatever you wish on the Day of Resurrection?
068:039 Sarwar Do you have a covenant with Us which allows you to do whatever you want until the Day of Judgment?.
068:039 Shakir Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?
068:039 Sherali Or, have you taken any covenant binding on US till the Day of Resurrection that you shall, surely, have whatever you judge?
068:039 Yusufali Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?
068:040
068:040 Khan Ask them, which of them will stand surety for that!
068:040 Maulana Ask them which of them will vouch for that.
068:040 Pickthal Ask them (O Muhammad) which of them will vouch for that!
068:040 Rashad Ask them, "Who guarantees this for you?"
068:040 Sarwar (Muhammad), ask which of them can guarantee that on the Day of Judgment.
068:040 Shakir Ask them which of them will vouch for that,
068:040 Sherali Ask them, which of them will vouch for that.
068:040 Yusufali Ask thou of them, which of them will stand surety for that!
068:041
068:041 Khan Or have they "partners"? Then let them bring their "partners" if they are truthful!
068:041 Maulana Or have they associate-gods? Then let them bring their associates, if they are truthful.
068:041 Pickthal Or have they other gods? Then let them bring their other gods if they are truthful
068:041 Rashad Do they have idols? Let their idols help them, if they are truthful.
068:041 Sarwar they will receive the same thing that the Muslims will? Do they have any witness to such an agreement? Let them bring out such witness, if they are truthful.
068:041 Shakir Or have they associates if they are truthful.
068:041 Sherali Or, have they any associate-gods? Let them, then, produce their associate-gods, if they are truthful.
068:041 Yusufali Or have they some "Partners" (in Allahhead)? Then let them produce their "partners", if they are truthful!
068:042
068:042 Khan (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so,
068:042 Maulana On the day when thee is a severe affliction, and they are called upon to prostrate themselves, but they are not able --
068:042 Pickthal On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,
068:042 Rashad The day will come when they will be exposed, and they will be required to fall prostrate, but they will be unable to.
068:042 Sarwar On the day when the terrible torment approaches, they will be told (in a mocking way) to prostrate themselves, but they will not be able to do it.
068:042 Shakir On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,
068:042 Sherali On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so;
068:042 Yusufali The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

068:043
068:043 Khan Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).
068:043 Maulana Their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe.
068:043 Pickthal With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.
068:043 Rashad With their eyes subdued, humiliation will cover them. They were invited to fall prostrate when they were whole and able.
068:043 Sarwar Their eyes will be lowered and disgrace will cover them. They had certainly been told to prostrate themselves before God when they were safe and sound.
068:043 Shakir Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.
068:043 Sherali Their eyes will be cast down, and humiliation will cover them; and they were, indeed, called upon to prostrate themselves when they were safe and sound, but they did not.
068:043 Yusufali Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).
068:044
068:044 Khan Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.
068:044 Maulana So leave Me alone with him who rejects this announcement. We shall overtake them by degrees, from whence they know not.
068:044 Pickthal Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.
068:044 Rashad Therefore, let Me deal with those who reject this Hadith; we will lead them on whence they never perceive.
068:044 Sarwar Leave those who reject the Quran to Me and I shall lead them step by step to destruction, without their being aware of it.
068:044 Shakir So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:
068:044 Sherali So leave ME to deal with those who reject this word of Ours. WE shall draw them near to destruction step by step whence they know not.
068:044 Yusufali Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.
068:045
068:045 Khan And I will grant them a respite. Verily, My Plan is strong.
068:045 Maulana And I bear with them, surely My plan is firm.
068:045 Pickthal Yet I bear with them, for lo! My scheme is firm.
068:045 Rashad I will give them enough rope; My scheming is formidable.
068:045 Sarwar I shall give them respite, however, My plan is so strong that they will never be able to escape from it.
068:045 Shakir And I do bear with them, surely My plan is firm.
068:045 Sherali And I shall grant them long respite; for MY plan is sure.
068:045 Yusufali A (long) respite will I grant them: truly powerful is My Plan.
068:046
068:046 Khan Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?
068:046 Maulana Or dost thou ask from them a reward, so that they are burdened with debt?
068:046 Pickthal Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?
068:046 Rashad Are you asking them for money, so they are burdened by the fine?
068:046 Sarwar (Muhammad), do you ask for your preaching any recompense which is too heavy a price for them to pay?.
068:046 Shakir Or do you ask from them a reward, so that they are burdened with debt?
068:046 Sherali Dost thou ask a reward of them that they feel weighed down by its burden?
068:046 Yusufali Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-
068:047
068:047 Khan Or that the Ghaib (unseen here in this Verse it means Al-Lauh Al-Mahfuz) is in their hands, so that they can write it down?
068:047 Maulana Or is the unseen with them so that they write (it) down?
068:047 Pickthal Or is the Unseen theirs that they can write (thereof)?
068:047 Rashad Do they know the future? Do they have it recorded?
068:047 Sarwar Do they possess the knowledge of the unseen which confirms the truthfulness of their belief?.
068:047 Shakir Or have they (the knowledge of) the unseen, so that they write (it) down?
068:047 Sherali Have they the knowledge of the unseen so that they write it down?
068:047 Yusufali Or that the Unseen is in their hands, so that they can write it down?
068:048
068:048 Khan So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'an, Verse 21:87).
068:048 Maulana So wait patiently for the judgment of thy Lord, and be not like the Companion of the fish, when he cried while he was in distress.
068:048 Pickthal But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.
068:048 Rashad You shall steadfastly persevere in carrying out the commands of your Lord. Do not be like (Jonah) who called from inside the fish.
068:048 Sarwar Exercise patience until the promise of your Lord (to punish the unbelievers) comes true. Do not be like Jonah (who left his people without the permission of God; he wanted them to be punished immediately),
068:048 Shakir So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.
068:048 Sherali So be thou steadfast in carrying out the command of thy Lord, and be not like the Man of the Fish when he called to his Lord and he was full of grief.
068:048 Yusufali So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.
068:049
068:049 Khan Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.
068:049 Maulana Had not favour from his Lord reached him, he would certainly have been cast down on naked ground, while he was blamed.
068:049 Pickthal Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.
068:049 Rashad If it were not for his Lord's grace, he would have been ejected into the desert as a sinner.
068:049 Sarwar and who cried (for help) to his Lord, while imprisoned and helpless inside the fish. Had it not been for a favor from his Lord, he would have been left out in the open, deserving blame for his shortcomings.
068:049 Shakir Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.
068:049 Sherali Had it not been that a favour from his Lord had reached him, he would have, surely, been cast upon a barren waste to be blamed by his people.
068:049 Yusufali Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

068:050
068:050 Khan But his Lord chose him and made him of the righteous.
068:050 Maulana Then his Lord chose him, and He made him of the righteous.
068:050 Pickthal But his Lord chose him and placed him among the righteous.
068:050 Rashad But his Lord blessed him, and made him righteous.
068:050 Sarwar But his Lord chose him as His Prophet and made him one of the righteous ones.
068:050 Shakir Then his Lord chose him, and He made him of the good.
068:050 Sherali But his Lord chose him and placed him among the righteous.
068:050 Yusufali Thus did his Lord choose him and make him of the Company of the Righteous.
068:051
068:051 Khan And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'an), and they say: "Verily, he (Muhammad SAW) is a madman!"
068:051 Maulana And those who disbelieve would almost smite thee with their eyes when they hear the Reminder, and they say: Surely he is mad!
068:051 Pickthal And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
068:051 Rashad Those who disbelieved show their ridicule in their eyes when they hear the message and say, "He is crazy!"
068:051 Sarwar When the disbelievers listen to you reciting the Quran they almost try to destroy you with their piercing eyes. Then they say, "He is certainly insane".
068:051 Shakir And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.
068:051 Sherali And those who disbelieve would fain have dislodged thee from thy God-given station with their angry looks when they heard the Reminder; and they keep saying, `He is, certainly, mad.'
068:051 Yusufali And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!”
068:052
068:052 Khan But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists).
068:052 Maulana And it is naught but a Reminder for the nations.
068:052 Pickthal When it is naught else than a Reminder to creation.
068:052 Rashad It is in fact a message to the world.
068:052 Sarwar The Quran is nothing but a reminder from God to mankind.
068:052 Shakir And it is naught but a reminder to the nations.
068:052 Sherali Nay, it is naught but a source of honour for all the worlds.
068:052 Yusufali But it is nothing less than a Message to all the worlds.
069:000
069:000 Translations of the Qur'an, Chapter 69: AL-HAAQQA (THE REALITY). Total Verses: 52. Revealed At: MAKKA
069:000 In the name of God, Most Gracious, Most Merciful
069:001
069:001 Section 1: The Doom
069:001 Khan The Reality (i.e. the Day of Resurrection)!
069:001 Maulana The sure Truth!
069:001 Pickthal The Reality!
069:001 Rashad The incontestable (event).
069:001 Sarwar The Inevitable! (Day of Judgment).
069:001 Shakir The sure calamity!
069:001 Sherali The Inevitable !
069:001 Yusufali The Sure Reality!
069:002
069:002 Khan What is the Reality?
069:002 Maulana What is the sure Truth?
069:002 Pickthal What is the Reality?
069:002 Rashad What an incontestable (event)!
069:002 Sarwar What is the Inevitable?.
069:002 Shakir What is the sure calamity!
069:002 Sherali What is the Inevitable?
069:002 Yusufali What is the Sure Reality?
069:003
069:003 Khan And what will make you know what the Reality is?
069:003 Maulana And what would make thee realize what the sure Truth is?
069:003 Pickthal Ah, what will convey unto thee what the reality is!
069:003 Rashad It is truly incontestable.
069:003 Sarwar Would that you knew (in detail) what the Inevitable is!
069:003 Shakir And what would make you realize what the sure calamity is!
069:003 Sherali And what should make thee know what the Inevitable is?
069:003 Yusufali And what will make thee realise what the Sure Reality is?
069:004
069:004 Khan Thamud and 'Ad people denied the Qari'ah [the striking Hour (of Judgement)]!
069:004 Maulana Thamud and ‘Ad called the calamity a lie.
069:004 Pickthal (The tribes of) Thamud and A'ad disbelieved in the judgment to come.
069:004 Rashad Thamoud and `Aad disbelieved in the Shocker.
069:004 Sarwar The people of Thamud and Ad denied the Day of Judgment.
069:004 Shakir Samood and Ad called the striking calamity a lie.
069:004 Sherali The tribes of Thamud and Ad treated as a lie the sudden calamity.
069:004 Yusufali The Thamud and the 'Ad People (branded) as false the Stunning Calamity!

069:005
069:005 Khan As for Thamud, they were destroyed by the awful cry!
069:005 Maulana Then as for Thamud, they were destroyed by the severe punishment.
069:005 Pickthal As for Thamud, they were destroyed by the lightning.
069:005 Rashad As for Thamoud, they were annihilated by the devastating (quake).
069:005 Sarwar The Thamuds were destroyed by a violent blast of sound.
069:005 Shakir Then as to Samood, they were destroyed by an excessively severe punishment.
069:005 Sherali Then, as for Thamud, they were destroyed with a blast of utmost fury.
069:005 Yusufali But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning!
069:006
069:006 Khan And as for 'Ad, they were destroyed by a furious violent wind;
069:006 Maulana And as for ‘Ad, they were destroyed by a roaring, violent wind,
069:006 Pickthal And as for A'ad, they were destroyed by a fierce roaring wind,
069:006 Rashad As for `Aad, they were annihilated by a persistent, violent storm.
069:006 Sarwar The Ads were destroyed by a swift, destructive gale
069:006 Shakir And as to Ad, they were destroyed by a roaring, violent blast.
069:006 Sherali And as for Ad, they were destroyed by a fierce howling wind,
069:006 Yusufali And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;
069:007
069:007 Khan Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
069:007 Maulana Which He made to prevail against them for seven nights and eight days continuously, so that thou mightest have seen the people therein prostrate as if they were trunks of hollow palm-trees.
069:007 Pickthal Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees.
069:007 Rashad He unleashed it upon them for seven nights and eight days, violently. You could see the people tossed around like decayed palm trunks.
069:007 Sarwar which continued to strike them for seven and eight days so that eventually you could see the people lying dead like the hollow trunks of uprooted palm-trees.
069:007 Shakir Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.
069:007 Sherali Which God caused to blow against them for seven nights and eight days continuously, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm trees fallen down.
069:007 Yusufali He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down!
069:008
069:008 Khan Do you see any remnants of them?
069:008 Maulana So canst thou see a remnant of them?
069:008 Pickthal Canst thou (O Muhammad) see any remnant of them?
069:008 Rashad Can you find any trace of them?
069:008 Sarwar Can you see any of their survivors?.
069:008 Shakir Do you then see of them one remaining?
069:008 Sherali Dost thou see any trace of them?
069:008 Yusufali Then seest thou any of them left surviving?
069:009
069:009 Khan And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin,
069:009 Maulana And Pharaoh and those before him and the overthrown cities wrought evil.
069:009 Pickthal And Pharaoh and those before him, and the communities that were destroyed, brought error,
069:009 Rashad Pharaoh, others before him, and the sinners (of Sodom) were wicked.
069:009 Sarwar The Pharaoh, those who lived before him and the people of the Subverted Cities all persisted in doing evil.
069:009 Shakir And Firon and those before him and the overthrown cities continuously committed sins.
069:009 Sherali And Pharaoh and those who were before him, and the overthrown cities persistently committed sins.
069:009 Yusufali And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.
069:010
069:010 Khan And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.
069:010 Maulana And they disobeyed the messenger of their Lord, so he punished them with a vehement punishment.
069:010 Pickthal And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip.
069:010 Rashad They disobeyed the messenger of their Lord. Consequently, He requited them a devastating requital.
069:010 Sarwar They disobeyed the Messenger of their Lord and He seized them with torment which increased with time.
069:010 Shakir And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.
069:010 Sherali They disobeyed the Messenger of their Lord, therefore, HE seized them - a severe seizing.
069:010 Yusufali And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penalty.
069:011
069:011 Khan Verily! When the water rose beyond its limits [Nuh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nuh (Noah)].
069:011 Maulana Surely We carried you in the ship, when the water rose high,
069:011 Pickthal Lo! when the waters rose, We carried you upon the ship
069:011 Rashad The flood was devastating, so we carried you on the floating (ark).
069:011 Sarwar When the flood rose high and covered the whole land, We carried you in the Ark.
069:011 Shakir Surely We bore you up in the ship when the water rose high,
069:011 Sherali Verily, when the waters rose high, WE bore you in the boat,
069:011 Yusufali We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark),

069:012
069:012 Khan That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.
069:012 Maulana That We might make it a reminder for you, and that the retaining ear might retain it.
069:012 Pickthal That We might make it a memorial for you, and that remembering ears (that heard the story) might remember.
069:012 Rashad We rendered it a lesson for you, that any listening ear may understand.
069:012 Sarwar as a lesson for you, but only attentive ears will retain it.
069:012 Shakir So that We may make it a reminder to you, and that the retaining ear might retain it.
069:012 Sherali That WE might make it a reminder for you, and that retaining ears might retain it.
069:012 Yusufali That We might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.
069:013
069:013 Khan Then when the Trumpet will be blown with one blowing (the first one),
069:013 Maulana So when the trumpet is blown with a single blast,
069:013 Pickthal And when the trumpet shall sound one blast
069:013 Rashad When the horn is blown once.
069:013 Sarwar With the first blast of sound from the trumpet,
069:013 Shakir And when the trumpet is blown with a single blast,
069:013 Sherali So that when a single blast is sounded on the trumpet,
069:013 Yusufali Then, when one blast is sounded on the Trumpet,
069:014
069:014 Khan And the earth and the mountains shall be removed from their places, and crushed with a single crushing,
069:014 Maulana And the earth and the mountains are borne away and crushed with one crash --
069:014 Pickthal And the earth with the mountains shall be lifted up and crushed with one crash,
069:014 Rashad The earth and the mountains will be carried off and crushed; utterly crushed.
069:014 Sarwar the earth and mountains will be raised up high and crushed all together.
069:014 Shakir And the earth and the mountains are borne away and crushed with a single crushing.
069:014 Sherali And the earth and the mountains are heaved up and then are crushed in a single crash, ,
069:014 Yusufali And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-
069:015
069:015 Khan Then on that Day shall the (Great) Event befall,
069:015 Maulana On that day will the Event come to pass,
069:015 Pickthal Then, on that day will the Event befall.
069:015 Rashad That is the day when the inevitable event will come to pass.
069:015 Sarwar On that day, the inevitable event will take place
069:015 Shakir On that day shall the great event come to pass,
069:015 Sherali On that day will the Great Event come to pass.
069:015 Yusufali On that Day shall the (Great) Event come to pass.
069:016
069:016 Khan And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up,
069:016 Maulana And the heaven will be cleft asunder; so that day it will be frail,
069:016 Pickthal And the heaven will split asunder, for that day it will be frail.
069:016 Rashad The heaven will crack, and fall apart.
069:016 Sarwar and the heavens will be rent asunder, and will turn frail, losing all force.
069:016 Shakir And the heaven shall cleave asunder, so that on that day it shall be frail,
069:016 Sherali And the heaven will cleave asunder, and it will be very frail that day.
069:016 Yusufali And the sky will be rent asunder, for it will that Day be flimsy,
069:017
069:017 Khan And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
069:017 Maulana And the angels will be on its sides. And above them eight will bear that day thy Lord’s Throne of Power.
069:017 Pickthal And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.
069:017 Rashad The angels will be all around, and Your Lord's dominion will then encompass eight (universes).
069:017 Sarwar The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures.
069:017 Shakir And the angels shall be on the sides thereof; and above) I them eight shall bear on that day your Lord's power.
069:017 Sherali And the angels will be standing on its borders, and above them on that day eight angels will bear the Throne of thy Lord.
069:017 Yusufali And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.
069:018
069:018 Khan That Day shall you be brought to Judgement, not a secret of you will be hidden.
069:018 Maulana On that day you will be exposed to view -- no secret of yours will remain hidden.
069:018 Pickthal On that day ye will be exposed; not a secret of you will be hidden.
069:018 Rashad On that day, you will be exposed, nothing of you can be hidden.
069:018 Sarwar On that day all your secrets will be exposed.
069:018 Shakir On that day you shall be exposed to view-- no secret of yours shall remain hidden.
069:018 Sherali On that day you will be presented before God; and none of your secrets will remain hidden.
069:018 Yusufali That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.
069:019
069:019 Khan Then as for him who will be given his Record in his right hand will say: "Take, read my Record!
069:019 Maulana Then as for him who is given his book in his right hand, he will say: Lo! Read my book.
069:019 Pickthal Then, as for him who is given his record in his right hand, he will say: Take, read my book!
069:019 Rashad As for the one who receives his record with his right hand, he will say, "Come read my record.
069:019 Sarwar Those who will receive the books of the records of their deeds in their right hands will say, "Come and read my record.
069:019 Shakir Then as for him who is given his book in his right hand, he will say: Lo! read my book:
069:019 Sherali Then, as for him who is given his record in his right hand, he will say, `Come, read my record.'
069:019 Yusufali Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!

069:020
069:020 Khan "Surely, I did believe that I shall meet my Account!"
069:020 Maulana Surely I knew that I should meet my account.
069:020 Pickthal Surely I knew that I should have to meet my reckoning.
069:020 Rashad "I did believe that I was going to be held accountable."
069:020 Sarwar I was sure that the record of my deeds would be shown to me".
069:020 Shakir Surely I knew that I shall meet my account.
069:020 Sherali `Surely, I knew that I would meet my reckoning.'
069:020 Yusufali "I did really understand that my Account would (One Day) reach me!"
069:021
069:021 Khan So he shall be in a life, well-pleasing.
069:021 Maulana So he will be in a life of bliss,
069:021 Pickthal Then he will be in blissful state
069:021 Rashad He has deserved a happy life.
069:021 Sarwar They will have a pleasant life
069:021 Shakir So he shall be in a life of pleasure,
069:021 Sherali So he will enjoy a delightful life,
069:021 Yusufali And he will be in a life of Bliss,
069:022
069:022 Khan In a lofty Paradise,
069:022 Maulana In a lofty Garden,
069:022 Pickthal In a high garden
069:022 Rashad In an exalted Paradise.
069:022 Sarwar in an exalted garden
069:022 Shakir In a lofty garden,
069:022 Sherali In a lofty Garden,
069:022 Yusufali In a Garden on high,
069:023
069:023 Khan The fruits in bunches whereof will be low and near at hand.
069:023 Maulana Its fruits are near.
069:023 Pickthal Whereof the clusters are in easy reach.
069:023 Rashad Its fruits are within reach.
069:023 Sarwar with fruits within easy reach.
069:023 Shakir The fruits of which are near at hand:
069:023 Sherali Whereof clusters of fruit will be within easy reach.
069:023 Yusufali The Fruits whereof (will hang in bunches) low and near.
069:024
069:024 Khan Eat and drink at ease for that which you have sent on before you in days past!
069:024 Maulana Eat and drink pleasantly for that which you sent on before in bygone days.
069:024 Pickthal (And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.
069:024 Rashad Eat and drink happily in return for your works in days past.
069:024 Sarwar Such people will be told, "Eat and drink with pleasure as the reward for what you did in the past".
069:024 Shakir Eat and drink pleasantly for what you did beforehand in the days gone by.
069:024 Sherali It will be said to him, `Eat and drink joyfully because of the good deeds you did in the days gone by.'
069:024 Yusufali "Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"
069:025
069:025 Khan But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
069:025 Maulana And as for him who is given his book in his left hand -- he will say: O would that my book had not been given to me!
069:025 Pickthal But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book
069:025 Rashad As for him who is given his record in his left hand, he will say, "Oh, I wish I never received my record.
069:025 Sarwar However, those who will receive the books of the records of their deeds in their left hands will say, "We wish that this record had never been given to us
069:025 Shakir And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:
069:025 Sherali But as for him who is given his record in his left hand, he will say, `O, would that I had not been given my record !
069:025 Yusufali And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!
069:026
069:026 Khan "And that I had never known, how my Account is?
069:026 Maulana And I had not known what my account was!
069:026 Pickthal And knew not what my reckoning!
069:026 Rashad "I wish I never knew my account.
069:026 Sarwar and that we would never knew what our records contained.
069:026 Shakir And I had not known what my account was:
069:026 Sherali `Nor known what my reckoning was !
069:026 Yusufali "And that I had never realised how my account (stood)!
069:027
069:027 Khan "I wish, would that it had been my end (death)!
069:027 Maulana O would that (death) had made an end (of me)!
069:027 Pickthal Oh, would that it had been death!
069:027 Rashad "I wish my death was eternal.
069:027 Sarwar Would that death had taken us away for good.
069:027 Shakir O would that it had made an end (of me):
069:027 Sherali `O, would that death had made an end of me !
069:027 Yusufali "Ah! Would that (Death) had made an end of me!

069:028
069:028 Khan "My wealth has not availed me,
069:028 Maulana My wealth has not availed me.
069:028 Pickthal My wealth hath not availed me,
069:028 Rashad "My money cannot help me.
069:028 Sarwar Our wealth is of no benefit to us
069:028 Shakir My wealth has availed me nothing:
069:028 Sherali `My wealth has been of no avail to me !
069:028 Yusufali "Of no profit to me has been my wealth!
069:029
069:029 Khan "My power and arguments (to defend myself) have gone from me!"
069:029 Maulana My authority has gone from me.
069:029 Pickthal My power hath gone from me.
069:029 Rashad "All my power is gone."
069:029 Sarwar and our belief has destroyed us".
069:029 Shakir My authority is gone away from me.
069:029 Sherali `My authority is gone from me.'
069:029 Yusufali "My power has perished from me!"...
069:030
069:030 Khan (It will be said): "Seize him and fetter him,
069:030 Maulana Seize him, then fetter him,
069:030 Pickthal (It will be said): Take him and fetter him
069:030 Rashad Take him and shackle him.
069:030 Sarwar The angels will be told, "Seize and chain them,
069:030 Shakir Lay hold on him, then put a chain on him,
069:030 Sherali The angels will be commanded: `Seize him and fetter him,
069:030 Yusufali (The stern command will say): "Seize ye him, and bind ye him,
069:031
069:031 Khan Then throw him in the blazing Fire.
069:031 Maulana Then cast him into the burning Fire,
069:031 Pickthal And then expose him to hell-fire
069:031 Rashad Burn him in Hell.
069:031 Sarwar then throw them into hell to be heated up therein.
069:031 Shakir Then cast him into the burning fire,
069:031 Sherali `Then cast him into Hell;
069:031 Yusufali "And burn ye him in the Blazing Fire.
069:032
069:032 Khan "Then fasten him with a chain whereof the length is seventy cubits!"
069:032 Maulana Then insert him in a chain the length of which is seventy cubits.
069:032 Pickthal And then insert him in a chain whereof the length is seventy cubits.
069:032 Rashad In a chain that is seventy arms long, tie him up.
069:032 Sarwar Fasten a chain to them - seventy cubits long -
069:032 Shakir Then thrust him into a chain the length of which is seventy cubits.
069:032 Sherali `Then bind him with a chain, the length of which is seventy cubits,
069:032 Yusufali "Further, make him march in a chain, whereof the length is seventy cubits!
069:033
069:033 Khan Verily, He used not to believe in Allah, the Most Great,
069:033 Maulana Surely he believed not in Allah, the Great,
069:033 Pickthal Lo! He used not to believe in Allah the Tremendous,
069:033 Rashad For he did not believe in GOD, Most Great.
069:033 Sarwar they did not believe in the great God,
069:033 Shakir Surely he did not believe in Allah, the Great,
069:033 Sherali `Verily, he did not believe in ALLAH, the Great,
069:033 Yusufali "This was he that would not believe in Allah Most High.
069:034
069:034 Khan And urged not on the feeding of Al-Miskin (the poor),
069:034 Maulana Nor did he urge the feeding of the poor.
069:034 Pickthal And urged not on the feeding of the wretched.
069:034 Rashad Nor did he advocate the feeding of the poor.
069:034 Sarwar nor were they concerned with feeding the destitute.
069:034 Shakir Nor did he urge the feeding of the poor.
069:034 Sherali `And he did not urge the feeding of the poor.
069:034 Yusufali "And would not encourage the feeding of the indigent!
069:035
069:035 Khan So no friend has he here this Day,
069:035 Maulana Therefore he has not here this day a true friend,
069:035 Pickthal Therefor hath he no lover here this day,
069:035 Rashad Consequently, he has no friend here.
069:035 Sarwar On this day, they will have no friends
069:035 Shakir Therefore he has not here today a true friend,
069:035 Sherali `No friend, therefore, has he here this day;
069:035 Yusufali "So no friend hath he here this Day.

069:036
069:036 Khan Nor any food except filth from the washing of wounds,
069:036 Maulana Nor any food except refuse,
069:036 Pickthal Nor any food save filth
069:036 Rashad Nor any food, except the bitter variety.
069:036 Sarwar and no food except pus
069:036 Shakir Nor any food except refuse,
069:036 Sherali `Nor any food save the washing of wounds,
069:036 Yusufali "Nor hath he any food except the corruption from the washing of wounds,
069:037
069:037 Khan None will eat except the Khati'un (sinners, disbelievers, polytheists, etc.).
069:037 Maulana Which none but the wrongdoers eat.
069:037 Pickthal Which none but sinners eat.
069:037 Rashad Food for the sinners.
069:037 Sarwar which only the sinners eat".
069:037 Shakir Which none but the wrongdoers eat.
069:037 Sherali `Which none but the sinners eat.'
069:037 Yusufali "Which none do eat but those in sin."
069:038
069:038 Section 2: False Allegations refuted
069:038 Khan So I swear by whatsoever you see,
069:038 Maulana But nay! I swear by that which you see,
069:038 Pickthal But nay! I swear by all that ye see
069:038 Rashad I swear by what you see.
069:038 Sarwar I do not need to swear by what you see
069:038 Shakir But nay! I swear by that which you see,
069:038 Sherali But nay, I swear by that which you see,
069:038 Yusufali So I do call to witness what ye see,
069:039
069:039 Khan And by whatsoever you see not,
069:039 Maulana And that which you see not!
069:039 Pickthal And all that ye see not
069:039 Rashad And what you do not see.
069:039 Sarwar and what you do not see
069:039 Shakir And that which you do not see.
069:039 Sherali And that which you see not.
069:039 Yusufali And what ye see not,
069:040
069:040 Khan That this is verily the word of an honoured Messenger [i.e. Jibrael (Gabriel) or Muhammad SAW which he has brought from Allah].
069:040 Maulana Surely, it is the word of an honoured Messenger,
069:040 Pickthal That it is indeed the speech of an illustrious messenger.
069:040 Rashad This is the utterance of an honorable messenger.
069:040 Sarwar because the Quran is certainly the word of a reverent messenger.
069:040 Shakir Most surely, it is the Word brought by an honored Messenger,
069:040 Sherali That it is, surely, the word brought by a noble Messenger,
069:040 Yusufali That this is verily the word of an honoured messenger;
069:041
069:041 Khan It is not the word of a poet, little is that you believe!
069:041 Maulana And it is not the word of a poet. Little is it that you believe!
069:041 Pickthal It is not poet's speech - little is it that ye believe!
069:041 Rashad Not the utterance of a poet; rarely do you believe.
069:041 Sarwar It is not the word of a poet but only a few of you have faith,
069:041 Shakir And it is not the word of a poet; little is it that you believe;
069:041 Sherali And not the word of a poet; little is it what you believe !
069:041 Yusufali It is not the word of a poet: little it is ye believe!
069:042
069:042 Khan Nor is it the word of a soothsayer (or a foreteller), little is that you remember!
069:042 Maulana Nor the word of a soothsayer. Little is it that you mind!
069:042 Pickthal Nor diviner's speech - little is it that ye remember!
069:042 Rashad Nor the utterance of a soothsayer; rarely do you take heed.
069:042 Sarwar nor is it the work of a soothsayer but only a few of you take heed.
069:042 Shakir Nor the word of a soothsayer; little is it that you mind.
069:042 Sherali Nor is it the word of a soothsayer; little is it that you heed !
069:042 Yusufali Nor is it the word of a soothsayer: little admonition it is ye receive.
069:043
069:043 Khan This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists).
069:043 Maulana It is a revelation from the Lord of the worlds.
069:043 Pickthal It is a revelation from the Lord of the Worlds.
069:043 Rashad A revelation from the Lord of the universe.
069:043 Sarwar It is a revelation from the Lord of the Universe.
069:043 Shakir It is a revelation from the Lord of the worlds.
069:043 Sherali It is a revelation from the Lord of the worlds.
069:043 Yusufali (This is) a Message sent down from the Lord of the Worlds.

069:044
069:044 Khan And if he (Muhammad SAW) had forged a false saying concerning Us (Allah swt),
069:044 Maulana And if he had fabricated against Us certain sayings,
069:044 Pickthal And if he had invented false sayings concerning Us,
069:044 Rashad Had he uttered any other teachings.
069:044 Sarwar Had Muhammad invented some words against Us,.
069:044 Shakir And if he had fabricated against Us some of the sayings,
069:044 Sherali And if he had forged and attributed any sayings to US,
069:044 Yusufali And if the messenger were to invent any sayings in Our name,
069:045
069:045 Khan We surely should have seized him by his right hand (or with power and might),
069:045 Maulana We would certainly have seized him by the right hand,
069:045 Pickthal We assuredly had taken him by the right hand
069:045 Rashad We would have punished him.
069:045 Sarwar We would have caught hold of him by his right hand
069:045 Shakir We would certainly have seized him by the right hand,
069:045 Sherali We would, surely, have seized him by the right hand,
069:045 Yusufali We should certainly seize him by his right hand,
069:046
069:046 Khan And then certainly should have cut off his life artery (Aorta),
069:046 Maulana Then cut off his heart’s vein.
069:046 Pickthal And then severed his life-artery,
069:046 Rashad We would have stopped the revelations to him.
069:046 Sarwar and cut-off his main artery.
069:046 Shakir Then We would certainly have cut off his aorta.
069:046 Sherali And then, surely, WE would have cut his life-vein,
069:046 Yusufali And We should certainly then cut off the artery of his heart:
069:047
069:047 Khan And none of you could withhold Us from (punishing) him.
069:047 Maulana And not one of you could have withheld Us from him.
069:047 Pickthal And not one of you could have held Us off from him.
069:047 Rashad None of you could have helped him.
069:047 Sarwar None of you would be able to prevent Us from doing this to him.
069:047 Shakir And not one of you could have withheld Us from him.
069:047 Sherali And not one of you could have held Our punishment off from him.
069:047 Yusufali Nor could any of you withhold him (from Our wrath).
069:048
069:048 Khan And verily, this Qur'an is a Reminder for the Muttaqun (pious - see V.2:2).
069:048 Maulana And surely it is a Reminder for the dutiful.
069:048 Pickthal And lo! it is a warrant unto those who ward off (evil).
069:048 Rashad This is a reminder for the righteous.
069:048 Sarwar The Quran is certainly a reminder for the pious ones.
069:048 Shakir And most surely it is a reminder for those who guard (against evil).
069:048 Sherali And verily, it is a reminder for the righteous,
069:048 Yusufali But verily this is a Message for the Allah-fearing.
069:049
069:049 Khan And verily, We know that there are some among you that belie (this Qur'an).
069:049 Maulana And We certainly know that some of you are rejectors.
069:049 Pickthal And lo! We know that some among you will deny (it).
069:049 Rashad We know; some of you are rejectors.
069:049 Sarwar We certainly know that some of you have rejected it
069:049 Shakir And most surely We know that some of you are rejecters.
069:049 Sherali And, surely, WE know that there are some among you who reject OUR Signs.
069:049 Yusufali And We certainly know that there are amongst you those that reject (it).
069:050
069:050 Khan And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).
069:050 Maulana And it is indeed a (source of) grief to the disbelievers.
069:050 Pickthal And lo! it is indeed an anguish for the disbelievers.
069:050 Rashad It is but sorrow for the disbelievers.
069:050 Sarwar and (on the Day of Judgment) this will be a great source of regret for the unbelievers.
069:050 Shakir And most surely it is a great grief to the unbelievers.
069:050 Sherali And, verily, it will be a source of regret for the disbelievers.
069:050 Yusufali But truly (Revelation) is a cause of sorrow for the Unbelievers.
069:051
069:051 Khan And Verily, it (this Qur'an) is an absolute truth with certainty.
069:051 Maulana And surely it is the certain Truth.
069:051 Pickthal And lo! it is absolute truth.
069:051 Rashad It is the absolute truth.
069:051 Sarwar This is the Truth beyond any doubt.
069:051 Shakir And most surely it is the true certainty
069:051 Sherali And, surely, it is the absolute truth.
069:051 Yusufali But verily it is Truth of assured certainty.

069:052
069:052 Khan So glorify the Name of your Lord, the Most Great.
069:052 Maulana So glorify the name of thy Lord, the Incomparably Great.
069:052 Pickthal So glorify the name of thy Tremendous Lord.
069:052 Rashad Therefore, you shall glorify the name of your Lord, Most Great.
069:052 Sarwar (Muhammad), glorify the name of your Lord, the Great One.
069:052 Shakir Therefore-glorify the name of your Lord, the Great.
069:052 Sherali So glorify the name of thy Lord, the Great.
069:052 Yusufali So glorify the name of thy Lord Most High.
070:000
070:000 Translations of the Qur'an, Chapter 70: AL-MAARIJ (THE ASCENDING STAIRWAYS). Total Verses: 44. Revealed At: MAKKA
070:000 In the name of God, Most Gracious, Most Merciful
070:001
070:001 Section 1: Certainty of the Punishment
070:001 Khan A questioner asked concerning a torment about to befall
070:001 Maulana A questioner asks about the chastisement to befall
070:001 Pickthal A questioner questioned concerning the doom about to fall
070:001 Rashad A questioner may question the inevitable retribution.
070:001 Sarwar Someone has (needlessly) demanded to experience the torment (of God),
070:001 Shakir One demanding, demanded the chastisement which must befall
070:001 Sherali An inquirer inquires concerning the punishment about to befall
070:001 Yusufali A questioner asked about a Penalty to befall-
070:002
070:002 Khan Upon the disbelievers, which none can avert,
070:002 Maulana The disbelievers -- there is none to avert it --
070:002 Pickthal Upon the disbelievers, which none can repel,
070:002 Rashad For the disbelievers, none can stop it.
070:002 Sarwar which will inevitably seize the disbelievers.
070:002 Shakir The unbelievers-- there is none to avert it--
070:002 Sherali The disbelievers, and which none can repel.
070:002 Yusufali The Unbelievers, the which there is none to ward off,-
070:003
070:003 Khan From Allah, the Lord of the ways of ascent.
070:003 Maulana From Allah, Lord of the ways of Ascent.
070:003 Pickthal From Allah, Lord of the Ascending Stairways
070:003 Rashad From GOD; Possessor of the highest Height.
070:003 Sarwar No one can defend him against God, the Lord of the exalted positions.
070:003 Shakir From Allah, the Lord of the ways of Ascent.
070:003 Sherali It is from ALLAH, Lord of great ascents.
070:003 Yusufali (A Penalty) from Allah, Lord of the Ways of Ascent.
070:004
070:004 Khan The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years,
070:004 Maulana To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
070:004 Pickthal (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.
070:004 Rashad The angels, with their reports, climb to Him in a day that equals fifty thousand years.
070:004 Sarwar On that Day (of Judgment), long as fifty thousand years, the angels and the Spirit will ascend to Him.
070:004 Shakir To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
070:004 Sherali The angels and the Spirit ascend to HIM in a day, the measure of which is fifty thousand years.
070:004 Yusufali The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years:
070:005
070:005 Khan So be patient (O Muhammad SAW), with a good patience.
070:005 Maulana So be patient with a goodly patience.
070:005 Pickthal But be patient (O Muhammad) with a patience fair to see.
070:005 Rashad Therefore, you shall resort to a gracious patience.
070:005 Sarwar (Muhammad), exercise patience with no complaints.
070:005 Shakir Therefore endure with a goodly patience.
070:005 Sherali So be patient with admirable patience.
070:005 Yusufali Therefore do thou hold Patience,- a Patience of beautiful (contentment).
070:006
070:006 Khan Verily! They see it (the torment) afar off,
070:006 Maulana Surely they see it far off,
070:006 Pickthal Lo! they behold it afar off
070:006 Rashad For they see it far away.
070:006 Sarwar They think that it (the Day of Judgment) is far away.
070:006 Shakir Surely they think it to be far off,
070:006 Sherali They see it to be far off,
070:006 Yusufali They see the (Day) indeed as a far-off (event):

070:007
070:007 Khan But We see it (quite) near.
070:007 Maulana And We see it nigh.
070:007 Pickthal While we behold it nigh:
070:007 Rashad While we see it very close.
070:007 Sarwar but We see it to be very near.
070:007 Shakir And We see it nigh.
070:007 Sherali But WE see it to be nigh.
070:007 Yusufali But We see it (quite) near.
070:008
070:008 Khan The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.).
070:008 Maulana The day when the heaven is as molten brass,
070:008 Pickthal The day when the sky will become as molten copper,
070:008 Rashad The day will come when the sky will be like molten rocks.
070:008 Sarwar On the day when the heavens become like molten metal.
070:008 Shakir On the day when the heaven shall be as molten copper
070:008 Sherali The day when the heaven will become like molten copper,
070:008 Yusufali The Day that the sky will be like molten brass,
070:009
070:009 Khan And the mountains will be like flakes of wool,
070:009 Maulana And the mountains are as wool;
070:009 Pickthal And the hills become as flakes of wool,
070:009 Rashad The mountains will be like fluffy wool.
070:009 Sarwar and the mountains become like wool,
070:009 Shakir And the mountains shall be as tufts of wool
070:009 Sherali And the mountains will become like flakes of wool,
070:009 Yusufali And the mountains will be like wool,
070:010
070:010 Khan And no friend will ask of a friend,
070:010 Maulana And no friend will ask of friend,
070:010 Pickthal And no familiar friend will ask a question of his friend
070:010 Rashad No friend will care about his close friend.
070:010 Sarwar even intimate friends will not inquire about their friends,
070:010 Shakir And friend shall not ask of friend
070:010 Sherali And a friend will not inquire after a friend,
070:010 Yusufali And no friend will ask after a friend,
070:011
070:011 Khan Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)], - the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.
070:011 Maulana (Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day by his children,
070:011 Pickthal Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children
070:011 Rashad When they see them, the guilty will wish he could give his own children as ransom, to spare him the retribution of that day.
070:011 Sarwar though they may see each other. A sinner will wish that he could save himself from the torment of that day by sacrificing his children,
070:011 Shakir (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,
070:011 Sherali Though they will be placed in sight of one another. The guilty one would fain ransom himself from the punishment of that day by offering his children,
070:011 Yusufali Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,
070:012
070:012 Khan And his wife and his brother,
070:012 Maulana And his wife and his brother,
070:012 Pickthal And his spouse and his brother
070:012 Rashad Also his spouse, and his brother.
070:012 Sarwar his wife, his brother,
070:012 Shakir And his wife and his brother
070:012 Sherali And his wife and his brother,
070:012 Yusufali His wife and his brother,
070:013
070:013 Khan And his kindred who sheltered him,
070:013 Maulana And his kin that gave him shelter,
070:013 Pickthal And his kin that harboured him
070:013 Rashad Even his whole tribe that raised him.
070:013 Sarwar his kinsmen who gave him refuge (from hardship)
070:013 Shakir And the nearest of his kinsfolk who gave him shelter,
070:013 Sherali And his kinsfolk who gave him shelter,
070:013 Yusufali His kindred who sheltered him,

070:014
070:014 Khan And all that are in the earth, so that it might save him.
070:014 Maulana And all that are in the earth -- then deliver him --
070:014 Pickthal And all that are in the earth, if then it might deliver him.
070:014 Rashad Even all the people on earth, if it would save him.
070:014 Sarwar and all those on earth.
070:014 Shakir And all those that are in the earth, (wishing) then (that) this might deliver him.
070:014 Sherali And by offering all those who are on the earth, if only thus he might save himself.
070:014 Yusufali And all, all that is on earth,- so it could deliver him:
070:015
070:015 Khan By no means! Verily, it will be the Fire of Hell!
070:015 Maulana By no means! Surely it is a flaming Fire,
070:015 Pickthal But nay! for lo! it is the fire of hell
070:015 Rashad No; it is aflame.
070:015 Sarwar By no means! For the raging flames of the fire
070:015 Shakir By no means! Surely it is a flaming fire
070:015 Sherali But no ! surely, it is a flame of Fire,
070:015 Yusufali By no means! for it would be the Fire of Hell!-
070:016
070:016 Khan Taking away (burning completely) the head skin!
070:016 Maulana Plucking out the extremities --
070:016 Pickthal Eager to roast;
070:016 Rashad Eager to burn.
070:016 Sarwar will strip-off the flesh
070:016 Shakir Dragging by the head,
070:016 Sherali Stripping off the skin even to the extremities of the body.
070:016 Yusufali Plucking out (his being) right to the skull!-
070:017
070:017 Khan Calling: " [O Kafir (O disbeliever in Allah, His angels, His Book, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allah)] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up a food- grain from the earth with its beak and swallows it up]
070:017 Maulana It shall claim him who retreats and turns his back,
070:017 Pickthal It calleth him who turned and fled (from truth),
070:017 Rashad It calls on those who turned away.
070:017 Sarwar and drag into it anyone who has turned away (from obeying God),
070:017 Shakir It shall claim him who turned and fled (from truth),
070:017 Sherali It shall call him who turned his back and retreated,
070:017 Yusufali Inviting (all) such as turn their backs and turn away their faces (from the Right).
070:018
070:018 Khan And collect (wealth) and hide it (from spending it in the Cause of Allah).
070:018 Maulana And hoards then withholds.
070:018 Pickthal And hoarded (wealth) and withheld it.
070:018 Rashad Those who hoarded and counted.
070:018 Sarwar and who accumulated wealth without spending it for a good purpose.
070:018 Shakir And amasses (wealth) then shuts it up.
070:018 Sherali And hoarded wealth and withheld it.
070:018 Yusufali And collect (wealth) and hide it (from use)!
070:019
070:019 Khan Verily, man (disbeliever) was created very impatient;
070:019 Maulana Surely man is created impatient --
070:019 Pickthal Lo! man was created anxious,
070:019 Rashad Indeed, the human being is anxious.
070:019 Sarwar Human beings are created greedy.
070:019 Shakir Surely man is created of a hasty temperament
070:019 Sherali Verily, man is created impatient and miserly.
070:019 Yusufali Truly man was created very impatient;-
070:020
070:020 Khan Irritable (discontented) when evil touches him;
070:020 Maulana Fretful when evil afflicts him,
070:020 Pickthal Fretful when evil befalleth him
070:020 Rashad If touched by adversity, despondent.
070:020 Sarwar When they are afflicted, they complain,
070:020 Shakir Being greatly grieved when evil afflicts him
070:020 Sherali When evil touches him, he is full of lamentations,
070:020 Yusufali Fretful when evil touches him;
070:021
070:021 Khan And niggardly when good touches him;-
070:021 Maulana And niggardly when good befalls him --
070:021 Pickthal And, when good befalleth him, grudging;
070:021 Rashad If blessed by wealth, stingy.
070:021 Sarwar but when they are fortunate, they become niggardly
070:021 Shakir And niggardly when good befalls him
070:021 Sherali But when good falls to his lot, he is niggardly,
070:021 Yusufali And niggardly when good reaches him;-

070:022
070:022 Khan Except those devoted to Salat (prayers)
070:022 Maulana Except those who pray,
070:022 Pickthal Save worshippers.
070:022 Rashad Except for the worshipers.
070:022 Sarwar except those who are steadfast
070:022 Shakir Except those who pray,
070:022 Sherali Except those who pray,
070:022 Yusufali Not so those devoted to Prayer;-
070:023
070:023 Khan Those who remain constant in their Salat (prayers);
070:023 Maulana Who are constant at their prayer,
070:023 Pickthal Who are constant at their worship
070:023 Rashad Who always observe their contact prayers (Salat).
070:023 Sarwar and constant in their prayers.
070:023 Shakir Those who are constant at their prayer
070:023 Sherali Those who are constant in their Prayer;
070:023 Yusufali Those who remain steadfast to their prayer;
070:024
070:024 Khan And those in whose wealth there is a known right,
070:024 Maulana And in whose wealth there is a known right
070:024 Pickthal And in whose wealth there is a right acknowledged
070:024 Rashad Part of their money is set aside.
070:024 Sarwar They are those who assign a certain share of their property
070:024 Shakir And those in whose wealth there is a fixed portion.
070:024 Sherali And those in whose wealth there is a known right -
070:024 Yusufali And those in whose wealth is a recognised right.
070:025
070:025 Khan For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);
070:025 Maulana For the beggar and the destitute,
070:025 Pickthal For the beggar and the destitute;
070:025 Rashad For the poor and the needy.
070:025 Sarwar for the needy and the deprived,
070:025 Shakir For him who begs and for him who is denied (good)
070:025 Sherali For those who ask for help and for those who do not ask -
070:025 Yusufali For the (needy) who asks and him who is prevented (for some reason from asking);
070:026
070:026 Khan And those who believe in the Day of Recompense,
070:026 Maulana And those who accept the truth of the day of Judgment:
070:026 Pickthal And those who believe in the Day of Judgment,
070:026 Rashad They believe in the Day of Judgment.
070:026 Sarwar who acknowledge the Day of Judgment,
070:026 Shakir And those who accept the truth of the judgment day
070:026 Sherali And those who believe in the Day of Judgment to be a reality;
070:026 Yusufali And those who hold to the truth of the Day of Judgment;
070:027
070:027 Khan And those who fear the torment of their Lord,
070:027 Maulana And those who are fearful of the chastisement of their Lord --
070:027 Pickthal And those who are fearful of their Lord's doom -
070:027 Rashad They reverence their Lord's requital.
070:027 Sarwar who are afraid of the torment of their Lord,
070:027 Shakir And those who are fearful of the chastisement of their Lord--
070:027 Sherali And those who are fearful of the punishment of their Lord -
070:027 Yusufali And those who fear the displeasure of their Lord,-
070:028
070:028 Khan Verily! The torment of their Lord is that before which none can feel secure,
070:028 Maulana Surely the chastisement of their Lord is (a thing) not to be felt secure from --
070:028 Pickthal Lo! the doom of their Lord is that before which none can feel secure -
070:028 Rashad Their Lord's requital is not taken for granted.
070:028 Sarwar the punishment of their Lord is not something for them to feel secure of,
070:028 Shakir Surely the chastisement of their Lord is (a thing) not to be felt secure of--
070:028 Sherali Verily, from the punishment of their Lord none can feel secure -
070:028 Yusufali For their Lord's displeasure is the opposite of Peace and Tranquillity;-
070:029
070:029 Khan And those who guard their chastity (i.e. private parts from illegal sexual acts).
070:029 Maulana And those who restrain their sexual passions,
070:029 Pickthal And those who preserve their chastity
070:029 Rashad They keep their chastity.
070:029 Sarwar who guard their carnal desires
070:029 Shakir And those who guard their private parts,
070:029 Sherali And those who guard their private parts -
070:029 Yusufali And those who guard their chastity,

070:030
070:030 Khan Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,
070:030 Maulana Except in the presence of their mates or those whom their right hands possess -- for such surely are not to be blamed,
070:030 Pickthal Save with their wives and those whom their right hands possess, for thus they are not blameworthy;
070:030 Rashad (They have relations) only with their spouses, or what is legally theirs -
070:030 Sarwar except from their wives and slave girls, in which case they are not to be blamed,
070:030 Shakir Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,
070:030 Sherali Except from their wives and from those whom their right hands possess; such indeed, are not to blame;
070:030 Yusufali Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed,
070:031
070:031 Khan But whosoever seeks beyond that, then it is those who are trespassers.
070:031 Maulana But he who seeks to go beyond this, these are the transgressors.
070:031 Pickthal But whoso seeketh more than that, those are they who are transgressors;
070:031 Rashad anyone who transgresses these limits is a sinner.
070:031 Sarwar but whoever goes beyond this is a transgressor;
070:031 Shakir But he who seeks to go beyond this, these it is that go beyond the limits--
070:031 Sherali But those who seek to go beyond that, it is these who are transgressors -
070:031 Yusufali But those who trespass beyond this are transgressors;-
070:032
070:032 Khan And those who keep their trusts and covenants;
070:032 Maulana And those who are faithful to their trusts and their covenant,
070:032 Pickthal And those who keep their pledges and their covenant,
070:032 Rashad And the believers keep their word; they are trustworthy.
070:032 Sarwar who honor their trust and promises,
070:032 Shakir And those who are faithful to their trusts and their covenant
070:032 Sherali And those who are watchful of their trusts and their covenants;
070:032 Yusufali And those who respect their trusts and covenants;
070:033
070:033 Khan And those who stand firm in their testimonies;
070:033 Maulana And those who are upright in their testimonies,
070:033 Pickthal And those who stand by their testimony
070:033 Rashad Their testimony is truthful.
070:033 Sarwar who testify to what they have witnessed,
070:033 Shakir And those who are upright in their testimonies,
070:033 Sherali And those who are upright in their testimonies.
070:033 Yusufali And those who stand firm in their testimonies;
070:034
070:034 Khan And those who guard their Salat (prayers) well,
070:034 Maulana And those who keep a guard on their prayer.
070:034 Pickthal And those who are attentive at their worship.
070:034 Rashad They consistently observe their contact prayers (Salat) on time.
070:034 Sarwar and (finally) those who do not miss their ritual - prayers at the prescribed times;
070:034 Shakir And those who keep a guard on their prayer,
070:034 Sherali And those who are strict in the observance of their Prayer.
070:034 Yusufali And those who guard (the sacredness) of their worship;-
070:035
070:035 Khan Such shall dwell in the Gardens (i.e. Paradise) honoured.
070:035 Maulana These are in Gardens, honoured.
070:035 Pickthal These will dwell in Gardens, honoured.
070:035 Rashad They have deserved a position of honor in Paradise.
070:035 Sarwar such people will receive due honor in Paradise.
070:035 Shakir Those shall be in gardens, honored.
070:035 Sherali These will be in the Gardens, duly honoured.
070:035 Yusufali Such will be the honoured ones in the Gardens (of Bliss).
070:036
070:036 Section 2: A New Nation to be raised up
070:036 Khan So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad SAW), in order to belie you and to mock at you, and at Allah's Book (this Qur'an).
070:036 Maulana But what is the matter with those who disbelieve, that they hasten on to thee,
070:036 Pickthal What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,
070:036 Rashad What is keeping those who disbelieved from joining you?
070:036 Sarwar What is wrong with the disbelievers who roam around you (Muhammad),
070:036 Shakir But what is the matter with those who disbelieve that they hasten on around you,
070:036 Sherali But what is the matter with those who disbelieve that they come hurrying on towards thee,
070:036 Yusufali Now what is the matter with the Unbelievers that they rush madly before thee-
070:037
070:037 Khan (Sitting) in groups on the right and on the left (of you, O Muhammad SAW)?
070:037 Maulana On the right hand and on the left, in sundry parties?
070:037 Pickthal On the right and on the left, in groups?
070:037 Rashad To the right, and to the left, they flee.
070:037 Sarwar left and right, in numerous groups?.
070:037 Shakir On the right hand and on the left, in sundry parties?
070:037 Sherali From the right hand and from the left, in different parties?
070:037 Yusufali From the right and from the left, in crowds?

070:038
070:038 Khan Does every man of them hope to enter the Paradise of delight?
070:038 Maulana Does every man of them desire to be admitted to the Garden of bliss?
070:038 Pickthal Doth every man among them hope to enter the Garden of Delight?
070:038 Rashad How can any of them expect to enter the blissful Paradise?
070:038 Sarwar Does every one of them desire to enter the bountiful Paradise?.
070:038 Shakir Does every man of them desire that he should be made to enter the garden of bliss?
070:038 Sherali Does every man among them hope to enter the Garden of Bliss?
070:038 Yusufali Does every man of them long to enter the Garden of Bliss?
070:039
070:039 Khan No, that is not like that! Verily, We have created them out of that which they know!
070:039 Maulana By no means! Surely We have created them for what they know.
070:039 Pickthal Nay, verily. Lo! We created them from what they know.
070:039 Rashad Never; we created them, and they know from what.
070:039 Sarwar By no means! For they know very well out of what We have created them (The human being's naturally growing from a living germ, without discipline and good deeds will not result in virtue).
070:039 Shakir By no means! Surely We have created them of what they know.
070:039 Sherali Never ! WE have created them of that which they know.
070:039 Yusufali By no means! For We have created them out of the (base matter) they know!
070:040
070:040 Khan So I swear by the Lord of all [the three hundred and sixty (360)] points of sunrise and sunset in the east and the west that surely We are Able
070:040 Maulana But nay! I swear by the Lord of the Eastern lands and the Western lands! that We are certainly Powerful
070:040 Pickthal But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verily are Able
070:040 Rashad I solemnly swear by the Lord of the easts and the wests; we are able -
070:040 Sarwar I do not need to swear by the Lord of the eastern and western regions that We have certainly all the power
070:040 Shakir But nay! I swear by the Lord of the Easts and the Wests that We are certainly able
070:040 Sherali But nay ! I swear by the Lord of the Easts and of the Wests that WE have the power
070:040 Yusufali Now I do call to witness the Lord of all points in the East and the West that We can certainly-
070:041
070:041 Khan To replace them by (others) better than them; and We are not to be outrun.
070:041 Maulana To bring in their place (others) better than them, and We shall not be overcome.
070:041 Pickthal To replace them by (others) better than them. And we are not to be outrun.
070:041 Rashad to substitute better people in your place; we can never be defeated.
070:041 Sarwar to replace them by a better people and none can challenge Our power.
070:041 Shakir To bring instead (others) better than them, and We shall not be overcome.
070:041 Sherali To bring in their place others better than they, and WE cannot be frustrated in Our plans.
070:041 Yusufali Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).
070:042
070:042 Khan So leave them to plunge in vain talk and play about, until they meet their Day which they are promised.
070:042 Maulana So leave them alone to plunge in vain talk and to sport, until they come face to face with that day of theirs which they are promised --
070:042 Pickthal So let them chat and play until they meet their Day which they are promised,
070:042 Rashad Therefore, let them blunder and play, until they meet the day that is awaiting them.
070:042 Sarwar (Muhammad), leave them alone to dispute and play until they face the Day with which they have been threatened:
070:042 Shakir Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;
070:042 Sherali So leave them alone to indulge in idle talk and to sport until they meet that day of theirs which they are promised,
070:042 Yusufali So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-
070:043
070:043 Khan The Day when they will come out of the graves quickly as racing to a goal,
070:043 Maulana The day when they come forth from the graves in haste, as hastening on to a goal,
070:043 Pickthal The day when they come forth from the graves in haste, as racing to a goal,
070:043 Rashad That is the day they come out of the graves in a hurry, as if herded to the (sacrificial) altars.
070:043 Sarwar the Day when they rush out of their graves as if racing towards a signpost,
070:043 Shakir The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,
070:043 Sherali The day when they will come forth from their graves hastening as though they were racing to a target,
070:043 Yusufali The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),-
070:044
070:044 Khan With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!
070:044 Maulana Their eyes cast down, disgrace covering them. Such is the day which they are promised.
070:044 Pickthal With eyes aghast, abasement stupefying them: Such is the Day which they are promised.
070:044 Rashad With their eyes subdued, shame will cover them. That is the day that is awaiting them.
070:044 Sarwar with their eyes cast down and covered by disgrace; the day about which they were promised.
070:044 Shakir Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.
070:044 Sherali Their eyes cast down; and humiliation covering them. Such is the Day which they are promised.
070:044 Yusufali Their eyes lowered in dejection,- ignominy covering them (all over)! such is the Day the which they are promised!

071:000
071:000 Translations of the Qur'an, Chapter 71: NOOH (NOOH). Total Verses: 28. Revealed At: MAKKA
071:000 In the name of God, Most Gracious, Most Merciful
071:001
071:001 Section 1: Noah preaches
071:001 Khan Verily, We sent Nuh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment."
071:001 Maulana Surely We sent Noah to his people, saying: Warn thy people before there come to them a painful chastisement.
071:001 Pickthal Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.
071:001 Rashad We sent Noah to his people: "You shall warn your people before a painful retribution afflicts them."
071:001 Sarwar We sent Noah to his people telling him, "Warn your people before a painful torment approaches them".
071:001 Shakir Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.
071:001 Sherali WE sent Noah to his people, with the commandment: `Warn thy people before there comes upon them a grievous punishment.'
071:001 Yusufali We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."
071:002
071:002 Khan He said: "O my people! Verily, I am a plain warner to you,
071:002 Maulana He said: O my people, surely I am a plain warner to you:
071:002 Pickthal He said: O my people! Lo! I am a plain warner unto you
071:002 Rashad He said, "O my people, I am a manifest warner to you.
071:002 Sarwar Noah said, "My people, I am warning you plainly.
071:002 Shakir He said: O my people! Surely I am a plain warner to you:
071:002 Sherali He said, `O my people ! surely, I am a plain Warner unto you,
071:002 Yusufali He said: "O my People! I am to you a Warner, clear and open:
071:003
071:003 Khan "That you should worship Allah (Alone), be dutiful to Him, and obey me,
071:003 Maulana That you should serve Allah and keep your duty to Him and obey me --
071:003 Pickthal (Bidding you): Serve Allah and keep your duty unto Him and obey me,
071:003 Rashad "To alert you that you shall worship GOD, reverence Him, and obey me.
071:003 Sarwar Worship God, have fear of Him and obey me.
071:003 Shakir That you should serve Allah and be careful of (your duty to) Him and obey me:
071:003 Sherali `That you serve ALLAH and be mindful of your duty to HIM and obey me,
071:003 Yusufali "That ye should worship Allah, fear Him and obey me:
071:004
071:004 Khan "He (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew."
071:004 Maulana He will forgive you some of your sins and grant you respite to an appointed term. Surely the term of Allah, when it comes, is not postponed. Did you but know!
071:004 Pickthal That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.
071:004 Rashad "He will then forgive you your sins and respite you for a predetermined period. Most assuredly, GOD's appointment can never be delayed, once it is due, if you only knew."
071:004 Sarwar He will forgive your sins and give you a respite for an appointed time. When the time which God has appointed arrives, none will be able to postpone it. Would that you knew this!".
071:004 Shakir He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!
071:004 Sherali `HE will forgive you your sins and grant you respite till an appointed time.' Verily, the time appointed by ALLAH cannot be put off when it comes, if only you knew.
071:004 Yusufali "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."
071:005
071:005 Khan He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism),
071:005 Maulana He said: My Lord, I have called my people night and day:
071:005 Pickthal He said: My Lord! Lo! I have called unto my people night and day
071:005 Rashad He said, "My Lord, I have invited my people night and day.
071:005 Sarwar Noah said, "My Lord, I have been preaching to my people, night and day,
071:005 Shakir He said: O my Lord! surely I have called my people by night and by day!
071:005 Sherali He said, `My Lord, I have called my people night and day,
071:005 Yusufali He said: "O my Lord! I have called to my People night and day:
071:006
071:006 Khan "But all my calling added nothing but to (their) flight (from the truth).
071:006 Maulana But my call has only made them flee the more.
071:006 Pickthal But all my calling doth but add to their repugnance;
071:006 Rashad "But my invitation only increased their aversion.
071:006 Sarwar but it has had no effect on them except to make them run away.
071:006 Shakir But my call has only made them flee the more:
071:006 Sherali `But my calling them has only made them flee from me all the more;
071:006 Yusufali "But my call only increases (their) flight (from the Right).

071:007
071:007 Khan "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.
071:007 Maulana And whenever I call to them Thou mayest forgive them, they thrust their fingers in their ears and cover themselves with their garments, and persist and are big with pride.
071:007 Pickthal And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.
071:007 Rashad "Whenever I invited them to be forgiven by You, they placed their fingers in their ears, covered themselves with their clothes, insisted, and turned arrogant.
071:007 Sarwar Evert time I invite them to Your (guidance) so that You can forgive them, they put their fingers into their ears, cover their heads with their clothes, persist in their disbelief and display extreme arrogance.
071:007 Shakir And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:
071:007 Sherali `And every time I called them that Thou mightest forgive them, they put their fingers into their ears, and drew close their garments, and persisted in their iniquities and were disdainfully proud;
071:007 Yusufali "And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.
071:008
071:008 Khan "Then verily, I called to them openly (aloud);
071:008 Maulana Then surely I have called to them aloud,
071:008 Pickthal And lo! I have called unto them aloud,
071:008 Rashad "Then I invited them publicly.
071:008 Sarwar "I preached to them aloud, in public.
071:008 Shakir Then surely I called to them aloud:
071:008 Sherali `Then, I called them to righteousness openly,
071:008 Yusufali "So I have called to them aloud;
071:009
071:009 Khan "Then verily, I proclaimed to them in public, and I have appealed to them in private,
071:009 Maulana Then spoken to them in public and spoken to them in private,
071:009 Pickthal And lo! I have made public proclamation unto them, and I have appealed to them in private.
071:009 Rashad "Then I proclaimed to them loudly, and I spoke to them privately.
071:009 Sarwar Then I conveyed the message to them, again, both in public and in private,
071:009 Shakir Then surely I spoke to them in public and I spoke to them in secret:
071:009 Sherali `Then preached to them in public, an appealed to them in private.'
071:009 Yusufali "Further I have spoken to them in public and secretly in private,
071:010
071:010 Khan "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving;
071:010 Maulana So I have said: Ask forgiveness of your Lord; surely He is ever Forgiving:
071:010 Pickthal And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.
071:010 Rashad "I said, `Implore your Lord for forgiveness; He is Forgiving.
071:010 Sarwar and told them, "Ask forgiveness from your Lord; He is All-forgiving".
071:010 Shakir Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:
071:010 Sherali And I said, `Seek forgiveness of your Lord; for HE is the Great Forgiver;
071:010 Yusufali "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;
071:011
071:011 Khan 'He will send rain to you in abundance;
071:011 Maulana He will send down upon you rain, pouring in abundance,
071:011 Pickthal He will let loose the sky for you in plenteous rain,
071:011 Rashad " `He will then shower you generously with rain.
071:011 Sarwar He will send you abundant rain from the sky,
071:011 Shakir He will send down upon you the cloud, pouring down abundance of rain:
071:011 Sherali `HE will send down rain for you in abundance,
071:011 Yusufali "'He will send rain to you in abundance;
071:012
071:012 Khan 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "
071:012 Maulana And help you with wealth and sons, and make for you gardens, and make for you rivers.
071:012 Pickthal And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.
071:012 Rashad " `And provide you with money and children, and orchards, and streams.' "
071:012 Sarwar strengthen you by (providing) you wealth and children, and make gardens and streams for you.
071:012 Shakir And help you with wealth and sons, and make for you gardens, and make for you rivers.
071:012 Sherali `And HE will grant you increase of wealth and children, and will cause gardens to grow for you and will cause rivers to flow for you.
071:012 Yusufali "'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water).
071:013
071:013 Khan What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness).
071:013 Maulana What is the matter with you that you hope not for greatness from Allah?
071:013 Pickthal What aileth you that ye hope not toward Allah for dignity
071:013 Rashad Why should you not strive to reverence GOD?
071:013 Sarwar What is the matter with you that you are not afraid of the greatness of God
071:013 Shakir What is the matter with you that you fear not the greatness of Allah?
071:013 Sherali `What is the matter with you that you hope not for greatness and wisdom from ALLAH?
071:013 Yusufali "'What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-

071:014
071:014 Khan While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (VV.23:13,14) the Qur'an].
071:014 Maulana And indeed He has created you by various stages.
071:014 Pickthal When He created you by (divers) stages?
071:014 Rashad He is the One who created you in stages.
071:014 Sarwar who has created you in several stages?
071:014 Shakir And indeed He has created you through various grades:
071:014 Sherali `And HE has created you in different forms and different conditions.
071:014 Yusufali "'Seeing that it is He that has created you in diverse stages?
071:015
071:015 Khan See you not how Allah has created the seven heavens one above another,
071:015 Maulana See you not how Allah has created the seven heavens alike,
071:015 Pickthal See ye not how Allah hath created seven heavens in harmony,
071:015 Rashad Do you not realize that GOD created seven universes in layers?
071:015 Sarwar "Have you not seen that God has created the seven heavens one above the other
071:015 Shakir Do you not see how Allah has created the seven heavens one above another,
071:015 Sherali `See you not how ALLAH has created seven heavens in perfect harmony,
071:015 Yusufali "'See ye not how Allah has created the seven heavens one above another,
071:016
071:016 Khan And has made the moon a light therein, and made the sun a lamp?
071:016 Maulana And made the moon therein a light, and made the sun a lamp?
071:016 Pickthal And hath made the moon a light therein, and made the sun a lamp?
071:016 Rashad He designed the moon therein to be a light, and placed the sun to be a lamp.
071:016 Sarwar and placed therein the moon as a light and the sun as a torch.
071:016 Shakir And made the moon therein a light, and made the sun a lamp?
071:016 Sherali `And has placed the moon, therein a light, and made the sun a lamp?
071:016 Yusufali "'And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?
071:017
071:017 Khan And Allah has brought you forth from the (dust of) earth.
071:017 Maulana And Allah has caused you to grow out of the earth as a growth,
071:017 Pickthal And Allah hath caused you to grow as a growth from the earth,
071:017 Rashad And GOD germinated you from the earth like plants.
071:017 Sarwar God made you grow from the earth.
071:017 Shakir And Allah has made you grow out of the earth as a growth:
071:017 Sherali `And ALLAH has caused you to grow out of the earth as a good growth.
071:017 Yusufali "'And Allah has produced you from the earth growing (gradually),
071:018
071:018 Khan Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?
071:018 Maulana Then He returns you to it, then will He bring you forth a (new) bringing forth.
071:018 Pickthal And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing.
071:018 Rashad Then He returns you into it, and He will surely bring you out.
071:018 Sarwar He will make you return to it and then take you out of it again.
071:018 Shakir Then He returns you to it, then will He bring you forth a (new) bringing forth:
071:018 Sherali `Then HE will cause you to return thereto, and HE will bring you forth a new bringing forth.
071:018 Yusufali "'And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?
071:019
071:019 Khan And Allah has made for you the earth wide spread (an expanse).
071:019 Maulana And Allah has made the earth a wide expanse for you,
071:019 Pickthal And Allah hath made the earth a wide expanse for you
071:019 Rashad GOD made the earth habitable for you.
071:019 Sarwar God has spread out the earth
071:019 Shakir And Allah has made for you the earth a wide expanse,
071:019 Sherali `And ALLAH has made the earth for you a wide expanse,
071:019 Yusufali "'And Allah has made the earth for you as a carpet (spread out),
071:020
071:020 Khan That you may go about therein in broad roads.
071:020 Maulana That you may go along therein in spacious paths.
071:020 Pickthal That ye may thread the valley-ways thereof.
071:020 Rashad That you may build roads therein.
071:020 Sarwar for you, so that you may walk along its wide roads".
071:020 Shakir That you may go along therein in wide paths.
071:020 Sherali `That you may traverse the spacious ways thereof.'
071:020 Yusufali "'That ye may go about therein, in spacious roads.'"
071:021
071:021 Section 2: Destruction of Transgressors
071:021 Khan Nuh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.
071:021 Maulana Noah said: My Lord, surely they disobey me and follow him whose wealth and children have increased him in naught but loss.
071:021 Pickthal Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;
071:021 Rashad Noah said, "My Lord, they disobeyed me, and followed those who were even more corrupted when blessed with money and children.
071:021 Sarwar Noah said, "Lord, they have disobeyed me and followed those whose wealth and children will only bring about destruction for them.
071:021 Shakir Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.
071:021 Sherali Then Noah said, `My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his loss.
071:021 Yusufali Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.

071:022
071:022 Khan "And they have plotted a mighty plot.
071:022 Maulana And they have planned a mighty plan.
071:022 Pickthal And they have plotted a mighty plot,
071:022 Rashad "They schemed terrible schemes.
071:022 Sarwar They have arrogantly plotted evil plans against me,
071:022 Shakir And they have planned a very great plan.
071:022 Sherali `And they planned a mighty plan.'
071:022 Yusufali "And they have devised a tremendous Plot.
071:023
071:023 Khan "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols);
071:023 Maulana And they say: Forsake not your gods; nor forsake Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.
071:023 Pickthal And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.
071:023 Rashad "They said, `Do not abandon your gods. Do not abandon Wadd, Suwaa`, Yaghouth, Ya`ooq, and Nasr.'
071:023 Sarwar and have said to each other, 'Do not give-up your idols. Do not renounce Wadd, Suwa`, Yaghuth, Ya`uq and Nasr (names of certain idols).
071:023 Shakir And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.
071:023 Sherali `And they say to one another `Forsake not your gods, and forsake neither Wadd nor Suwá, nor Yaghúth and Ya`úq and Nasr.'
071:023 Yusufali "And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-
071:024
071:024 Khan "And indeed they have led many astray. And (O Allah): 'Grant no increase to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) save error.' "
071:024 Maulana And indeed they have led many astray. And increase Thou the wrongdoers in naught but perdition.
071:024 Pickthal And they have led many astray, and Thou increasest the wrong-doers in naught save error.
071:024 Rashad "They misled many. Therefore, let the wicked plunge deeper into loss."
071:024 Sarwar They have misled many and the unjust will achieve nothing but more error".
071:024 Shakir And indeed they have led astray many, and do not increase the unjust in aught but error.
071:024 Sherali `And they have led many astray; so increase Thou not the wrongdoers in aught but error.'
071:024 Yusufali "They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."
071:025
071:025 Khan Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah.
071:025 Maulana Because of their wrongs they were drowned, then made to enter Fire, so they found no helpers besides Allah.
071:025 Pickthal Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.
071:025 Rashad Because of their sins they were drowned and assigned to the hellfire. They found no helpers to protect them from GOD.
071:025 Sarwar Because of their sins, they were drowned and made to enter hell. They could find no one to help them besides God.
071:025 Shakir Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.
071:025 Sherali Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against ALLAH.
071:025 Yusufali Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of Allah- none to help them.
071:026
071:026 Khan And Nuh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
071:026 Maulana And Noah said: My Lord, leave not of the disbelievers any dweller on the land.
071:026 Pickthal And Noah said: My Lord! Leave not one of the disbelievers in the land.
071:026 Rashad Noah also said, "My Lord, do not leave a single disbeliever on earth.
071:026 Sarwar Noah said, "Lord, do not leave a single disbeliever on earth;
071:026 Shakir And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers:
071:026 Sherali And Noah said, `My Lord, leave not of the disbelievers even one dweller in the land;
071:026 Yusufali And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!
071:027
071:027 Khan "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."
071:027 Maulana For if Thou leave them, they will lead astray Thy servants, and will not beget any but immortal, ungrateful ones.
071:027 Pickthal If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.
071:027 Rashad "For if you let them, they will only mislead your servants and give birth to nothing but wicked disbelievers.
071:027 Sarwar if You do, they will mislead Your servants and will only give birth to ungrateful sinners.
071:027 Shakir For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)
071:027 Sherali `For, if thou dost leave them, they will only lead astray Thy servants and will beget none but sinners and disbelievers,
071:027 Yusufali "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.
071:028
071:028 Khan "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"
071:028 Maulana My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women. And increase not the wrongdoers in aught but destruction!
071:028 Pickthal My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.
071:028 Rashad "My Lord, forgive me and my parents, and anyone who enters my home as a believer, and all the believing men and women. But do not give the disbelievers anything but annihilation."
071:028 Sarwar Lord, forgive me, my parents, the believers who have entered my home and all believing men and women. Give nothing to the unjust but destruction.
071:028 Shakir My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!
071:028 Sherali `My Lord ! forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers in aught but in ruin.'
071:028 Yusufali "O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

072:000
072:000 Translations of the Qur'an, Chapter 72: AL-JINN (THE JINN). Total Verses: 28. Revealed At: MAKKA
072:000 In the name of God, Most Gracious, Most Merciful
072:001
072:001 Section 1: Foreign Believers
072:001 Khan Say (O Muhammad SAW): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: 'Verily! We have heard a wonderful Recital (this Qur'an)!
072:001 Maulana Say: It has been revealed to me that a party of the jinn listened, so they said: Surely we have heard a wonderful Qur’an,
072:001 Pickthal Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,
072:001 Rashad Say, "I was inspired that a group of jinns listened, then said, `We have heard a wonderful Quran.
072:001 Sarwar (Muhammad), say, "It has been revealed to me that a party of jinn has listened (to the recitation) of the Quran and has told (their people), "We heard an amazing reading
072:001 Shakir Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,
072:001 Sherali Say `It has been revealed to me that a company of the jinn listened to the Qur'an and they said: `Truly, we have heard a wonderful Qur'an,
072:001 Yusufali Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!
072:002
072:002 Khan 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).
072:002 Maulana Guiding to the right way -- so we believe in it. And we shall not set up any one with our Lord:
072:002 Pickthal Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.
072:002 Rashad " `It guides to righteousness, and we have believed in it; we will never set up any idols beside our Lord.
072:002 Sarwar which guides people to the right path and we believe in it. We shall never consider anyone equal to our Lord;
072:002 Shakir Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:
072:002 Sherali `It guides to the right way; so we have believed in it, and we will not associate anyone with our Lord.
072:002 Yusufali 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.
072:003
072:003 Khan 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
072:003 Maulana And He -- exalted be the majesty of our Lord! -- has not taken a consort, nor a son:
072:003 Pickthal And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,
072:003 Rashad " `The Most High is our only Lord. He never had a mate, nor a son.
072:003 Sarwar our Lord is too exalted to have either a wife or son.
072:003 Shakir And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:
072:003 Sherali `The truth is that - exalted be the Majesty of our Lord - HE has taken unto Himself neither wife nor son,
072:003 Yusufali 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.
072:004
072:004 Khan 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinns] used to utter against Allah that which was wrong and not right.
072:004 Pickthal And that the foolish one among us used to speak concerning Allah an atrocious lie.
072:004 Rashad " `It is the foolish among us who used to utter such nonsense about GOD.
072:004 Sarwar The dimwit one (the devil) among us has been telling confused lies about God.
072:004 Shakir And that the foolish amongst us used to forge extravagant things against Allah:
072:004 Sherali `And that the foolish amongst us used to utter extravagant lies concerning ALLAH,
072:004 Yusufali 'There were some foolish ones among us, who used to utter extravagant lies against Allah;
072:005
072:005 Khan 'And verily, we thought that men and jinns would not utter a lie against Allah.
072:005 Pickthal And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -
072:005 Rashad " `We thought that neither the humans, nor the jinns, could possibly utter lies about GOD.
072:005 Sarwar We thought that no man or jinn could ever tell lies about God.
072:005 Shakir And that we thought that men and jinn did not utter a lie against Allah:
072:005 Sherali `And we thought that men and jinn would never utter a lie concerning ALLAH,
072:005 Yusufali 'But we do think that no man or spirit should say aught that untrue against Allah.
072:006
072:006 Khan 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.
072:006 Maulana And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing:
072:006 Pickthal And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah);
072:006 Rashad " `Human beings used to seek power through jinn beings, but they only afflicted them with a lot of adversity.
072:006 Sarwar "Certain human beings sought refuge with certain jinn and this increased the rebelliousness of those jinn.
072:006 Shakir And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:
072:006 Sherali `And, indeed, some men from among the common folk used to seek the protection of some men from among the jinn, and thus they increased the jinn in arrogance,
072:006 Yusufali 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.
072:007
072:007 Khan 'And they thought as you thought, that Allah will not send any Messenger (to mankind or jinns).
072:007 Maulana And they thought, as you think that Allah would not raise anyone:
072:007 Pickthal And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -
072:007 Rashad " `They thought, just like you thought, that GOD would not send another (messenger).
072:007 Sarwar Those people thought, like you, that God would never send down a Messenger.
072:007 Shakir And that they thought as you think, that Allah would not raise anyone:
072:007 Sherali `And, indeed, they thought, even as you think that ALLAH would never raise any Messenger,
072:007 Yusufali 'And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment).

072:008
072:008 Khan 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
072:008 Maulana And we sought to reach heaven, but we found it filled with strong guards and flames:
072:008 Pickthal And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.
072:008 Rashad " `We touched the heaven and found it filled with formidable guards and projectiles.
072:008 Sarwar "We went near the heavens but found it to be full of strong guards and shooting flames.
072:008 Shakir And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.
072:008 Sherali `And we sought to reach heaven, but we found it filled with strong guards and shooting stars,
072:008 Yusufali 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.
072:009
072:009 Khan 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
072:009 Maulana And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in wait for him:
072:009 Pickthal And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;
072:009 Rashad " `We used to sit there in order to spy. Anyone who listens is pursued by a powerful projectile.
072:009 Sarwar We used to sit near by and try to listen to the heavens, but shooting flames now await those who try to do that.
072:009 Shakir And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:
072:009 Sherali `And we used to sit in some of its seats to listen. But whoso listens now finds a shooting star in ambush for him,
072:009 Yusufali 'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.
072:010
072:010 Khan 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
072:010 Maulana And we know not whether evil is meant for those on earth or whether their Lord means to direct them aright:
072:010 Pickthal And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them.
072:010 Rashad " `We have no idea if something bad is intended for the inhabitants of Earth, or if their Lord wills to redeem them.
072:010 Sarwar We do not know whether by this arrangement God intends benefit and guidance for the people of the earth or only evil.
072:010 Shakir And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:
072:010 Sherali `And we know not whether evil is intended for those who are in the earth, or whether their Lord intends to bestow guidance upon them,
072:010 Yusufali 'And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.
072:011
072:011 Khan 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
072:011 Maulana And some of us are good and others of us are below that -- we are sects following different ways:
072:011 Pickthal And among us there are righteous folk and among us there are far from that. We are sects having different rules.
072:011 Rashad " `Some of us are righteous, and some are less than righteous; we follow various paths.
072:011 Sarwar As for us, some of us are righteous and others are not. We have all followed different ways.
072:011 Shakir And that some of us are good and others of us are below that: we are sects following different ways:
072:011 Sherali `And some of us are righteous and some of us are otherwise - we are sects following different paths,
072:011 Yusufali 'There are among us some that are righteous, and some the contrary: we follow divergent paths.
072:012
072:012 Khan 'And we think that we cannot escape (from the punishment of) Allah in the earth, nor can we escape (from the punishment) by flight.
072:012 Maulana And we know that we cannot escape Allah in the earth, nor can we escape Him by flight:
072:012 Pickthal And we know that we cannot escape from Allah in the earth, nor can we escape by flight.
072:012 Rashad " `We knew full well that we can never run away from GOD on Earth; we can never run away and escape.
072:012 Sarwar We knew that we could never challenge God whether we stayed on earth or fled elsewhere.
072:012 Shakir And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:
072:012 Sherali `And we know that we cannot frustrate the plan of ALLAH in the earth, nor can we escape HIM by flight,
072:012 Yusufali 'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.
072:013
072:013 Khan 'And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.
072:013 Maulana And when we heard the guidance, we believed in it. So whoever believes in his Lord, he fears neither loss nor injustice:
072:013 Pickthal And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.
072:013 Rashad " `When we heard the guidance, we believed therein. Anyone who believes in his Lord will never fear any injustice, nor any affliction.
072:013 Sarwar Now that we have listened to the guidance, we believe in it. Whoever believes in his Lord does not need to fear loss or oppression.
072:013 Shakir And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):
072:013 Sherali `So when we heard the call to guidance, we believed in it'. And he, who believes in his Lord, has no fear of loss or of injustice,
072:013 Yusufali 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.
072:014
072:014 Khan 'And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasitun (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path."
072:014 Maulana And some of us are those who submit, and some of us are deviators. So whoever submits, these aim at the right way.
072:014 Pickthal And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.
072:014 Rashad " `Among us are the submitters, and among us are the compromisers.' " As for those who submitted, they are on the right path.
072:014 Sarwar Some of us are Muslims and some of us have deviated from the Truth. Whoever has embraced Islam has followed the right guidance.
072:014 Shakir And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:
072:014 Sherali `And some of us submit to God and some of us have deviated from the right course.' And those who submit to God - it is they who seek the right course,
072:014 Yusufali 'Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct:

072:015
072:015 Khan And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell,
072:015 Maulana And as to deviators, they are fuel of hell:
072:015 Pickthal And as for those who are unjust, they are firewood for hell.
072:015 Rashad As for the compromisers, they will be fuel for Gehenna.
072:015 Sarwar However, the deviators from the Truth will be the fuel for hell".
072:015 Shakir And as to the deviators, they are fuel of hell:
072:015 Sherali And those who deviate from the right course, they are the fuel of Hell.
072:015 Yusufali 'But those who swerve,- they are (but) fuel for Hell-fire'-
072:016
072:016 Khan If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We should surely have bestowed on them water (rain) in abundance.
072:016 Maulana And if they keep to the (right) way, We would certainly give them to drink of abundant water,
072:016 Pickthal If they (the idolaters) tread the right path, We shall give them to drink of water in abundance
072:016 Rashad If they remain on the right path, we will bless them with abundant water.
072:016 Sarwar Had they (jinn and mankind) remained steadfast in their religion (Islam), We would certainly have given them abundant water to drink
072:016 Shakir And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,
072:016 Sherali And if the Meccan disbelievers keep to the right path, WE shall, certainly, provide them with abundant water to drink,
072:016 Yusufali (And Allah's Message is): "If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance.
072:017
072:017 Khan That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).
072:017 Maulana So that We may try them thereby. And whoever turns away from the reminder of his Lord, He will make him enter into an afflicting chastisement:
072:017 Pickthal That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.
072:017 Rashad We will surely test them all. As for him who disregards the message of his Lord, He will direct him to ever increasing retribution.
072:017 Sarwar as a trial for them. God will make those who disregard the guidance from their Lord suffer increasing torment.
072:017 Shakir So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:
072:017 Sherali That WE may try them thereby. And whoso turns away from the remembrance of his Lord - HE will drive him into an over-whelmingly severe punishment.
072:017 Yusufali "That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.
072:018
072:018 Khan And the mosques are for Allah (Alone), so invoke not anyone along with Allah.
072:018 Maulana And the mosques are Allah’s, so call not upon any one with Allah:
072:018 Pickthal And the places of worship are only for Allah, so pray not unto anyone along with Allah.
072:018 Rashad The places of worship belong to GOD; do not call on anyone else beside GOD.
072:018 Sarwar All the parts of the body to be placed on the ground during prostration belong to God. Do not prostrate before anyone other than Him.
072:018 Shakir And that the mosques are Allah's, therefore call not upon any one with Allah:
072:018 Sherali And all places of worship belong to ALLAH; so call not on anyone beside ALLAH.
072:018 Yusufali "And the places of worship are for Allah (alone): So invoke not any one along with Allah;
072:019
072:019 Khan (It has been revealed to me that) When the slave of Allah (Muhammad SAW) stood up invoking (his Lord Allah) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
072:019 Maulana And when the Servant of Allah stood up praying to Him, they well-nigh crowded him (to death).
072:019 Pickthal And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.
072:019 Rashad When GOD's servant advocated Him alone, almost all of them banded together to oppose him.
072:019 Sarwar When the servant of God (Muhammad) preached (his message) the jinn would all crowd around him.
072:019 Shakir And that when the servant of Allah stood up calling upon Him, they wellnigh crowded him (to death).
072:019 Sherali And when the servant of ALLAH stands up praying to HIM, they crowd upon him, well-nigh stifling him to death.
072:019 Yusufali "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd.”
072:020
072:020 Section 2: Protection of Revelation
072:020 Khan Say (O Muhammad SAW): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him."
072:020 Maulana Say: I only call upon my Lord, and associate naught with Him.
072:020 Pickthal Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.
072:020 Rashad Say, "I worship only my Lord; I never set up any idols beside Him."
072:020 Sarwar (Muhammad), say, "I worship only my Lord and do not consider anyone equal to Him".
072:020 Shakir Say: I only call upon my Lord, and I do not associate any one with Him.
072:020 Sherali Say, `I pray to my Lord only, and I associate no one with HIM.
072:020 Yusufali Say: "I do no more than invoke my Lord, and I join not with Him any (false god).”
072:021
072:021 Khan Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
072:021 Maulana Say: I control not evil nor good for you.
072:021 Pickthal Say: Lo! I control not hurt nor benefit for you.
072:021 Rashad Say, "I possess no power to harm you, nor to guide you."
072:021 Sarwar Say, "I do not possess any power to harm or benefit you".
072:021 Shakir Say: I do not control for you evil or good.
072:021 Sherali Say, I have no power to do you either harm or good.'
072:021 Yusufali Say: "It is not in my power to cause you harm, or to bring you to right conduct.”

072:022
072:022 Khan Say (O Muhammad SAW): "None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him.
072:022 Maulana Say: None can protect me against Allah, nor can I find any refuge besides Him:
072:022 Pickthal Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him
072:022 Rashad Say, "No one can protect me from GOD, nor can I find any other refuge beside Him.
072:022 Sarwar Say, "No one can protect me from God, nor can I find any place of refuge but with him.
072:022 Shakir Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:
072:022 Sherali Say, `Surely, none can protect me against the punishment of ALLAH, nor can I find any place of refuge beside HIM.'
072:022 Yusufali Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,
072:023
072:023 Khan "(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."
072:023 Maulana (Mine is naught) but to deliver (the command) of Allah and His messages. And whoever disobeys Allah and His Messenger, surely for him is the Fire of hell, to abide therein for ages,
072:023 Pickthal (Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.
072:023 Rashad "I deliver GOD's proclamations and messages." Those who disobey GOD and His messenger incur the fire of Hell, wherein they abide forever.
072:023 Sarwar My only (means of protection) is to convey the message of God. Whoever disobeys God and His Messenger will go to hell, wherein he will live forever".
072:023 Shakir (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.
072:023 Sherali `My responsibility is only to convey what is revealed to me from ALLAH and HIS Messages.' And those who disobey ALLAH and HIS Messenger, surely, for them is the Fire of Hell, wherein they will abide for a long period.
072:023 Yusufali "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."
072:024
072:024 Khan Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.
072:024 Maulana Till when they see that which they are promised, they will know who is weaker in helpers and less in numbers.
072:024 Pickthal Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.
072:024 Rashad Once they see what is awaiting them, they will find out who is really weaker in power, and fewer in number.
072:024 Sarwar (On the Day of Judgment) when the disbelievers witness that with which they have been threatened, they will then know whose helpers are weaker and fewer in number.
072:024 Shakir Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.
072:024 Sherali They will continue to disbelieve until they see that which they are promised, but soon they will know who is weaker in helpers and fewer in numbers.
072:024 Yusufali At length, when they see (with their own eyes) that which they are promised,- then will they know who it is that is weakest in (his) helper and least important in point of numbers.
072:025
072:025 Khan Say (O Muhammad SAW): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.
072:025 Maulana Say: I know not whether that which you are promised is nigh or if my Lord will appoint for it a distant term.
072:025 Pickthal Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.
072:025 Rashad Say, "I do not know if what is promised to you will happen soon, or if my Lord will delay it for awhile."
072:025 Sarwar (Muhammad), say, "I do not know whether that with which you have been threatened is close by or whether my Lord will prolong the time of its coming.
072:025 Shakir Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:
072:025 Sherali Say, `I know not whether that which you are promised is nigh, or whether my Lord has fixed for it a distant term.'
072:025 Yusufali Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.
072:026
072:026 Khan "(He Alone) the All-Knower of the Gha'ib (unseen), and He reveals to none His Gha'ib (unseen)."
072:026 Maulana The Knower of the unseen, so He makes His secrets known to none
072:026 Pickthal (He is) the Knower of the Unseen, and He revealeth unto none His secret,
072:026 Rashad He is the Knower of the future; He does not reveal the future to anyone.
072:026 Sarwar He knows the unseen and He does not allow anyone to know His secrets except those of His Messengers whom He chooses.
072:026 Shakir The Knower of the unseen! so He does not reveal His secrets to any,
072:026 Sherali HE is the Knower of the unseen; and HE reveals not HIS secrets to anyone,
072:026 Yusufali "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-
072:027
072:027 Khan Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.
072:027 Maulana Except a messenger whom He chooses. For surely He makes a guard to go before him and after him,
072:027 Pickthal Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him
072:027 Rashad Only to a messenger that He chooses, does He reveal from the past and the future, specific news.
072:027 Sarwar He causes angelic guards to march before and after him.
072:027 Shakir Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,
072:027 Sherali Except to a Messenger of HIS whom HE chooses. And then HE causes an escort of guarding angels to go before him and behind him,
072:027 Yusufali "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

072:028
072:028 Khan [He (Allah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah). And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).
072:028 Maulana That He may know that they have truly delivered the messages of their Lord; and He encompasses what is with them, and He keeps account of all things.
072:028 Pickthal That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.
072:028 Rashad This is to ascertain that they have delivered their Lord's messages. He is fully aware of what they have. He has counted the numbers of all things.
072:028 Sarwar (Messenger) so that He would know that the Messengers have conveyed the message of their Lord. He encompasses all that is with them and He keeps a precise account of all things".
072:028 Shakir So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.
072:028 Sherali That HE may know that HIS Messengers have delivered the Messages of their Lord. And HE encompasses all that is with them and HE keeps count of all things.
072:028 Yusufali "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."
072:044 Maulana And the foolish among us used to forge extravagant lies against Allah:
072:045 Maulana And we thought that men and jinn did not utter a lie against Allah:
073:000
073:000 Translations of the Qur'an, Chapter 73: AL-MUZZAMMIL (THE ENSHROUDED ONE, BUNDLED UP). Total Verses: 20. Revealed At: MAKKA
073:000 In the name of God, Most Gracious, Most Merciful
073:001
073:001 Section 1: The Prophet enjoined to pray
073:001 Khan O you wrapped in garments (i.e. Prophet Muhammad SAW)!
073:001 Maulana O thou covering thyself up!
073:001 Pickthal O thou wrapped up in thy raiment!
073:001 Rashad O you cloaked one.
073:001 Sarwar You, who have wrapped yourself up with a mantle,
073:001 Shakir O you who have wrapped up in your garments!
073:001 Sherali O thou wrapped up in thy mantle,
073:001 Yusufali O thou folded in garments!
073:002
073:002 Khan Stand (to pray) all night, except a little.
073:002 Maulana Rise to pray by night except a little,
073:002 Pickthal Keep vigil the night long, save a little -
073:002 Rashad Meditate during the night, except rarely.
073:002 Sarwar worship (God) for a few hours at night.
073:002 Shakir Rise to pray in the night except a little,
073:002 Sherali Stand up in Prayer at night except a small portion thereof -
073:002 Yusufali Stand (to prayer) by night, but not all night,-
073:003
073:003 Khan Half of it, or a little less than that,
073:003 Maulana Half of it, or lessen it a little,
073:003 Pickthal A half thereof, or abate a little thereof
073:003 Rashad Half of it, or a little less.
073:003 Sarwar (Worship Him) for more or less than half of the night
073:003 Shakir Half of it, or lessen it a little,
073:003 Sherali Half of it, or reduce from it a little,
073:003 Yusufali Half of it,- or a little less,
073:004
073:004 Khan Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style.
073:004 Maulana Or add to it, and recite the Qur'an in a leisurely manner.
073:004 Pickthal Or add (a little) thereto - and chant the Qur'an in measure,
073:004 Rashad Or a little more. And read the Quran from cover to cover.
073:004 Sarwar and recite the Quran in a distinct tone;
073:004 Shakir Or add to it, and recite the Quran as it ought to be recited.
073:004 Sherali Or, add to it a little - and recite the Qur'an a good recital.
073:004 Yusufali Or a little more; and recite the Qur'an in slow, measured rhythmic tones.
073:005
073:005 Khan Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).
073:005 Maulana Surely We shall charge thee with a weighty word.
073:005 Pickthal For we shall charge thee with a word of weight.
073:005 Rashad We will give you a heavy message.
073:005 Sarwar We are about to reveal to you a mighty word.
073:005 Shakir Surely We will make to light upon you a weighty Word.
073:005 Sherali Verily, WE are about to charge thee with a weighty Word.
073:005 Yusufali Soon shall We send down to thee a weighty Message.

073:006
073:006 Khan Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).
073:006 Maulana The rising by night is surely the firmest way to tread and most effective in speech.
073:006 Pickthal Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.
073:006 Rashad The meditation at night is more effective, and more righteous.
073:006 Sarwar Prayer at night leaves the strongest impression on one's soul and the words spoken are more consistent.
073:006 Shakir Surely the rising by night is the firmest way to tread and the best corrective of speech.
073:006 Sherali Verily, getting up at night for Prayer is the most potent means of subduing the self and most effective in speech.
073:006 Yusufali Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).
073:007
073:007 Khan Verily, there is for you by day prolonged occupation with ordinary duties,
073:007 Maulana Truly thou hast by day prolonged occupation.
073:007 Pickthal Lo! thou hast by day a chain of business.
073:007 Rashad You have a lot of time during the day for other matters.
073:007 Sarwar During the day, you are preoccupied with many activities.
073:007 Shakir Surely you have in the day time a long occupation.
073:007 Sherali Thou hast, indeed, during the day a long chain of engagements.
073:007 Yusufali True, there is for thee by day prolonged occupation with ordinary duties:
073:008
073:008 Khan And remember the Name of your Lord and devote yourself to Him with a complete devotion.
073:008 Maulana And remember the name of thy Lord and devote thyself to Him with (complete) devotion.
073:008 Pickthal So remember the name of thy Lord and devote thyself with a complete devotion -
073:008 Rashad You shall commemorate the name of your Lord, to come ever closer and closer to Him.
073:008 Sarwar Glorify the Name of your Lord, the Lord of the eastern and western regions, with due sincerity.
073:008 Shakir And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.
073:008 Sherali So remember the name of thy Lord and devote thyself to HIM with full devotion.
073:008 Yusufali But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly.
073:009
073:009 Khan (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs).
073:009 Maulana The Lord of the East and the West -- there is no God but He -- so take Him for Protector.
073:009 Pickthal Lord of the East and the West; there is no Allah save Him; so choose thou Him alone for thy defender -
073:009 Rashad Lord of the east and the west; there is no other god beside Him. You should choose Him as your advocate.
073:009 Sarwar He is the only Lord, so choose Him as your guardian.
073:009 Shakir The Lord of the East and the West-- there is no god but He-- therefore take Him for a protector.
073:009 Sherali HE is the Lord of the East and the West; there is no god but HE; so take him for thy Guardian.
073:009 Yusufali (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.
073:010
073:010 Khan And be patient (O Muhammad SAW) with what they say, and keep away from them in a good way.
073:010 Maulana And bear patiently what they say and forsake them with a becoming withdrawal.
073:010 Pickthal And bear with patience what they utter, and part from them with a fair leave-taking.
073:010 Rashad And remain steadfast in the face of their utterances, and disregard them in a nice manner.
073:010 Sarwar Bear patiently whatever they say, do not yield to them and keep on preaching decently to them.
073:010 Shakir And bear patiently what they say and avoid them with a becoming avoidance.
073:010 Sherali And bear patiently all that they say; and withdraw from them in a decent manner.
073:010 Yusufali And have patience with what they say, and leave them with noble (dignity).
073:011
073:011 Khan And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.
073:011 Maulana And leave Me and the deniers, possessors of plenty, and respite them a little.
073:011 Pickthal Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.
073:011 Rashad And let Me deal with the rejectors, who have been generously blessed; just give them a little time.
073:011 Sarwar Leave the prosperous disbelievers to Me and give them respite for a little while;.
073:011 Shakir And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little.
073:011 Sherali And leave ME alone with those who reject the truth, possessors of ease and plenty; and give them a little respite.
073:011 Yusufali And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while.
073:012
073:012 Khan Verily, with Us are fetters (to bind them), and a raging Fire.
073:012 Maulana Surely with Us are heavy fetters and a flaming Fire,
073:012 Pickthal Lo! with Us are heavy fetters and a raging fire,
073:012 Rashad We have severe punishments, and Hell.
073:012 Sarwar We have prepared for them fetters, flaming fire,
073:012 Shakir Surely with Us are heavy fetters and a flaming fire,
073:012 Sherali Surely, with US are heavy fetters and a raging fire,
073:012 Yusufali With Us are Fetters (to bind them), and a Fire (to burn them),
073:013
073:013 Khan And a food that chokes, and a painful torment.
073:013 Maulana And food that chokes and a painful chastisement.
073:013 Pickthal And food which choketh (the partaker), and a painful doom
073:013 Rashad Food that can hardly be swallowed, and painful retribution.
073:013 Sarwar food which chokes (them), and a painful torment.
073:013 Shakir And food that chokes and a painful punishment,
073:013 Sherali And food that chokes, and a painful punishment -
073:013 Yusufali And a Food that chokes, and a Penalty Grievous.

073:014	
073:014 Khan	On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.
073:014 Maulana	On the day when the earth and the mountains quake and the mountains become (as) heaps of sand let loose.
073:014 Pickthal	On the day when the earth and the hills rock, and the hills become a heap of running sand.
073:014 Rashad	The day will come when the earth and the mountains will quake, and the mountains will turn into a weightless pile.
073:014 Sarwar	On that day, the earth and the mountains will be violently shaken, and the mountains will be turned into heaps of moving sand.
073:014 Shakir	On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.
073:014 Sherali	On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sand-hills.
073:014 Yusufali	One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.
073:015	
073:015 Khan	Verily, We have sent to you (O men) a Messenger (Muhammad SAW) to be a witness over you, as We did send a Messenger [Musa (Moses)] to Fir'aun (Pharaoh).
073:015 Maulana	Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.
073:015 Pickthal	Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.
073:015 Rashad	We have sent to you a messenger, just as we sent to Pharaoh a messenger.
073:015 Sarwar	We have sent you a Messenger, who will witness your deeds, just as We sent a Messenger to the Pharaoh.
073:015 Shakir	Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon.
073:015 Sherali	Verily, WE have sent to you a Messenger, who is a witness over you, even as WE sent a Messenger to Pharaoh;
073:015 Yusufali	We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.
073:016	
073:016 Khan	But Fir'aun (Pharaoh) disobeyed the Messenger [Musa (Moses)], so We seized him with a severe punishment.
073:016 Maulana	But Pharaoh disobeyed the messenger, so We seized him with a violent grip.
073:016 Pickthal	But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.
073:016 Rashad	Pharaoh disobeyed the messenger and, consequently, we punished him severely.
073:016 Sarwar	However, the Pharaoh disobeyed the Messenger and We seized him with a severe retribution.
073:016 Shakir	But Firon disobeyed the messenger, so We laid on him a violent hold.
073:016 Sherali	But Pharaoh disobeyed the Messenger, so WE seized him with a terrible seizing.
073:016 Yusufali	But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.
073:017	
073:017 Khan	Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)?
073:017 Maulana	How, then, if you disbelieve, will you guard yourselves on the day which will make children grey-headed?
073:017 Pickthal	Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,
073:017 Rashad	If you disbelieve, how can you evade a day so terrible that it makes the infants gray-haired?
073:017 Sarwar	If you, disbelieve, how will you be able to protect yourselves from the hardships of the day which would even turn children grey-headed?.
073:017 Shakir	How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?
073:017 Sherali	How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?
073:017 Yusufali	Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?-
073:018	
073:018 Khan	Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.
073:018 Maulana	The heaven being rent asunder thereby. His promise is ever fulfilled.
073:018 Pickthal	The very heaven being then rent asunder. His promise is to be fulfilled.
073:018 Rashad	The heaven will shatter therefrom. His promise is true.
073:018 Sarwar	On that day, the heavens will be rent asunder. This is the decree of God which has already been ordained.
073:018 Shakir	The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.
073:018 Sherali	The day when the heaven will be rent asunder; and HIS promise is bound to be fulfilled.
073:018 Yusufali	Whereon the sky will be cleft asunder? His Promise needs must be accomplished.
073:019	
073:019 Khan	Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!
073:019 Maulana	Surely this is a Reminder; so let him who will, take a way to his Lord.
073:019 Pickthal	Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.
073:019 Rashad	This is a reminder; whoever wills, let him choose the path to his Lord.
073:019 Sarwar	This is a reminder. Let anyone who wants, seek guidance from his Lord.
073:019 Shakir	Surely this is a reminder, then let him, who will take the way to his Lord.
073:019 Sherali	This, surely, is a reminder. So let him, who will, take a way unto his Lord.
073:019 Yusufali	Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord!

073:020
073:020 Section 2: Prayer enjoined on Muslims
073:020 Khan Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as- Salat) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft- Forgiving, Most-Merciful.
073:020 Maulana Thy Lord knows indeed that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, as do a party of those with thee. And Allah measures the night and the day. He knows that (all of) you are not able to do it, so He has turned to you (mercifully); so read of the Qur’an that which is easy for you. He knows that there are sick among you, and others who travel in the land seeking of Allah’s bounty, and others who fight in Allah’s way. So read as much of it as is easy (for you), and keep up prayer and pay the poor-rate and offer to Allah a goodly fight. And whatever of good you send on beforehand for yourselves, you will find it with Allah -- that is best and greatest in reward. And ask forgiveness of Allah. Surely Allah is Forgiving, Merciful.
073:020 Pickthal Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
073:020 Rashad Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you. GOD has designed the night and the day, and He knows that you cannot always do this. He has pardoned you. Instead, you shall read what you can of the Quran. He knows that some of you may be ill, others may be traveling in pursuit of GOD's provisions, and others may be striving in the cause of GOD. You shall read what you can of it, and observe the contact prayers (Salat), give the obligatory charity (Zakat), and lend GOD a loan of righteousness. Whatever good you send ahead on behalf of your souls, you will find it at GOD far better and generously rewarded. And implore GOD for forgiveness. GOD is Forgiver, Most Merciful.
073:020 Sarwar Your Lord knows that you and a group of those who are with you get up for prayer sometimes for less than two-thirds of the night, sometimes half and sometimes one-third of it. God determines the duration of the night and day. He knew that it would be hard for you to keep an exact account of the timing of the night prayers, so He turned to you with forgiveness. Thus, recite from the Quran as much as possible. He knew that some of you would be sick, others would travel in the land to seek God's favors, and still others would fight for the cause of God. Thus, recite from the Quran as much as possible, be steadfast in prayer, pay the zakat , and give virtuous loans to God. Whatever good deeds you save for the next life, you will certainly find them with God. This is the best investment, and for this you will find the greatest reward. Ask forgiveness from God. God is All-forgiving and All-merciful.
073:020 Shakir Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.
073:020 Sherali Surely, thy Lord knows that thou standest up praying for nearly two-thirds of the night, and sometimes half or a third thereof and also a party of those who are with thee. And ALLAH determines the measure of the night and the day. HE knows that you cannot calculate the time accurately, so HE has turned to you in mercy. Recite, then, as much of the Qur'an as is easy for you. HE knows that there will be some among you who may be sick, and others who may travel in the land, seeking ALLAH's bounty, and others who may fight in the cause of ALLAH. So recite of it that which is easy for you, and observe Prayer and pay the Zakát and lend to ALLAH a goodly loan. And whatever good you may send on before you for your souls, you will find it with ALLAH. It will be better and greater in reward. And seek forgiveness of ALLAH. Surely, ALLAH is Most Forgiving, Merciful.
073:020 Yusufali Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.
074:000
074:000 Translations of the Qur'an, Chapter 74: AL-MUDDATHTHIR (THE CLOAKED ONE, THE MAN WEARING A CLOAK). Total Verses: 56. Revealed At: MAKKA
074:000 In the name of God, Most Gracious, Most Merciful
074:001
074:001 Section 1: The Prophet is enjoined to Warn
074:001 Khan O you (Muhammad SAW) enveloped (in garments)!
074:001 Maulana O thou who wrappest thyself up,
074:001 Pickthal O thou enveloped in thy cloak,
074:001 Rashad O you hidden secret.
074:001 Sarwar Cloaked one,
074:001 Shakir O you who are clothed!
074:001 Sherali O thou who hast covered thyself with thy cloak,
074:001 Yusufali O thou wrapped up (in the mantle)!

074:002
074:002 Khan Arise and warn!
074:002 Maulana Arise and warn,
074:002 Pickthal Arise and warn!
074:002 Rashad Come out and warn.
074:002 Sarwar stand up, deliver your warning,
074:002 Shakir Arise and warn,
074:002 Sherali Arise and warn,
074:002 Yusufali Arise and deliver thy warning!
074:003
074:003 Khan And your Lord (Allah) magnify!
074:003 Maulana And thy Lord do magnify,
074:003 Pickthal Thy Lord magnify,
074:003 Rashad Extol your Lord.
074:003 Sarwar proclaim the greatness of your Lord,
074:003 Shakir And your Lord do magnify,
074:003 Sherali And thy Lord do thou magnify,
074:003 Yusufali And thy Lord do thou magnify!
074:004
074:004 Khan And your garments purify!
074:004 Maulana and thy garments do purify,
074:004 Pickthal Thy raiment purify,
074:004 Rashad Purify your garment.
074:004 Sarwar cleanse your clothes,
074:004 Shakir And your garments do purify,
074:004 Sherali And thy clothes do thou purify,
074:004 Yusufali And thy garments keep free from stain!
074:005
074:005 Khan And keep away from Ar-Rujz (the idols)!
074:005 Maulana And uncleanness do shun,
074:005 Pickthal Pollution shun!
074:005 Rashad Forsake what is wrong.
074:005 Sarwar stay away from sins
074:005 Shakir And uncleanness do shun,
074:005 Sherali And uncleanliness do thou shun,
074:005 Yusufali And all abomination shun!
074:006
074:006 Khan And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah).
074:006 Maulana And do no favour seeking gain,
074:006 Pickthal And show not favour, seeking wordly gain!
074:006 Rashad Be content with your lot.
074:006 Sarwar and do not think that by doing such deeds, you have done a great favor to God.
074:006 Shakir And bestow not favors that you may receive again with increase,
074:006 Sherali And bestow not favours seeking to get more in return,
074:006 Yusufali Nor expect, in giving, any increase (for thyself)!
074:007
074:007 Khan And be patient for the sake of your Lord (i.e. perform your duty to Allah)!
074:007 Maulana And for the sake of thy Lord, be patient.
074:007 Pickthal For the sake of thy Lord, be patient!
074:007 Rashad Steadfastly commemorate your Lord.
074:007 Sarwar Exercise patience to please your Lord.
074:007 Shakir And for the sake of your Lord, be patient.
074:007 Sherali And for the sake of thy Lord do thou endure trials patiently.
074:007 Yusufali But, for thy Lord's (Cause), be patient and constant!
074:008
074:008 Khan Then, when the Trumpet is sounded (i.e. its second blowing);
074:008 Maulana For when the trumpet is sounded,
074:008 Pickthal For when the trumpet shall sound,
074:008 Rashad Then, when the horn is blown.
074:008 Sarwar When the trumpet is sounded,.
074:008 Shakir For when the trumpet is sounded,
074:008 Sherali And when the trumpet is sounded,
074:008 Yusufali Finally, when the Trumpet is sounded,
074:009
074:009 Khan Truly, that Day will be a Hard Day.
074:009 Maulana That will be -- that day -- difficult day,
074:009 Pickthal Surely that day will be a day of anguish,
074:009 Rashad That will be a difficult day.
074:009 Sarwar it will be a hard day
074:009 Shakir That, at that time, shall be a difficult day,
074:009 Sherali That day will be a hard day,
074:009 Yusufali That will be- that Day - a Day of Distress,-

074:010
074:010 Khan	Far from easy for the disbelievers.
074:010 Maulana	For the disbelievers, anything but easy.
074:010 Pickthal	Not of ease, for disbelievers.
074:010 Rashad	For the disbelievers, not easy.
074:010 Sarwar	and for the disbelievers, in particular, it will not be at all easy.
074:010 Shakir	For the unbelievers, anything but easy.
074:010 Sherali	For the disbelievers it will not be easy.
074:010 Yusufali	Far from easy for those without Faith.
074:011
074:011 Khan	Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walid bin Al- Mughirah Al-Makhzumi)!
074:011 Maulana	Leave Me alone with him whom I created,
074:011 Pickthal	Leave Me (to deal) with him whom I created lonely,
074:011 Rashad	Let Me deal with one I created as an individual.
074:011 Sarwar	Leave to Me the one, whom I have created all by Myself,
074:011 Shakir	Leave Me and him whom I created alone,
074:011 Sherali	Leave ME alone to deal with him whom I created.
074:011 Yusufali	Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-
074:012
074:012 Khan	And then granted him resources in abundance.
074:012 Maulana	And gave him vast riches,
074:012 Pickthal	And then bestowed upon him ample means,
074:012 Rashad	I provided him with lots of money.
074:012 Sarwar	and whom I have granted abundant wealth
074:012 Shakir	And give him vast riches,
074:012 Sherali	And I gave him abundant wealth,
074:012 Yusufali	To whom I granted resources in abundance,
074:013
074:013 Khan	And children to be by his side!
074:013 Maulana	And sons dwelling in his presence,
074:013 Pickthal	And sons abiding in his presence
074:013 Rashad	And children to behold.
074:013 Sarwar	and children living in his presence,
074:013 Shakir	And sons dwelling in his presence,
074:013 Sherali	And sons, dwelling in his presence,
074:013 Yusufali	And sons to be by his side!-
074:014
074:014 Khan	And made life smooth and comfortable for him!
074:014 Maulana	And made matters easy for him,
074:014 Pickthal	And made (life) smooth for him.
074:014 Rashad	I made everything easy for him.
074:014 Sarwar	whose life I have made run smoothly
074:014 Shakir	And I adjusted affairs for him adjustably;
074:014 Sherali	And equipped him with all necessary things,
074:014 Yusufali	To whom I made (life) smooth and comfortable!
074:015
074:015 Khan	After all that he desires that I should give more;
074:015 Maulana	And yet he desires that I should give more!
074:015 Pickthal	Yet he desireth that I should give more.
074:015 Rashad	Yet, he is greedy for more.
074:015 Sarwar	and who still desires more.
074:015 Shakir	And yet he desires that I should add more!
074:015 Sherali	Yet he desires that I should give him more.
074:015 Yusufali	Yet is he greedy-that I should add (yet more);-
074:016
074:016 Khan	Nay! Verily, he has been stubborn and opposing Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
074:016 Maulana	By no means! Surely he is inimical to Our messages.
074:016 Pickthal	Nay! For lo! he hath been stubborn to Our revelations.
074:016 Rashad	He stubbornly refused to accept these proofs.
074:016 Sarwar	Never will he receive more. He has been hostile to Our revelations.
074:016 Shakir	By no means! surely he offers opposition to Our communications.
074:016 Sherali	Certainly not ! for he was stubbornly opposed to Our Signs.
074:016 Yusufali	By no means! For to Our Signs he has been refractory!
074:017
074:017 Khan	I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or to) face a severe torment!
074:017 Maulana	I will make a distressing punishment overtake him.
074:017 Pickthal	On him I shall impose a fearful doom.
074:017 Rashad	I will increasingly punish him.
074:017 Sarwar	We shall make him suffer the torment of hell without relief.
074:017 Shakir	I will make a distressing punishment overtake him.
074:017 Sherali	I shall inflict on him an increasingly overwhelming torment.
074:017 Yusufali	Soon will I visit him with a mount of calamities!

074:018
074:018 Khan Verily, he thought and plotted;
074:018 Maulana Surely he reflected and determined,
074:018 Pickthal For lo! he did consider; then he planned -
074:018 Rashad For he reflected, then decided.
074:018 Sarwar He planned and plotted.
074:018 Shakir Surely he reflected and guessed,
074:018 Sherali Lo ! he reflected and calculated !
074:018 Yusufali For he thought and he plotted;-
074:019
074:019 Khan So let him be cursed! How he plotted!
074:019 Maulana But may he be destroyed how he determined!
074:019 Pickthal (Self-)destroyed is he, how he planned!
074:019 Rashad Miserable is what he decided.
074:019 Sarwar May he be condemned! What an evil plan he has made!
074:019 Shakir But may he be cursed how he plotted.
074:019 Sherali Ruin seize him ! how he calculated !
074:019 Yusufali And woe to him! How he plotted!-
074:020
074:020 Khan And once more let him be cursed, how he plotted!
074:020 Maulana Again, may he be destroyed how he determined!
074:020 Pickthal Again (self-)destroyed is he, how he planned! -
074:020 Rashad Miserable indeed is what he decided.
074:020 Sarwar May he be condemned again for his schemes!
074:020 Shakir Again, may he be cursed how he plotted;
074:020 Sherali Ruin seize him again ! how he calculated !
074:020Yusufali Yea, Woe to him; How he plotted!-
074:021
074:021 Khan Then he thought;
074:021 Maulana Then he looked,
074:021 Pickthal Then looked he,
074:021 Rashad He looked.
074:021 Sarwar He looked around,
074:021 Shakir Then he looked,
074:021 Sherali Then he looked around him,
074:021Yusufali Then he looked round;
074:022
074:022 Khan Then he frowned and he looked in a bad tempered way;
074:022 Maulana Then frowned and scowled,
074:022 Pickthal Then frowned he and showed displeasure.
074:022 Rashad He frowned and whined.
074:022 Sarwar frowned and scowled,
074:022 Shakir Then he frowned and scowled,
074:022 Sherali Then he frowned and scowled,
074:022 Yusufali Then he frowned and he scowled;
074:023
074:023 Khan Then he turned back and was proud;
074:023 Maulana Then turned back and was big with pride,
074:023 Pickthal Then turned he away in pride
074:023 Rashad Then he turned away arrogantly.
074:023 Sarwar then turned back, and swelling-up with pride,
074:023 Shakir Then he turned back and was big with pride,
074:023 Sherali Then he turned away and was disdainful,
074:023 Yusufali Then he turned back and was haughty;
074:024
074:024 Khan Then he said: "This is nothing but magic from that of old;
074:024 Maulana Then said: This is naught but magic from an old!
074:024 Pickthal And said: This is naught else than magic from of old;
074:024 Rashad He said, "This is but clever magic!
074:024 Sarwar said, "This (the Quran) is nothing but magic, inherited from ancient magicians.
074:024 Shakir Then he said: This is naught but enchantment, narrated (from others);
074:024 Sherali And said, `This is nothing but magic handed down;
074:024 Yusufali Then said he: "This is nothing but magic, derived from of old;
074:025
074:025 Khan "This is nothing but the word of a human being!"
074:025 Maulana This is naught but the word of a mortal!
074:025 Pickthal This is naught else than speech of mortal man.
074:025 Rashad "This is human made."
074:025 Sarwar These are only words from a mere mortal".
074:025 Shakir This is naught but the word of a mortal.
074:025 Sherali `This is nothing but the word of a man.
074:025 Yusufali "This is nothing but the word of a mortal!"

074:026
074:026 Khan I will cast him into Hell-fire
074:026 Maulana I will cast him into hell.
074:026 Pickthal Him shall I fling unto the burning.
074:026 Rashad I will commit him to retribution.
074:026 Sarwar I shall make him suffer the torment of hell.
074:026 Shakir I will cast him into hell.
074:026 Sherali Soon shall I cast him into the fire of Hell.
074:026 Yusufali Soon will I cast him into Hell-Fire!
074:027
074:027 Khan And what will make you know exactly what Hell- fire is?
074:027 Maulana And what will make thee realize what hell is?
074:027 Pickthal - Ah, what will convey unto thee what that burning is! -
074:027 Rashad What retribution!
074:027 Sarwar Would that you really knew what hell is!
074:027 Shakir And what will make you realize what hell is?
074:027 Sherali And what will make thee know what Hell-fire is?
074:027 Yusufali And what will explain to thee what Hell-Fire is?
074:028
074:028 Khan It spares not (any sinner), nor does it leave (anything unburnt)!
074:028 Maulana It leaves naught, and spares naught.
074:028 Pickthal It leaveth naught; it spareth naught
074:028 Rashad Thorough and comprehensive.
074:028 Sarwar It leaves and spares no one and nothing.
074:028 Shakir It leaves naught nor does it spare aught.
074:028 Sherali It spares not and it leaves naught.
074:028 Yusufali Naught doth it permit to endure, and naught doth it leave alone!-
074:029
074:029 Khan Burning the skins!
074:029 Maulana It scorches the mortal.
074:029 Pickthal It shrivelleth the man.
074:029 Rashad Obvious to all the people.
074:029 Sarwar It scorches people's skin
074:029 Shakir It scorches the mortal.
074:029 Sherali It scorches the face.
074:029 Yusufali Darkening and changing the colour of man!
074:030
074:030 Khan Over it are nineteen (angels as guardians and keepers of Hell).
074:030 Maulana Over it are nineteen.
074:030 Pickthal Above it are nineteen.
074:030 Rashad Over it is nineteen.
074:030 Sarwar and it has nineteen angelic keepers.
074:030 Shakir Over it are nineteen.
074:030 Sherali Over it are nineteen angels.
074:030 Yusufali Over it are Nineteen.

074:031
074:031 Khan And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books i.e. their number (19) is written in the Taurat (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'an is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example?" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
074:031 Maulana And We have made none but angels wardens of the Fire, and We have not made their number but as a trial for those who disbelieve, that those who have been given the Book may be certain and those who believe may increase in faith, and those who have been given the Book and the believers may not doubt; and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this parable? Thus Allah leaves in error whom He pleases, and guides whom He pleases. And none knows the hosts of thy Lord but He. And this is naught but a Reminder to mortals.
074:031 Pickthal We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.
074:031 Rashad We appointed angels to be guardians of Hell, and we assigned their number (19) (1) to disturb the disbelievers, (2) to convince the Christians and Jews (that this is a divine scripture), (3) to strengthen the faith of the faithful, (4) to remove all traces of doubt from the hearts of Christians, Jews, as well as the believers, and (5) to expose those who harbor doubt in their hearts, and the disbelievers; they will say, "What did GOD mean by this allegory?" GOD thus sends astray whomever He wills, and guides whomever He wills. None knows the soldiers of your Lord except He. This is a reminder for the people.
074:031 Sarwar We have made only angels as the keepers of the fire (for they are the strongest in carrying out Our commands). Our informing (people) of the numbers of these angels is a trial for the disbelievers. It gives more certainty to the people of the Book and strengthens the faith of the believers. The people of the Book and the believers have no doubt about it. We have fixed the number to make the disbelievers and those whose hearts are sick say, "What does God mean by such a parable?" Thus, God guides and causes to go astray whomever He wants. No one knows about the army of your Lord except He Himself. This parable is a reminder for mankind.
074:031 Shakir And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.
074:031 Sherali And none but angels have we made wardens of the Fire. And WE have not fixed their number except as a trial for those who disbelieve, so that those, who have been given the Book, may attain certainty and those who believe may increase in faith, and those, who have been given the Book as well as the believers, may not doubt, and that those in whose hearts is disease and the disbelievers may say, `What does ALLAH mean by such an illustration?' Thus does ALLAH leave to go astray whom HE pleases and guide whom HE pleases. And none knows the host of thy Lord but HE. And this is nothing but a reminder for man.
074:031 Yusufali And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.
074:032
074:032 Section 2: The Warning
074:032 Khan Nay, and by the moon,
074:032 Maulana Nay, by the moon!
074:032 Pickthal Nay, by the Moon
074:032 Rashad Absolutely, (I swear) by the moon.
074:032 Sarwar By the moon,
074:032 Shakir Nay; I swear by the moon,
074:032 Sherali Nay, by the moon,
074:032 Yusufali Nay, verily: By the Moon,
074:033
074:033 Khan And by the night when it withdraws,
074:033 Maulana And the night when it departs!
074:033 Pickthal And the night when it withdraweth
074:033 Rashad And the night as it passes.
074:033 Sarwar by the retreating night,
074:033 Shakir And the night when it departs,
074:033 Sherali And by the night when it departs,
074:033 Yusufali And by the Night as it retreateth,
074:034
074:034 Khan And by the dawn when it brightens,
074:034 Maulana And the dawn when it shines! --
074:034 Pickthal And the dawn when it shineth forth,
074:034 Rashad And the morning as it shines.
074:034 Sarwar by the brightening dawn,
074:034 Shakir And the daybreak when it shines;
074:034 Sherali And by the dawn when it shines forth,
074:034 Yusufali And by the Dawn as it shineth forth,-

074:035
074:035 Khan Verily, it (Hell, or their denial of the Prophet Muhammad SAW, or the Day of Resurrection) is but one of the greatest calamities.
074:035 Maulana Surely it is one of the gravest (misfortunes),
074:035 Pickthal Lo! this is one of the greatest (portents)
074:035 Rashad This is one of the great miracles.
074:035 Sarwar hell is certainly the greatest calamity.
074:035 Shakir Surely it (hell) is one of the gravest (misfortunes),
074:035 Sherali Verily, it is one of the greatest calamities.
074:035 Yusufali This is but one of the mighty (portents),
074:036
074:036 Khan A warning to mankind,
074:036 Maulana A warning to mortals,
074:036 Pickthal As a warning unto men,
074:036 Rashad A warning to the human race.
074:036 Sarwar It is a warning for mankind
074:036 Shakir A warning to mortals,
074:036 Sherali A warning to man,
074:036 Yusufali A warning to mankind,-
074:037
074:037 Khan To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by commiting sins),
074:037 Maulana To him among you who will go forward or will remain behind.
074:037 Pickthal Unto him of you who will advance or hang back.
074:037 Rashad For those among you who wish to advance, or regress.
074:037 Sarwar whether one steps forward to embrace the faith or one turns away from it.
074:037 Shakir To him among you who wishes to go forward or remain behind.
074:037 Sherali To him among you who wishes to advance in virtue or hang back.
074:037 Yusufali To any of you that chooses to press forward, or to follow behind;-
074:038
074:038 Khan Every person is a pledge for what he has earned,
074:038 Maulana Every soul is held in pledge for what it earns,
074:038 Pickthal Every soul is a pledge for its own deeds;
074:038 Rashad Every soul is trapped by its sins.
074:038 Sarwar Every soul will be in captivity for its deeds
074:038 Shakir Every soul is held in pledge for what it earns,
074:038 Sherali Every soul is pledged for what it has earned;
074:038 Yusufali Every soul will be (held) in pledge for its deeds.
074:039
074:039 Khan Except those on the Right, (i.e. the pious true believers of Islamic Monotheism);
074:039 Maulana Except the people of the right hand.
074:039 Pickthal Save those who will stand on the right hand.
074:039 Rashad Except for those on the right.
074:039 Sarwar except the people of the right hand
074:039 Shakir Except the people of the right hand,
074:039 Sherali Except those on the right hand.
074:039 Yusufali Except the Companions of the Right Hand.
074:040
074:040 Khan In Gardens (Paradise) they will ask one another,
074:040 Maulana In Gardens, they ask one another,
074:040 Pickthal In gardens they will ask one another
074:040 Rashad While in Paradise, they will ask.
074:040 Sarwar who will be in Paradise
074:040 Shakir In gardens, they shall ask each other
074:040 Sherali They will be in Gardens enquiring
074:040 Yusufali (They will be) in Gardens (of Delight): they will question each other,
074:041
074:041 Khan About Al-Mujrimun (polytheists, criminals, disbelievers, etc.), (And they will say to them):
074:041 Maulana About the guilty:
074:041 Pickthal Concerning the guilty:
074:041 Rashad About the guilty.
074:041 Sarwar and will ask of the criminals,
074:041 Shakir About the guilty:
074:041 Sherali From the guilty ones,
074:041 Yusufali And (ask) of the Sinners:
074:042
074:042 Khan "What has caused you to enter Hell?"
074:042 Maulana What has brought you into hell?
074:042 Pickthal What hath brought you to this burning?
074:042 Rashad "What brought you to this retribution?"
074:042 Sarwar "what led you into hell?".
074:042 Shakir What has brought you into hell?
074:042 Sherali `What has brought you into Hell?'
074:042 Yusufali "What led you into Hell Fire?"

074:043
074:043 Khan They will say: "We were not of those who used to offer their Salat (prayers)
074:043 Maulana They will say: We were not of those who prayed;
074:043 Pickthal They will answer: We were not of those who prayed
074:043 Rashad They will say, "We did not observe the contact prayers (Salat).
074:043 Sarwar They will reply, "We did not pray,
074:043 Shakir They shall say: We were not of those who prayed;
074:043 Sherali They will say, `We were not of those who offered Prayer,
074:043 Yusufali They will say: "We were not of those who prayed;
074:044
074:044 Khan "Nor we used to feed Al-Miskin (the poor);
074:044 Maulana Nor did we feed the poor;
074:044 Pickthal Nor did we feed the wretched.
074:044 Rashad "We did not feed the poor.
074:044 Sarwar nor did we feed the destitute.
074:044 Shakir And we used not to feed the poor;
074:044 Sherali `Nor did we feed the poor,
074:044 Yusufali "Nor were we of those who fed the indigent;
074:045
074:045 Khan "And we used to talk falsehood (all that which Allah hated) with vain talkers.
074:045 Maulana And we indulged in vain talk with vain talkers;
074:045 Pickthal We used to wade (in vain dispute) with (all) waders,
074:045 Rashad "We blundered with the blunderers.
074:045 Sarwar We indulged and persisted in useless disputes,
074:045 Shakir And we used to enter into vain discourse with those who entered into vain discourses.
074:045 Sherali `And we indulged in idle talk with those who indulge therein.
074:045 Yusufali "But we used to talk vanities with vain talkers;
074:046
074:046 Khan "And we used to belie the Day of Recompense
074:046 Maulana And we called the day of Judgment a lie;
074:046 Pickthal And we used to deny the Day of Judgment,
074:046 Rashad "We disbelieved in the Day of Judgment.
074:046 Sarwar and rejected the Day of Judgment
074:046 Shakir And we used to call the day of judgment a lie;
074:046 Sherali `And we continued to deny the Day of Judgment,
074:046 Yusufali "And we used to deny the Day of Judgment,
074:047
074:047 Khan "Until there came to us (the death) that is certain."
074:047 Maulana Till the inevitable overtook us.
074:047 Pickthal Till the Inevitable came unto us.
074:047 Rashad "Until certainty came to us now."
074:047 Sarwar until death approached us".
074:047 Shakir Till death overtook us.
074:047 Sherali `Until death overtook us.'
074:047 Yusufali "Until there came to us (the Hour) that is certain."
074:048
074:048 Khan So no intercession of intercessors will be of any use to them.
074:048 Maulana So the intercession of intercessors will not avail them.
074:048 Pickthal The mediation of no mediators will avail them then.
074:048 Rashad The intercession of the intercessors will never help them.
074:048 Sarwar The intercession of the intercessors will be of no benefit to them.
074:048 Shakir So the intercession of intercessors shall not avail them.
074:048 Sherali So the intercession of intercessors will not avail them.
074:048 Yusufali Then will no intercession of (any) intercessors profit them.
074:049
074:049 Khan Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?
074:049 Maulana What is then the matter with them, that they turn away from the Reminder.
074:049 Pickthal Why now turn they away from the Admonishment,
074:049 Rashad Why are they so averse to this reminder?
074:049 Sarwar If such will be the Day of Judgment, what is the matter with them? Why do they run away from guidance,
074:049 Shakir What is then the matter with them, that they turn away from the admonition
074:049 Sherali Now what is the matter with them that they are turning away from the Exhortation,
074:049 Yusufali Then what is the matter with them that they turn away from admonition?-
074:050
074:050 Khan As if they were frightened (wild) donkeys.
074:050 Maulana As if they were frightened asses,
074:050 Pickthal As they were frightened asses
074:050 Rashad Running like zebras.
074:050 Sarwar like frightened donkeys
074:050 Shakir As if they were asses taking fright
074:050 Sherali As if they were frightened asses,
074:050 Yusufali As if they were affrighted asses,

074:051
074:051 Khan Fleeing from a hunter, or a lion, or a beast of prey.
074:051 Maulana Fleeing from a lion?
074:051 Pickthal Fleeing from a lion?
074:051 Rashad Who are fleeing from the lion!
074:051 Sarwar running away from a lion?.
074:051 Shakir That had fled from a lion?
074:051 Sherali Fleeing from a lion?
074:051 Yusufali Fleeing from a lion!
074:052
074:052 Khan Nay, everyone of them desires that he should be given pages spread out (coming from Allah with a writing that Islam is the right religion, and Muhammad SAW has come with the truth from Allah the Lord of the heavens and earth, etc.).
074:052 Maulana Nay, every one of them desires that he should be given pages spread out --
074:052 Pickthal Nay, but everyone of them desireth that he should be given open pages (from Allah).
074:052 Rashad Does each one of them want to receive the scripture personally?
074:052 Sarwar Is it that everyone of them wants to receive a heavenly book addressed to him personally?.
074:052 Shakir Nay; every one of them desires that he may be given pages spread out;
074:052 Sherali Nay, every man among them desires to be given an open Book.
074:052 Yusufali Forsooth, each one of them wants to be given scrolls (of revelation) spread out!
074:053
074:053 Khan Nay! But they fear not the Hereafter (from Allah's punishment).
074:053 Maulana By no means! But they fear not the hereafter.
074:053 Pickthal Nay, verily. They fear not the Hereafter.
074:053 Rashad Indeed, they do not fear the Hereafter.
074:053 Sarwar This will certainly never be the case! In fact, they are not afraid of the Day of Judgment.
074:053 Shakir Nay! but they do not fear the hereafter.
074:053 Sherali This cannot be ! Verily, they fear not the Hereafter.
074:053 Yusufali By no means! But they fear not the Hereafter,
074:054
074:054 Khan Nay, verily, this (Qur'an) is an admonition,
074:054 Maulana Nay, it is surely a Reminder.
074:054 Pickthal Nay, verily. Lo! this is an Admonishment.
074:054 Rashad Indeed, this is a reminder.
074:054 Sarwar There is no doubt that the Quran is a guide.
074:054 Shakir Nay! it is surely an admonition.
074:054 Sherali Never ! for, this Qur'an is an exhortation enough.
074:054 Yusufali Nay, this surely is an admonition:
074:055
074:055 Khan So whosoever will (let him read it), and receive admonition (from it)!
074:055 Maulana So whoever pleases may mind it.
074:055 Pickthal So whosoever will may heed.
074:055 Rashad For those who wish to take heed.
074:055 Sarwar Let anyone who seeks guidance do so.
074:055 Shakir So whoever pleases may mind it.
074:055 Sherali Let him, then, who will, remember it.
074:055 Yusufali Let any who will, keep it in remembrance!
074:056
074:056 Khan And they will not receive admonition unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins).
074:056 Maulana And they will not mind unless Allah please. He is Worthy that duty should be kept to Him and Worthy to forgive.
074:056 Pickthal And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.
074:056 Rashad They cannot take heed against GOD's will. He is the source of righteousness; He is the source of forgiveness.
074:056 Sarwar No one will seek guidance unless God wills it. He alone is worthy of being feared and He is the Source of Forgiveness.
074:056 Shakir And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.
074:056 Sherali And they will not remember unless ALLAH so pleases. HE alone is worthy to be feared and HE alone is worthy to forgive.
074:056 Yusufali But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.
075:000
075:000 Translations of the Qur'an, Chapter 75: AL-QIYAMA (THE RISING OF THE DEAD, RESURRECTION). Total Verses: 40. Revealed At: MAKKA
075:000 In the name of God, Most Gracious, Most Merciful
075:001
075:001 Section 1: The Truth of the Resurrection
075:001 Khan I swear by the Day of Resurrection;
075:001 Maulana Nay, I swear by the day of resurrection!
075:001 Pickthal Nay, I swear by the Day of Resurrection;
075:001 Rashad I swear by the Day of Resurrection.
075:001 Sarwar I swear by the Day of Resurrection
075:001 Shakir Nay! I swear by the day of resurrection.
075:001 Sherali Nay, I swear by the Day of Resurrection.
075:001 Yusufali I do call to witness the Resurrection Day;

075:002
075:002 Khan And I swear by the self-reproaching person (a believer).
075:002 Maulana Nay, I swear by the self-accusing spirit!
075:002 Pickthal Nay, I swear by the accusing soul (that this Scripture is true).
075:002 Rashad And I swear by the blaming soul.
075:002 Sarwar and by the self accusing soul (that you will certainly be resurrected).
075:002 Shakir Nay! I swear by the self-accusing soul.
075:002 Sherali Nay, I swear by the self accusing soul, that the Day of Judgment is a certainty.
075:002 Yusufali And I do call to witness the self-reproaching spirit: (Eschew Evil).
075:003
075:003 Khan Does man (a disbeliever) think that We shall not assemble his bones?
075:003 Maulana Does man think that We shall not gather his bones?
075:003 Pickthal Thinketh man that We shall not assemble his bones?
075:003 Rashad Does the human being think that we will not reconstruct his bones?
075:003 Sarwar Do men think that We shall never be able to assemble their bones?.
075:003 Shakir Does man think that We shall not gather his bones?
075:003 Sherali Does man think that WE shall not assemble his bones?
075:003 Yusufali Does man think that We cannot assemble his bones?
075:004
075:004 Khan Yes, We are Able to put together in perfect order the tips of his fingers.
075:004 Maulana Yea, We are Powerful to make complete his whole make.
075:004 Pickthal Yea, verily. We are Able to restore his very fingers!
075:004 Rashad Yes indeed; we are able to reconstruct his finger tip.
075:004 Sarwar We certainly have the power to restore them even the very tips of their finger.
075:004 Shakir Yea! We are able to make complete his very fingertips
075:004 Sherali Yea, WE have the power to restore his very finger-tips.
075:004 Yusufali Nay, We are able to put together in perfect order the very tips of his fingers.
075:005
075:005 Khan Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.
075:005 Maulana Nay, man desires to go on doing evil in front of him.
075:005 Pickthal But man would fain deny what is before him.
075:005 Rashad But the human being tends to believe only what he sees in front of him.
075:005 Sarwar In fact, people want to have eternal life in this world.
075:005 Shakir Nay! man desires to give the lie to what is before him.
075:005 Sherali But man desires to continue to send forth evil deeds in front of him.
075:005 Yusufali But man wishes to do wrong (even) in the time in front of him.
075:006
075:006 Khan He asks: "When will be this Day of Resurrection?"
075:006 Maulana He asks: When is the day of Resurrection?
075:006 Pickthal He asketh: When will be this Day of Resurrection?
075:006 Rashad He doubts the Day of Resurrection!
075:006 Sarwar He asks, "When will be the Day of Judgment?".
075:006 Shakir He asks: When is the day of resurrection?
075:006 Sherali He inquires `When will be the Day of Resurrection?'
075:006 Yusufali He questions: "When is the Day of Resurrection?"
075:007
075:007 Khan So, when the sight shall be dazed,
075:007 Maulana So when the sight is confused,
075:007 Pickthal But when sight is confounded
075:007 Rashad Once the vision is sharpened.
075:007 Sarwar When the eye is bewildered,
075:007 Shakir So when the sight becomes dazed,
075:007 Sherali When the eye is dazzled,
075:007 Yusufali At length, when the sight is dazed,
075:008
075:008 Khan And the moon will be eclipsed,
075:008 Maulana And the moon becomes dark,
075:008 Pickthal And the moon is eclipsed
075:008 Rashad And the moon is eclipsed.
075:008 Sarwar the moon eclipsed.
075:008 Shakir And the moon becomes dark,
075:008 Sherali And the moon is eclipsed,
075:008 Yusufali And the moon is buried in darkness.
075:009
075:009 Khan And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)
075:009 Maulana And the sun and the moon are brought together --
075:009 Pickthal And sun and moon are united,
075:009 Rashad And the sun and the moon crash into one another.
075:009 Sarwar and the sun and the moon are brought together,
075:009 Shakir And the sun and the moon are brought together,
075:009 Sherali And the sun and the moon are brought together,
075:009 Yusufali And the sun and moon are joined together,-

075:010
075:010 Khan On that Day man will say: "Where (is the refuge) to flee?"
075:010 Maulana Man will say on that day: Whither to flee?
075:010 Pickthal On that day man will cry: Whither to flee!
075:010 Rashad The human being will say on that day, "Where is the escape?"
075:010 Sarwar people will say, "Is there anywhere to run away?".
075:010 Shakir Man shall say on that day: Whither to fly to?
075:010 Sherali On that day man will say, `Wither to flee?'
075:010 Yusufali That Day will Man say: "Where is the refuge?"
075:011
075:011 Khan No! There is no refuge!
075:011 Maulana No! There is no refuge!
075:011 Pickthal Alas! No refuge!
075:011 Rashad Absolutely, there is no escape.
075:011 Sarwar Certainly not! There will be no place of refuge.
075:011 Shakir By no means! there shall be no place of refuge!
075:011 Sherali Not at all; there is no refuge !
075:011 Yusufali By no means! No place of safety!
075:012
075:012 Khan Unto your Lord (Alone) will be the place of rest that Day.
075:012 Maulana With thy Lord on that day is the place of rest.
075:012 Pickthal Unto thy Lord is the recourse that day.
075:012 Rashad To your Lord, on that day, is the final destiny.
075:012 Sarwar The only place of refuge will be with God.
075:012 Shakir With your Lord alone shall on that day be the place of rest.
075:012 Sherali With thy Lord alone will be the place of rest that day.
075:012 Yusufali Before thy Lord (alone), that Day will be the place of rest.
075:013
075:013 Khan On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
075:013 Maulana Man will that day be informed of what he sent before and what he put off.
075:013 Pickthal On that day man is told the tale of that which he hath sent before and left behind.
075:013 Rashad The human being will be informed, on that day, of everything he did to advance himself, and everything he did to regress himself.
075:013 Sarwar On that day, people will be informed of all that they had done and all that they were supposed to do.
075:013 Shakir Man shall on that day be informed of what he sent before and (what he) put off.
075:013 Sherali On that day will man be informed of that which he has sent forward and of that which he has left behind.
075:013 Yusufali That Day will Man be told (all) that he put forward, and all that he put back.
075:014
075:014 Khan Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].
075:014 Maulana Nay, man is evidence against himself,
075:014 Pickthal Oh, but man is a telling witness against himself,
075:014 Rashad The human being will be his own judge.
075:014 Sarwar In fact, people are well-aware of their own soul
075:014 Shakir Nay! man is evidence against himself,
075:014 Sherali In truth man is a witness against himself,
075:014 Yusufali Nay, man will be evidence against himself,
075:015
075:015 Khan Though he may put forth his excuses (to cover his evil deeds).
075:015 Maulana Though he put up excuses.
075:015 Pickthal Although he tender his excuses.
075:015 Rashad No excuses will be accepted.
075:015 Sarwar even though they make excuses.
075:015 Shakir Though he puts forth his excuses.
075:015 Sherali Even though he puts forward his excuses.
075:015 Yusufali Even though he were to put up his excuses.
075:016
075:016 Khan Move not your tongue concerning (the Qur'an, O Muhammad SAW) to make haste therewith.
075:016 Maulana Move not thy tongue therewith to make haste with it.
075:016 Pickthal Stir not thy tongue herewith to hasten it.
075:016 Rashad Do not move your tongue to hasten it.
075:016 Sarwar (Muhammad), do not move your tongue too quickly to recite the Quran.
075:016 Shakir Do not move your tongue with it to make haste with it,
075:016 Sherali Move not thy tongue, O Prophet, with the revelation of the Qur'an that thou mayest hasten to preserve it.
075:016 Yusufali Move not thy tongue concerning the (Qur'an) to make haste therewith.
075:017
075:017 Khan It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'an),
075:017 Maulana Surely on Us rests the collecting of it and the reciting of it.
075:017 Pickthal Lo! upon Us (resteth) the putting together thereof and the reading thereof.
075:017 Rashad It is we who will collect it into Quran.
075:017 Sarwar We shall be responsible for its collection and its recitation.
075:017 Shakir Surely on Us (devolves) the collecting of it and the reciting of it.
075:017 Sherali Surely, upon US rests its collection and its recital.
075:017 Yusufali It is for Us to collect it and to promulgate it:

075:018
075:018 Khan And when We have recited it to you [O Muhammad SAW through Jibrael (Gabriel)], then follow you its (the Qur'an's) recital.
075:018 Maulana So when We recite it, follow its recitation.
075:018 Pickthal And when We read it, follow thou the reading;
075:018 Rashad Once we recite it, you shall follow such a Quran.
075:018 Sarwar When We recite it, follow its recitation (by Us).
075:018 Shakir Therefore when We have recited it, follow its recitation.
075:018 Sherali So when WE recite it, then follow thou its recital.
075:018 Yusufali But when We have promulgated it, follow thou its recital (as promulgated):
075:019
075:019 Khan Then it is for Us (Allah) to make it clear to you,
075:019 Maulana Again on Us rests the explaining of it.
075:019 Pickthal Then lo! upon Us (resteth) the explanation thereof.
075:019 Rashad Then it is we who will explain it.
075:019 Sarwar We shall be responsible for its explanation.
075:019 Shakir Again on Us (devolves) the explaining of it.
075:019 Sherali Then upon US rests the expounding thereof.
075:019 Yusufali Nay more, it is for Us to explain it (and make it clear):
075:020
075:020 Khan Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,
075:020 Maulana Nay, but you love the present life,
075:020 Pickthal Nay, but ye do love the fleeting Now
075:020 Rashad Indeed, you love this fleeting life.
075:020 Sarwar Human beings certainly do not want to pay much attention to the Quran. In fact, they love the worldly life
075:020 Shakir Nay! But you love the present life,
075:020 Sherali Hearken ! you love the present life;
075:020 Yusufali Nay, (ye men!) but ye love the fleeting life,
075:021
075:021 Khan And leave (neglect) the Hereafter.
075:021 Maulana And neglect the hereafter.
075:021 Pickthal And neglect the Hereafter.
075:021 Rashad While disregarding the Hereafter.
075:021 Sarwar and neglect the life to come.
075:021 Shakir And neglect the hereafter.
075:021 Sherali And you neglect the Hereafter.
075:021 Yusufali And leave alone the Hereafter.
075:022
075:022 Khan Some faces that Day shall be Nadirah (shining and radiant).
075:022 Maulana (Some) faces that day will be bright,
075:022 Pickthal That day will faces be resplendent,
075:022 Rashad Some faces, on that day, will be happy.
075:022 Sarwar On the Day of Judgment some faces will be bright,
075:022 Shakir (Some) faces on that day shall be bright,
075:022 Sherali Some faces on that day will be radiant,
075:022 Yusufali Some faces, that Day, will beam (in brightness and beauty);-
075:023
075:023 Khan Looking at their Lord (Allah);
075:023 Maulana Looking to their Lord.
075:023 Pickthal Looking toward their Lord;
075:023 Rashad Looking at their Lord.
075:023 Sarwar and look forward to receiving mercy from their Lord.
075:023 Shakir Looking to their Lord.
075:023 Sherali Looking eagerly towards their Lord;
075:023 Yusufali Looking towards their Lord;
075:024
075:024 Khan And some faces, that Day, will be Basirah (dark, gloomy, frowning, and sad),
075:024 Maulana And (other) faces that day will be gloomy,
075:024 Pickthal And that day will other faces be despondent,
075:024 Rashad Other faces will be, on that day, miserable.
075:024 Sarwar Others will be despondent,
075:024 Shakir And (other) faces on that day shall be gloomy,
075:024 Sherali And some faces on that day will be dismal,
075:024 Yusufali And some faces, that Day, will be sad and dismal,
075:025
075:025 Khan Thinking that some calamity was about to fall on them;
075:025 Maulana Knowing that a great disaster will be made to befall them.
075:025 Pickthal Thou wilt know that some great disaster is about to fall on them.
075:025 Rashad Expecting the worst.
075:025 Sarwar certain of facing a great calamity.
075:025 Shakir Knowing that there will be made to befall them some great calamity.
075:025 Sherali Knowing that a back-breaking calamity will befall them.
075:025 Yusufali In the thought that some back-breaking calamity was about to be inflicted on them;

075:026
075:026 Khan Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
075:026 Maulana Nay, when it comes up to the throat,
075:026 Pickthal Nay, but when the life cometh up to the throat
075:026 Rashad Indeed, when (the soul) reaches the throat.
075:026 Sarwar Some people, certainly, do not believe in it, but when a person's soul reaches up to his throat
075:026 Shakir Nay! When it comes up to the throat,
075:026 Sherali Hearken ! when the soul of the dying man comes up to the throat,
075:026 Yusufali Yea, when (the soul) reaches to the collar-bone (in its exit),
075:027
075:027 Khan And it will be said: "Who can cure him and save him from death?"
075:027 Maulana And it is said: Who will ascend (with it)?
075:027 Pickthal And men say: Where is the wizard (who can save him now)?
075:027 Rashad And it is ordered: "Let go!"
075:027 Sarwar and the angels say, "Who will take away his soul,
075:027 Shakir And it is said: Who will be a magician?
075:027 Sherali And it is said, `Who is the Wizard to save him?'
075:027 Yusufali And there will be a cry, "Who is a magician (to restore him)?"
075:028
075:028 Khan And he (the dying person) will conclude that it was (the time) of departing (death);
075:028 Maulana And he is sure that it is the parting,
075:028 Pickthal And he knoweth that it is the parting;
075:028 Rashad He knows it is the end.
075:028 Sarwar (the angels of mercy or the angels of wrath,)" then, he will realize that it is time to leave this world.
075:028 Shakir And he is sure that it is the (hour of) parting
075:028 Sherali And he is sure that it is the parting;
075:028 Yusufali And he will conclude that it was (the Time) of Parting;
075:029
075:029 Khan And leg will be joined with another leg (shrouded)
075:029 Maulana And affliction is combined with affliction --
075:029 Pickthal And agony is heaped on agony;
075:029 Rashad Each leg will lay motionless next to the other leg.
075:029 Sarwar When legs are twisted around each other,
075:029 Shakir And affliction is combined with affliction;
075:029 Sherali And one shank rubs against the other shank in death-agony;
075:029 Yusufali And one leg will be joined with another:
075:030
075:030 Khan The drive will be, on that Day, to your Lord (Allah)!
075:030 Maulana To thy Lord on that day is the driving.
075:030 Pickthal Unto thy Lord that day will be the driving.
075:030 Rashad To your Lord, on that day, is the summoning.
075:030 Sarwar that will be the time to be driven to one's Lord.
075:030 Shakir To your Lord on that day shall be the driving.
075:030 Sherali Unto thy Lord that day will be the driving.
075:030 Yusufali That Day the Drive will be (all) to thy Lord!
075:031
075:031 Section 2: The Dead Rise
075:031 Khan So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad SAW) nor prayed!
075:031 Maulana So he accepted not the truth nor prayed,
075:031 Pickthal For he neither trusted, nor prayed.
075:031 Rashad For he observed neither the charity, nor the contact prayers (Salat).
075:031 Sarwar The human being does not want to believe the Truth, nor does he want to pray.
075:031 Shakir So he did not accept the truth, nor did he pray,
075:031 Sherali For, he neither accepted the Truth nor observed Prayer;
075:031 Yusufali So he gave nothing in charity, nor did he pray!-
075:032
075:032 Khan But on the contrary, he belied (this Qur'an and the Message of Muhammad SAW) and turned away!
075:032 Maulana But denied and turned back,
075:032 Pickthal But he denied and flouted.
075:032 Rashad But he disbelieved and turned away.
075:032 Sarwar He rejects the faith, turns away
075:032 Shakir But called the truth a lie and turned back,
075:032 Sherali But he rejected the Truth and turned his back on it;
075:032 Yusufali But on the contrary, he rejected Truth and turned away!
075:033
075:033 Khan Then he walked in full pride to his family admiring himself!
075:033 Maulana Then he went to his people in haughtiness.
075:033 Pickthal Then went he to his folk with glee.
075:033 Rashad With his family, he acted arrogantly.
075:033 Sarwar and haughtily goes to his people.
075:033 Shakir Then he went to his followers, walking away in haughtiness.
075:033 Sherali Then he went to kinsfolk, strutting along in pride.
075:033 Yusufali Then did he stalk to his family in full conceit!

075:034
075:034 Khan Woe to you [O man (disbeliever)]! And then (again) woe to you!
075:034 Maulana Nearer to thee and nearer,
075:034 Pickthal Nearer unto thee and nearer,
075:034 Rashad You have deserved this.
075:034 Sarwar Woe to you! Woe to you!
075:034 Shakir Nearer to you (is destruction) and nearer,
075:034 Sherali `Woe unto thee ! and woe again !
075:034 Yusufali Woe to thee, (O men!), yea, woe!
075:035
075:035 Khan Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
075:035 Maulana Again, nearer to thee and nearer (is woe).
075:035 Pickthal Again nearer unto thee and nearer (is the doom).
075:035 Rashad Indeed, you have deserved this.
075:035 Sarwar For you, the human being of such behavior, will certainly deserve it.
075:035 Shakir Again (consider how) nearer to you and nearer.
075:035 Sherali `Then woe unto thee ! and woe again !
075:035 Yusufali Again, Woe to thee, (O men!), yea, woe!
075:036
075:036 Khan Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?
075:036 Maulana Does man think that he will be left aimless?
075:036 Pickthal Thinketh man that he is to be left aimless?
075:036 Rashad Does the human being think that he will go to nothing?
075:036 Sarwar Does the human being think that he will be left uncontrolled?
075:036 Shakir Does man think that he is to be left to wander without an aim?
075:036 Sherali Does man think that he is to be left alone without purpose?
075:036 Yusufali Does man think that he will be left uncontrolled, (without purpose)?
075:037
075:037 Khan Was he not a Nutfah (mixed male and female discharge of semen) poured forth?
075:037 Maulana Was he not a small life-germ in sperm emitted?
075:037 Pickthal Was he not a drop of fluid which gushed forth?
075:037 Rashad Was he not a drop of ejected semen?
075:037 Sarwar Was he not once just a drop of discharged sperm.
075:037 Shakir Was he not a small seed in the seminal elements,
075:037 Sherali Was he not a drop of fluid, emitted forth?
075:037 Yusufali Was he not a drop of sperm emitted (in lowly form)?
075:038
075:038 Khan Then he became an 'Alaqa (a clot); then (Allah) shaped and fashioned (him) in due proportion.
075:038 Maulana Then he was a clot; so He created (him), then made (him) perfect.
075:038 Pickthal Then he became a clot; then (Allah) shaped and fashioned
075:038 Rashad Then He created an embryo out of it!
075:038 Sarwar Was he not turned into a clot of blood? God then formed him and gave him proper shape.
075:038 Shakir Then he was a clot of blood, so He created (him) then made (him) perfect.
075:038 Sherali The he became a clot, then ALLAH gave him shape and perfected him.
075:038 Yusufali Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion.
075:039
075:039 Khan And made him in two sexes, male and female.
075:039 Maulana Then He made of him two kinds, the male and the female.
075:039 Pickthal And made of him a pair, the male and female.
075:039 Rashad He made it into male or female!
075:039 Sarwar From the human being, God made males and females in pairs.
075:039 Shakir Then He made of him two kinds, the male and the female.
075:039 Sherali Then HE made of him a pair; the male and female.
075:039 Yusufali And of him He made two sexes, male and female.
075:040
075:040 Khan Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things).
075:040 Maulana Is not He powerful to give life to the dead?
075:040 Pickthal Is not He (Who doeth so) Able to bring the dead to life?
075:040 Rashad Is He then unable to revive the dead?
075:040 Sarwar Does He then not have the power to bring the dead back to life?.
075:040 Shakir Is not He able to give life to the dead?
075:040 Sherali Has not such a one the power to raise the dead to life?
075:040 Yusufali Has not He, (the same), the power to give life to the dead?

076:000
076:000 Translations of the Qur'an, Chapter 76: AL-INSAN (MAN). Total Verses: 31. Revealed At: MAKKA
076:000 In the name of God, Most Gracious, Most Merciful
076:001
076:001 Section 1: Attainment of Perfection
076:001 Khan Has there not been over man a period of time, when he was nothing to be mentioned?
076:001 Maulana Surely there came over man a time when he was nothing that could be mentioned.
076:001 Pickthal Hath there come upon man (ever) any period of time in which he was a thing unremembered?
076:001 Rashad Is it not a fact that there was a time when the human being was nothing to be mentioned?
076:001 Sarwar There was certainly a time when there was no mention of the human being.
076:001 Shakir There surely came over man a period of time when he was a thing not worth mentioning.
076:001 Sherali There has, certainly, come upon man a period of time when he was not a thing worth mentioning.
076:001 Yusufali Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?
076:002
076:002 Khan Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.
076:002 Maulana Surely We have created man from sperm mixed (with ovum), to try him, so We have made him hearing, seeing.
076:002 Pickthal Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.
076:002 Rashad We created the human from a liquid mixture, from two parents, in order to test him. Thus, we made him a hearer and a seer.
076:002 Sarwar We created the human being from the union of sperm and egg to test him. We gave him hearing and vision.
076:002 Shakir Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.
076:002 Sherali WE have created man from a mingled sperm-drop that WE might try him; so WE made him hearing, seeing.
076:002 Yusufali Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight.
076:003
076:003 Khan Verily, We showed him the way, whether he be grateful or ungrateful.
076:003 Maulana We have truly shown him the way; he may be thankful or unthankful.
076:003 Pickthal Lo! We have shown him the way, whether he be grateful or disbelieving.
076:003 Rashad We showed him the two paths, then he is either appreciative, or unappreciative.
076:003 Sarwar We showed him the right path whether he would be grateful or ungrateful.
076:003 Shakir Surely We have shown him the way: he may be thankful or unthankful.
076:003 Sherali WE have shown him the way, whether he be grateful or ungrateful.
076:003 Yusufali We showed him the Way: whether he be grateful or ungrateful (rests on his will).
076:004
076:004 Khan Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
076:004 Maulana Surely We have prepared for the disbelievers chains and shackles and a burning Fire.
076:004 Pickthal Lo! We have prepared for disbelievers manacles and carcans and a raging fire.
076:004 Rashad We prepared for the disbelievers chains, shackles, and a blazing Hell.
076:004 Sarwar We have prepared chains, shackles, and flaming fire (for the disbelievers).
076:004 Shakir Surely We have prepared for the unbelievers chains and shackles and a burning fire.
076:004 Sherali Verily, WE have prepared for the disbelievers chains and iron-collars and blazing Fire.
076:004 Yusufali For the Rejecters we have prepared chains, yokes, and a blazing Fire.
076:005
076:005 Khan Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.
076:005 Maulana The righteous truly drink of a cup tempered with camphor --
076:005 Pickthal Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,
076:005 Rashad As for the virtuous, they will drink from cups spiced with nectar.
076:005 Sarwar The virtuous ones will drink from a cup containing camphor
076:005 Shakir Surely the righteous shall drink of a cup the admixture of which is camphor
076:005 Sherali But the virtuous shall drink of a cup, tempered with camphor -
076:005 Yusufali As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,-
076:006
076:006 Khan A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.
076:006 Maulana A fountain from which the servants of Allah drink, making it flow in abundance.
076:006 Pickthal A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,
076:006 Rashad A spring that is reserved for GOD's servants; it will gush out as they will.
076:006 Sarwar which flows from a spring from which the servants of God will drink.
076:006 Shakir A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.
076:006 Sherali From a spring wherefrom the servants of ALLAH will drink - they make it gush forth - a forceful gushing forth.
076:006 Yusufali A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.
076:007
076:007 Khan They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide- spreading.
076:007 Maulana They fulfil vows and fear a day, the evil of which is widespread.
076:007 Pickthal (Because) they perform the vow and fear a day whereof the evil is wide-spreading,
076:007 Rashad They fulfill their pledges, and reverence a day that is extremely difficult.
076:007 Sarwar The servants of God fulfill their vows and are afraid of the day in which there will be widespread terror.
076:007 Shakir They fulfill vows and fear a day the evil of which shall be spreading far and wide.
076:007 Sherali They fulfill their vow, and fear a day the evil of which is widespread.
076:007 Yusufali They perform (their) vows, and they fear a Day whose evil flies far and wide.

076:008
076:008 Khan And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive,
076:008 Maulana And they give food, out of love for Him, to the poor and the orphan and the captive.
076:008 Pickthal And feed with food the needy wretch, the orphan and the prisoner, for love of Him,
076:008 Rashad They donate their favorite food to the poor, the orphan, and the captive.
076:008 Sarwar They feed the destitute, orphans, and captives for the love of God, saying,.
076:008 Shakir And they give food out of love for Him to the poor and the orphan and the captive:
076:008 Sherali And they feed, for love of HIM, the poor, the orphan and the prisoner;
076:008 Yusufali And they feed, for the love of Allah, the indigent, the orphan, and the captive,-
076:009
076:009 Khan (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.
076:009 Maulana We fed you, for Allah’s pleasure only -- We desire from you neither reward nor thanks.
076:009 Pickthal (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;
076:009 Rashad "We feed you for the sake of GOD; we expect no reward from you, nor thanks.
076:009 Sarwar "We only feed you for the sake of God and we do not want any reward or thanks from you.
076:009 Shakir We only feed you for Allah's sake; we desire from you neither reward nor thanks:
076:009 Sherali Assuring them: `WE feed you to win ALLAH's pleasure only. We desire no reward nor thanks from you.
076:009 Yusufali (Saying),"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.
076:010
076:010 Khan "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."
076:010 Maulana Surely we fear from our Lord a stern, distressful day.
076:010 Pickthal Lo! we fear from our Lord a day of frowning and of fate.
076:010 Rashad "We fear from our Lord a day that is full of misery and trouble."
076:010 Sarwar We are afraid of our Lord and the bitterly distressful day".
076:010 Shakir Surely we fear from our Lord a stern, distressful day.
076:010 Sherali `Verily, we fear from our Lord a frowning, distressful day.'
076:010 Yusufali "We only fear a Day of distressful Wrath from the side of our Lord.”
076:011
076:011 Khan So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.
076:011 Maulana So Allah will ward off from them the evil of that day, and cause them to meet with spendour and happiness;
076:011 Pickthal Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;
076:011 Rashad Consequently, GOD protects them from the evils of that day, and rewards them with joy and contentment.
076:011 Sarwar God will certainly rescue them from the terror of that day and will meet them with joy and pleasure.
076:011 Shakir Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness;
076:011 Sherali So ALLAH will save them from the evil of that day, and will grant them joy and happiness.
076:011 Yusufali But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.
076:012
076:012 Khan And their recompense shall be Paradise, and silken garments, because they were patient.
076:012 Maulana And reward them, for their steadfastness, with a Garden and with silk,
076:012 Pickthal And hath awarded them for all that they endured, a Garden and silk attire;
076:012 Rashad He rewards them for their steadfastness with Paradise, and silk.
076:012 Sarwar For their patience, He will reward them with Paradise and silk.
076:012 Shakir And reward them, because they were patient, with garden and silk,
076:012 Sherali And HE will reward them for their steadfastness, with a Garden and raiments of silk,
076:012 Yusufali And because they were patient and constant, He will reward them with a Garden and (garments of) silk.
076:013
076:013 Khan Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
076:013 Maulana Reclining therein on raised couches; they will see therein neither (excessive heat of) sun nor intense cold.
076:013 Pickthal Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.
076:013 Rashad They relax therein on luxurious furnishings. They suffer neither the heat of the sun, nor any cold.
076:013 Sarwar They will recline therein on couches and they will find neither excessive heat nor cold.
076:013 Shakir Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.
076:013 Sherali Reclining therein upon couches, they will experience therein neither excessive heat nor bitter cold.
076:013 Yusufali Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.
076:014
076:014 Khan And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
076:014 Maulana And close down upon them are its shadows, and its fruits are made near (to them), easy to reach.
076:014 Pickthal The shade thereof is close upon them and the clustered fruits thereof bow down.
076:014 Rashad The shade covers them therein, and the fruits are brought within reach.
076:014 Sarwar The shades of the garden will be closely spread over them and it will be easy for them to reach the fruits.
076:014 Shakir And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.
076:014 Sherali And its shades will be close over them, and its clustered fruits will be brought within their easy reach.
076:014 Yusufali And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.
076:015
076:015 Khan And amongst them will be passed round vessels of silver and cups of crystal,
076:015 Maulana And round about them are made to go vessels of silver and goblets of glass,
076:015 Pickthal Goblets of silver are brought round for them, and beakers (as) of glass
076:015 Rashad They are served drinks in silver containers and cups that are translucent.
076:015 Sarwar They will be served with silver dishes and crystal clear goblets.
076:015 Shakir And there shall be made to go round about them vessels of silver and goblets which are of glass,
076:015 Sherali And vessels of silver will be passed round among them, and goblets
076:015 Yusufali And amongst them will be passed round vessels of silver and goblets of crystal,-

076:016
076:016 Khan Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.
076:016 Maulana Crystal-clear, made of silver -- they have measured them according to a measure.
076:016 Pickthal (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).
076:016 Rashad Translucent cups, though made of silver; they rightly deserved all this.
076:016 Sarwar Also there will be crystal clear goblets of silver containing the exact measure of drink which they desire.
076:016 Shakir (Transparent as) glass, made of silver; they have measured them according to a measure.
076:016 Sherali Bright as glass but made of silver, which they will measure according to their own measure.
076:016 Yusufali Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).
076:017
076:017 Khan And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),
076:017 Maulana And they are made to drink therein a cup tempered with ginger --
076:017 Pickthal There are they watered with a cup whereof the mixture is of Zanjabil,
076:017 Rashad They enjoy drinks of delicious flavors.
076:017 Sarwar They will drink cups containing (soft flowing) sparkling water
076:017 Shakir And they shall be made to drink therein a cup the admixture of which shall be ginger,
076:017 Sherali And therein will they be given to drink a cup tempered with ginger,
076:017 Yusufali And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-
076:018
076:018 Khan A spring there, called Salsabil.
076:018 Maulana (Of) a fountains therein called Salsabil.
076:018 Pickthal (The water of) a spring therein, named Salsabil.
076:018 Rashad From a spring therein known as "Salsabeel."
076:018 Sarwar from a spring named salsabil.
076:018 Shakir (Of) a fountain therein which is named Salsabil.
076:018 Sherali From a spring named Salsabíl.
076:018 Yusufali A fountain there, called Salsabil.
076:019
076:019 Khan And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
076:019 Maulana And round about them will go youths, never altering in age; when thou seest them thou wilt think them to be scattered pearls.
076:019 Pickthal There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls.
076:019 Rashad Serving them will be immortal servants. When you see them, they will look like scattered pearls.
076:019 Sarwar They will be served by immortal youths who look like scattered pearls.
076:019 Shakir And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.
076:019 Sherali And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.
076:019 Yusufali And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.
076:020
076:020 Khan And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
076:020 Maulana And when thou lookest thither, thou seest blessings and a great kingdom.
076:020 Pickthal When thou seest, thou wilt see there bliss and high estate.
076:020 Rashad Wherever you look, you will see bliss, and a wonderful dominion.
076:020 Sarwar If you were to see it, you would find it to be a great kingdom with great bounty.
076:020 Shakir And when you see there, you shall see blessings and a great kingdom.
076:020 Sherali And when thou seest, thou wilt see there a bliss and a vast kingdom.
076:020 Yusufali And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.
076:021
076:021 Khan Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
076:021 Maulana On them are garments of fine green silk and thick brocade, and they are adorned with bracelets of silver, and their Lord makes them to drink a pure drink.
076:021 Pickthal Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.
076:021 Rashad On them will be clothes of green velvet, satin, and silver ornaments. Their Lord will provide them with pure drinks.
076:021 Sarwar They will have fine green silk and brocade, and they will be decked with bracelets of silver. Their Lord will provide them with a drink of pure wine.
076:021 Shakir Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.
076:021 Sherali On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.
076:021 Yusufali Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
076:022
076:022 Khan (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
076:022 Maulana Surely this is a reward for you, and your striving is recompensed.
076:022 Pickthal (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.
076:022 Rashad This is the reward that awaits you, for your efforts have been appreciated.
076:022 Sarwar This will be their reward and their efforts will be appreciated.
076:022 Shakir Surely this is a reward for you, and your striving shall be recompensed.
076:022 Sherali They will be told: `This is your reward, and your effort is appreciated.'
076:022 Yusufali "Verily this is a Reward for you, and your Endeavour is accepted and recognised.”

076:023
076:023 Section 2: Another Generation will be Raised up
076:023 Khan Verily! It is We Who have sent down the Qur'an to you (O Muhammad SAW) by stages.
076:023 Maulana Surely We have revealed the Qur'an to thee, in portions.
076:023 Pickthal Lo! We, even We, have revealed unto thee the Qur'an, a revelation;
076:023 Rashad We have revealed to you this Quran; a special revelation from us.
076:023 Sarwar (Muhammad), We have revealed the Quran to you in gradual steps.
076:023 Shakir Surely We Ourselves have revealed the Quran to you revealing (it) in portions.
076:023 Sherali Surely, WE have revealed unto thee the Qur'an piecemeal.
076:023 Yusufali It is We Who have sent down the Qur'an to thee by stages.
076:024
076:024 Khan Therefore be patient (O Muhammad SAW) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.
076:024 Maulana So wait patiently for the judgment of thy Lord, and obey not a sinner or an ungrateful one among them.
076:024 Pickthal So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.
076:024 Rashad You shall steadfastly carry out your Lord's commandments, and do not obey any sinful disbeliever among them.
076:024 Sarwar So wait patiently for the command of your Lord and do not yield to any sinful or disbelieving person among them (people).
076:024 Shakir Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.
076:024 Sherali So wait patiently for the judgment of thy Lord and yield not to any sinful or ungrateful one among them,
076:024 Yusufali Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.
076:025
076:025 Khan And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
076:025 Maulana And glorify the name of thy Lord morning and evening.
076:025 Pickthal Remember the name of thy Lord at morn and evening.
076:025 Rashad And commemorate the name of your Lord day and night.
076:025 Sarwar Mention the Name of your Lord, mornings and evenings.
076:025 Shakir And glorify the name of your Lord morning and evening.
076:025 Sherali And remember the name of thy Lord morning and evening,
076:025 Yusufali And celebrate the name of thy Lord morning and evening,
076:026
076:026 Khan And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).
076:026 Maulana And during part of the night adore Him, and glorify Him throughout a long night.
076:026 Pickthal And worship Him (a portion) of the night. And glorify Him through the livelong night.
076:026 Rashad During the night, fall prostrate before Him, and glorify Him many a long night.
076:026 Sarwar Prostrate before Him and glorify Him extensively during the night.
076:026 Shakir And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
076:026 Sherali And during the night prostrate thyself before HIM, and extol HIS glory for a long part of the night.
076:026 Yusufali And part of the night, prostrate thyself to Him; and glorify Him a long night through.
076:027
076:027 Khan Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
076:027 Maulana Surely these love the transitory life and neglect a grievous day before them.
076:027 Pickthal Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.
076:027 Rashad These people are preoccupied with this fleeting life, while disregarding - just ahead of them - a heavy day.
076:027 Sarwar These people (disbelievers) love the worldly life and neglect the terrifying day which will come.
076:027 Shakir Surely these love the transitory and neglect a grievous day before them.
076:027 Sherali Verily, these people love the present life, and they neglect a very hard day ahead.
076:027 Yusufali As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.
076:028
076:028 Khan It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.
076:028 Maulana We created them and made firm their make, and, when We will, We can bring in their place the like of them by change.
076:028 Pickthal We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.
076:028 Rashad We created them, and established them, and, whenever we will, we can substitute others in their place.
076:028 Sarwar We have created them and have given them strength. Had We wanted, We could have replaced them with another people like them.
076:028 Shakir We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.
076:028 Sherali WE have created them and have strengthened their make; and when WE will, WE can replace them by others like them.
076:028 Yusufali It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.
076:029
076:029 Khan Verily! This (Verses of the Qur'an) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah).
076:029 Maulana Surely this is a Reminder; so whoever will, let him take a way to his Lord.
076:029 Pickthal Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.
076:029 Rashad This is a reminder: whoever wills shall choose the path to his Lord.
076:029 Sarwar This chapter is a reminder. Let those who want, seek guidance from their Lord.
076:029 Shakir Surely this is a reminder, so whoever pleases takes to his Lord a way.
076:029 Sherali Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.
076:029 Yusufali This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.

076:030
076:030 Khan But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.
076:030 Maulana And you will not, unless Allah pleases. Surely Allah is ever Knowing, Wise --
076:030 Pickthal Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
076:030 Rashad Whatever you will is in accordance with GOD's will. GOD is Omniscient, Wise.
076:030 Sarwar (The virtuous mentioned in this chapter) want only what God wants. God is All-knowing and All-wise.
076:030 Shakir And you do not please except that Allah please, surely Allah is Knowing, Wise;
076:030 Sherali But you cannot so wish unless ALLAH so wills. Verily, ALLAH is All-Knowing, Wise.
076:030 Yusufali But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.
076:031
076:031 Khan He will admit to His Mercy whom He will and as for the Zalimun, (polytheists, wrong-doers, etc.) He has prepared a painful torment.
076:031 Maulana He admits whom He pleases to His mercy; and the wrongdoers -- He has prepared for them a painful chastisement.
076:031 Pickthal He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.
076:031 Rashad He admits whomever He wills into His mercy. As for the transgressors, He has prepared for them a painful retribution.
076:031 Sarwar He admits to His mercy whomever He wants. For the unjust He has prepared a painful punishment.
076:031 Shakir He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.
076:031 Sherali HE admits into HIS mercy whom HE pleases and for the wrongdoers HE has prepared a painful punishment.
076:031 Yusufali He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.
077:000
077:000 Translations of the Qur'an, Chapter 77: AL-MURSALAT (THE EMISSARIES, WINDS SENT FORTH). Total Verses: 50. Revealed At: MAKKA
077:000 In the name of God, Most Gracious, Most Merciful
077:001
077:001 Section 1: Consequence of Rejection
077:001 Khan By the winds (or angels or the Messengers of Allah) sent forth one after another.
077:001 Maulana By those sent forth to spread goodness!
077:001 Pickthal By the emissary winds, (sent) one after another
077:001 Rashad (Angels) dispatched in succession.
077:001 Sarwar By (the angels) sent forth with the commands of God,
077:001 Shakir I swear by the emissary winds, sent one after another (for men's benefit),
077:001 Sherali By those who send forth to spread goodness,
077:001 Yusufali By the (Winds) sent forth one after another (to man's profit);
077:002
077:002 Khan And by the winds that blow violently,
077:002 Maulana Then those driving off the chaff!
077:002 Pickthal By the raging hurricanes,
077:002 Rashad To drive the wind.
077:002 Sarwar by (the angels) as swift as blowing winds,
077:002 Shakir By the raging hurricanes,
077:002 Sherali Then they push on with a forceful pushing,
077:002 Yusufali Which then blow violently in tempestuous Gusts,
077:003
077:003 Khan And by the winds that scatter clouds and rain;
077:003 Maulana And those spreading (goodness), far and wide!
077:003 Pickthal By those which cause earth's vegetation to revive;
077:003 Rashad Stir up clouds.
077:003 Sarwar by (the angels) spreading (the words of God) far and wide,
077:003 Shakir Which scatter clouds to their destined places,
077:003 Sherali And by those who spread the Truth, a good spreading,
077:003 Yusufali And scatter (things) far and wide;
077:004
077:004 Khan And by the Verses (of the Qur'an) that separate the right from the wrong.
077:004 Maulana Then those making a distinction!
077:004 Pickthal By those who winnow with a winnowing,
077:004 Rashad Distribute the provisions.
077:004 Sarwar by (the angels) who make a clear distinction between right and wrong
077:004 Shakir Then separate them one from another,
077:004 Sherali Then they distinguish fully between good and evil;
077:004 Yusufali Then separate them, one from another,
077:005
077:005 Khan And by the angels that bring the revelations to the Messengers,
077:005 Maulana Then those offering the Reminder,
077:005 Pickthal By those who bring down the Reminder,
077:005 Rashad Deliver messages.
077:005 Sarwar and by those who reveal revelations (to the prophets)
077:005 Shakir Then I swear by the angels who bring down the revelation,
077:005 Sherali Then they carry the Exhortation far and wide,
077:005 Yusufali Then spread abroad a Message,

077:006
077:006 Khan To cut off all excuses or to warn;
077:006 Maulana To clear or to warn! --
077:006 Pickthal To excuse or to warn,
077:006 Rashad Good news, as well as warnings.
077:006 Sarwar to provide excuses for some and to give warnings to others:
077:006 Shakir To clear or to warn.
077:006 Sherali To excuse some and warn others,
077:006 Yusufali Whether of Justification or of Warning;-
077:007
077:007 Khan Surely, what you are promised must come to pass.
077:007 Maulana Surely that which you are promised will come to pass.
077:007 Pickthal Surely that which ye are promised will befall.
077:007 Rashad What is promised will come to pass.
077:007 Sarwar that whatever with which you have been warned will inevitably come to pass.
077:007 Shakir Most surely what you are threatened with must come to pass.
077:007 Sherali Verily, that which you are promised must come to pass.
077:007 Yusufali Assuredly, what ye are promised must come to pass.
077:008
077:008 Khan Then when the stars lose their lights;
077:008 Maulana So when the stars are made to disappear,
077:008 Pickthal So when the stars are put out,
077:008 Rashad Thus, when the stars are put out.
077:008 Sarwar Then the stars will lose their light.
077:008 Shakir So when the stars are made to lose their light,
077:008 Sherali So when the stars are made to lose their light,
077:008 Yusufali Then when the stars become dim;
077:009
077:009 Khan And when the heaven is cleft asunder;
077:009 Maulana And when the heaven is rent asunder,
077:009 Pickthal And when the sky is riven asunder,
077:009 Rashad The sky is opened up.
077:009 Sarwar Heavens will rent asunder.
077:009 Shakir And when the heaven is rent asunder,
077:009 Sherali And when the heaven is rent asunder,
077:009 Yusufali When the heaven is cleft asunder;
077:010
077:010 Khan And when the mountains are blown away;
077:010 Maulana And when the mountains are carried away as dust,
077:010 Pickthal And when the mountains are blown away,
077:010 Rashad The mountains are blown up.
077:010 Sarwar The mountains will be blown away as dust.
077:010 Shakir And when the mountains are carried away as dust,
077:010 Sherali And when the mountains are blown away like dust,
077:010 Yusufali When the mountains are scattered (to the winds) as dust;
077:011
077:011 Khan And when the Messengers are gathered to their time appointed;
077:011 Maulana And when the messengers are made to reach their appointed time,
077:011 Pickthal And when the messengers are brought unto their time appointed -
077:011 Rashad The messengers are summoned.
077:011 Sarwar The Messengers will receive their appointments.
077:011 Shakir And when the messengers are gathered at their appointed time
077:011 Sherali And when the Messengers are made to appear at the appointed time -
077:011 Yusufali And when the messengers are (all) appointed a time (to collect);-
077:012
077:012 Khan For what Day are these signs postponed?
077:012 Pickthal For what day is the time appointed?
077:012 Rashad That is the appointed day.
077:012 Sarwar If one asks, "To which day have such calamitous events been postponed?"
077:012 Shakir To what day is the doom fixed?
077:012 Sherali To what day have these portents been deferred?
077:012 Yusufali For what Day are these (portents) deferred?
077:013
077:013 Khan For the Day of sorting out (the men of Paradise from the men destined for Hell).
077:013 Maulana To the day of Decision.
077:013 Pickthal For the Day of Decision.
077:013 Rashad The Day of Decision.
077:013 Sarwar one will be told,"To the Day of Distinction".
077:013 Shakir To the day of decision.
077:013 Sherali To the Day of Decision.
077:013 Yusufali For the Day of Sorting out.

077:014
077:014 Khan And what will explain to you what is the Day of sorting out?
077:014 Maulana And what will make thee comprehend what the day of Decision is?
077:014 Pickthal And what will convey unto thee what the Day of Decision is! -
077:014 Rashad What a Day of Decision!
077:014 Sarwar Would that you knew about the Day of Judgment!
077:014 Shakir And what will make you comprehend what the day of decision is?
077:014 Sherali And what should make thee know what the Day of Decision is -
077:014 Yusufali And what will explain to thee what is the Day of Sorting out?
077:015
077:015 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:015 Maulana Woe on that day to the rejectors!
077:015 Pickthal Woe unto the repudiators on that day!
077:015 Rashad Woe on that day to the rejectors.
077:015 Sarwar On that day, woe will be to those who have rejected God's revelations!
077:015 Shakir Woe on that day to the rejecters.
077:015 Sherali Woe on that day unto those who reject the Truth !
077:015 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:016
077:016 Khan Did We not destroy the ancients?
077:016 Maulana Did We not destroy the former generations?
077:016 Pickthal Destroyed We not the former folk,
077:016 Rashad Did we not annihilate the earlier generations?
077:016 Sarwar Did We not destroy the ancient people
077:016 Shakir Did We not destroy the former generations?
077:016 Sherali Did WE not destroy the earlier peoples?
077:016 Yusufali Did We not destroy the men of old (for their evil)?
077:017
077:017 Khan So shall We make later generations to follow them.
077:017 Maulana Then We followed them up with later ones.
077:017 Pickthal Then caused the latter folk to follow after?
077:017 Rashad Then we made others follow them?
077:017 Sarwar and make others settle after them in their land?.
077:017 Shakir Then did We follow them up with later ones.
077:017 Sherali WE will now cause the later ones to follow them.
077:017 Yusufali So shall We make later (generations) follow them.
077:018
077:018 Khan Thus do We deal with the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.)!
077:018 Maulana Thus do We deal with the guilty.
077:018 Pickthal Thus deal We ever with the guilty.
077:018 Rashad This is what we do to the criminals.
077:018 Sarwar Thus do We deal with the sinful ones.
077:018 Shakir Even thus shall We deal with the guilty.
077:018 Sherali Thus do WE deal with the guilty.
077:018 Yusufali Thus do We deal with men of sin.
077:019
077:019 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:019 Maulana Woe on that day to the rejectors!
077:019 Pickthal Woe unto the repudiators on that day!
077:019 Rashad Woe on that day to the rejectors.
077:019 Sarwar On that day, woe upon those who have rejected God's revelations!
077:019 Shakir Woe on that day to the rejecters.
077:019 Sherali Woe on that day unto those who reject the Truth !
077:019 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:020
077:020 Khan Did We not create you from a worthless water (semen, etc.)?
077:020 Maulana Did We not create you from ordinary water?
077:020 Pickthal Did We not create you from a base fluid
077:020 Rashad Did we not create you from a lowly liquid?
077:020 Sarwar Did We not create you from an insignificant drop of fluid
077:020 Shakir Did We not create you from contemptible water?
077:020 Sherali Did WE not create you from an insignificant fluid,
077:020 Yusufali Have We not created you from a fluid (held) despicable?-
077:021
077:021 Khan Then We placed it in a place of safety (womb),
077:021 Maulana Then We placed it in a secure resting-place,
077:021 Pickthal Which We laid up in a safe abode
077:021 Rashad Then we placed it in a well-protected repository.
077:021 Sarwar and place it in a secure place
077:021 Shakir Then We placed it in a secure resting-place,
077:021 Sherali And placed it in a safe resting place,
077:021 Yusufali The which We placed in a place of rest, firmly fixed,

077:022
077:022 Khan For a known period (determined by gestation)?
077:022 Maulana Till an appointed term,
077:022 Pickthal For a known term?
077:022 Rashad For a specific period.
077:022 Sarwar for an appointed time?.
077:022 Shakir Till an appointed term,
077:022 Sherali For a known measure of time?
077:022 Yusufali For a period (of gestation), determined (according to need)?
077:023
077:023 Khan So We did measure, and We are the Best to measure (the things).
077:023 Maulana So We determined -- how well are We at determining!
077:023 Pickthal Thus We arranged. How excellent is Our arranging!
077:023 Rashad We measured it precisely. We are the best designers.
077:023 Sarwar Thus did We Plan and how excellent is Our planning!
077:023 Shakir So We proportion it-- how well are We at proportioning (things).
077:023 Sherali Thus did WE determine; and how excellent Determiner are WE !
077:023 Yusufali For We do determine (according to need); for We are the best to determine (things).
077:024
077:024 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:024 Maulana Woe on that day to the rejectors!
077:024 Pickthal Woe unto the repudiators on that day!
077:024 Rashad Woe on that day to the rejectors.
077:024 Sarwar On that day, woe would be upon those who have rejected the revelations of God!
077:024 Shakir Woe on that day to the rejecters.
077:024 Sherali Woe on that day unto those who reject the Truth !
077:024 Yusufali Ah woe, that Day! to the Rejecters of Truth!
077:025
077:025 Khan Have We not made the earth a receptacle?
077:025 Maulana Have We not made the earth draw to itself
077:025 Pickthal Have We not made the earth a receptacle
077:025 Rashad Did we not make the earth an abode?
077:025 Sarwar Did We not make the earth as a gathering place
077:025 Shakir Have We not made the earth to draw together to itself,
077:025 Sherali Have WE not made the earth so as to hold
077:025 Yusufali Have We not made the earth (as a place) to draw together.
077:026
077:026 Khan For the living and the dead.
077:026 Maulana The living and the dead,
077:026 Pickthal Both for the living and the dead,
077:026 Rashad For the living and the dead?
077:026 Sarwar for the living and the dead,.
077:026 Shakir The living and the dead,
077:026 Sherali The living and the dead?
077:026 Yusufali The living and the dead,
077:027
077:027 Khan And have placed therein firm, and tall mountains; and have given you to drink sweet water?
077:027 Maulana And made therein lofty mountains, and given you to drink of sweet water?
077:027 Pickthal And placed therein high mountains and given you to drink sweet water therein?
077:027 Rashad We placed on it high mountains, and provided you with fresh water to drink.
077:027 Sarwar place on it high mountains and provide you with fresh water?.
077:027 Shakir And made therein lofty mountains, and given you to drink of sweet water?
077:027 Sherali And WE placed therein high mountains, and gave you sweet water to drink.
077:027 Yusufali And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?
077:028
077:028 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:028 Maulana Woe on that day to the rejectors!
077:028 Pickthal Woe unto the repudiators on that day!
077:028 Rashad Woe on that day to the rejectors.
077:028 Sarwar On that Day (of Judgment) woe would be upon those who have rejected God's revelations!
077:028 Shakir Woe on that day to the rejecters.
077:028 Sherali Woe on that day unto those who reject the Truth !
077:028 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:029
077:029 Khan (It will be said to the disbelievers): "Depart you to that which you used to deny!
077:029 Maulana Walk on to that which you called a lie.
077:029 Pickthal (It will be said unto them:) Depart unto that (doom) which ye used to deny;
077:029 Rashad Go to what you used to disbelieve in.
077:029 Sarwar Proceed to that (the Day of Judgment) which you have rejected.
077:029 Shakir Walk on to that which you called a lie.
077:029 Sherali They will be commanded: `Now move on towards that which you treated as a lie,
077:029 Yusufali (It will be said:) "Depart ye to that which ye used to reject as false!

077:030
077:030 Khan "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,
077:030 Maulana Walk on to the shadow, having three branches,
077:030 Pickthal Depart unto the shadow falling threefold,
077:030 Rashad Go to a shade of three different densities.
077:030 Sarwar Proceed to that shadow, rising in three columns
077:030 Shakir Walk on to the covering having three branches,
077:030 Sherali `Aye, move on towards a three-pronged shadow,
077:030 Yusufali "Depart ye to a Shadow (of smoke ascending) in three columns,
077:031
077:031 Khan "Neither shading, nor of any use against the fierce flame of the Fire."
077:031 Maulana Neither cool, nor availing against the flame.
077:031 Pickthal (Which yet is) no relief nor shelter from the flame.
077:031 Rashad Yet, it provides neither coolness, nor protection from the heat.
077:031 Sarwar which neither gives shade nor protects one from the flames.
077:031 Shakir Neither having the coolness of the shade nor availing against the flame.
077:031 Sherali `Neither affording shade, nor protecting from the blame.'
077:031 Yusufali "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.
077:032
077:032 Khan Verily! It (Hell) throws sparks (huge) as Al- Qasr [a fort or a Qasr (huge log of wood)],
077:032 Maulana It sends up sparks like palaces,
077:032 Pickthal Lo! it throweth up sparks like the castles,
077:032 Rashad It throws sparks as big as mansions.
077:032 Sarwar The fire will shoot out sparks as big as huge towers
077:032 Shakir Surely it sends up sparks like palaces,
077:032 Sherali It throws up sparks like huge castles,
077:032 Yusufali "Indeed it throws about sparks (huge) as Forts,
077:033
077:033 Khan As if they were Jimalatun Sufr (yellow camels or bundles of ropes)."
077:033 Maulana As if they were tawny camels.
077:033 Pickthal (Or) as it might be camels of bright yellow hue.
077:033 Rashad As yellow as the color of camels.
077:033 Sarwar and yellow camels.
077:033 Shakir As if they were tawny camels.
077:033 Sherali As if they were tawny camels.
077:033 Yusufali "As if there were (a string of) yellow camels (marching swiftly)."
077:034
077:034 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:034 Maulana Woe on that day to the rejectors!
077:034 Pickthal Woe unto the repudiators on that day!
077:034 Rashad Woe on that day to the rejectors.
077:034 Sarwar On that day, woe would be upon those who have rejected God's revelations!
077:034 Shakir Woe on that day to the rejecters.
077:034 Sherali Woe on that day unto those who reject the Truth !
077:034 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:035
077:035 Khan That will be a Day when they shall not speak (during some part of it),
077:035 Maulana This is the day on which they speak not,
077:035 Pickthal This is a day wherein they speak not,
077:035 Rashad That is the day they do not speak.
077:035 Sarwar On that day they will not be able to speak,
077:035 Shakir This is the day on which they shall not speak,
077:035 Sherali This is a day when they shall not be able to speak,
077:035 Yusufali That will be a Day when they shall not be able to speak.
077:036
077:036 Khan And they will not be permitted to put forth any excuse.
077:036 Maulana Nor are they allowed to offer excuses.
077:036 Pickthal Nor are they suffered to put forth excuses.
077:036 Rashad Nor are they given permission to apologize.
077:036 Sarwar nor will they be permitted to offer any excuses.
077:036 Shakir And permission shall not be given to them so that they should offer excuses.
077:036 Sherali Nor shall they be permitted to offer excuses.
077:036 Yusufali Nor will it be open to them to put forth pleas.
077:037
077:037 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:037 Maulana Woe on that day to the rejectors!
077:037 Pickthal Woe unto the repudiators on that day!
077:037 Rashad Woe on that day to the rejectors.
077:037 Sarwar On that day, woe would be those who have rejected God's revelations!
077:037 Shakir Woe on that day to the rejecters.
077:037 Sherali Woe on that day unto those who reject the Truth !
077:037 Yusufali Ah woe, that Day, to the Rejecters of Truth!

077:038
077:038 Khan That will be a Day of Decision! We have brought you and the men of old together!
077:038 Maulana This is the day of Decision; We have gathered you and those of yore.
077:038 Pickthal This is the Day of Decision, We have brought you and the men of old together.
077:038 Rashad This is the Day of Decision. We have summoned you and the previous generations.
077:038 Sarwar That is the Day of Judgment. We will bring you together with all the ancient peoples.
077:038 Shakir This is the day of decision: We have gathered you and those of yore.
077:038 Sherali This is the Day of Decision. WE have gathered you and all the earlier peoples together;
077:038 Yusufali That will be a Day of Sorting out! We shall gather you together and those before (you)!
077:039
077:039 Khan So if you have a plot, use it against Me (Allah swt)!
077:039 Maulana So if you have a plan, plan against me (now).
077:039 Pickthal If now ye have any wit, outwit Me.
077:039 Rashad If you have any schemes, go ahead and scheme.
077:039 Sarwar If you have any plans, use them.
077:039 Shakir So if you have a plan, plan against Me (now).
077:039 Sherali `If now you have any stratagem, try your stratagem against me.'
077:039 Yusufali Now, if ye have a trick (or plot), use it against Me!
077:040
077:040 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:040 Maulana Woe on that day to the rejectors!
077:040 Pickthal Woe unto the repudiators on that day!
077:040 Rashad Woe on that day to the rejectors.
077:040 Sarwar On that day, woe would be upon those who have rejected God's revelations!
077:040 Shakir Woe on that day to the rejecters.
077:040 Sherali Woe on that day unto those who reject the Truth !
077:040 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:041
077:041 Section 2: Consequences of Rejection
077:041 Khan Verily, the Muttaqun (pious - see V.2:2) shall be amidst shades and springs.
077:041 Maulana Surely the dutiful are amid shades and fountains,
077:041 Pickthal Lo! those who kept their duty are amid shade and fountains,
077:041 Rashad The righteous will enjoy shade and springs.
077:041 Sarwar The pious ones will rest amid the shade, springs,
077:041 Shakir Surely those who guard (against evil) shall be amid shades and fountains,
077:041 Sherali The righteous will be in the midst of shades and springs,
077:041 Yusufali As to the Righteous, they shall be amidst (cool) shades and springs (of water).
077:042
077:042 Khan And fruits, such as they desire.
077:042 Maulana And fruits such as they desire.
077:042 Pickthal And fruits such as they desire.
077:042 Rashad And fruits that they desire.
077:042 Sarwar and fruits of the kind which they desire.
077:042 Shakir And fruits such as they desire.
077:042 Sherali And fruits such as they will desire.
077:042 Yusufali And (they shall have) fruits,- all they desire.
077:043
077:043 Khan "Eat and drink comfortably for that which you used to do.
077:043 Maulana Eat and drink pleasantly for what you did.
077:043 Pickthal (Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.
077:043 Rashad Eat and drink happily in return for your works.
077:043 Sarwar (They will be told), "Eat and drink in good health as a reward for what you have done".
077:043 Shakir Eat and drink pleasantly because of what you did.
077:043 Sherali It will be said to them, `Eat and drink pleasantly as a reward for what you did' -
077:043 Yusufali "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).
077:044
077:044 Khan Verily, thus We reward the Muhsinun (good- doers).
077:044 Maulana Thus do We reward the doers of good.
077:044 Pickthal Thus do We reward the good.
077:044 Rashad We thus reward the virtuous.
077:044 Sarwar Thus do We reward the righteous ones.
077:044 Shakir Surely thus do We reward the doers of good.
077:044 Sherali Thus, surely, do WE reward those who do good.
077:044 Yusufali Thus do We certainly reward the Doers of Good.
077:045
077:045 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:045 Maulana Woe on that day to the rejectors!
077:045 Pickthal Woe unto the repudiators on that day!
077:045 Rashad Woe on that day to the rejectors.
077:045 Sarwar On that day, woe would be upon those who have rejected God's revelations!
077:045 Shakir Woe on that day to the rejecters.
077:045 Sherali Woe on that day unto those who reject the Truth !
077:045 Yusufali Ah woe, that Day, to the Rejecters of Truth!

077:046
077:046 Khan (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.).
077:046 Maulana East and enjoy yourselves for a little; surely you are guilty.
077:046 Pickthal Eat and take your ease (on earth) a little. Lo! ye are guilty.
077:046 Rashad Eat and enjoy temporarily; you are guilty.
077:046 Sarwar (Disbelievers), eat and enjoy yourselves for a little while. You are certainly sinful ones.
077:046 Shakir Eat and enjoy yourselves for a little; surely you are guilty.
077:046 Sherali Eat and enjoy yourselves for a little while in this world, O rejectors of Truth, surely, you are the guilty ones.'
077:046 Yusufali (O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners.
077:047
077:047 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:047 Maulana Woe on that day to the rejectors!
077:047 Pickthal Woe unto the repudiators on that day!
077:047 Rashad Woe on that day to the rejectors.
077:047 Sarwar On that day, woe would be upon those who have rejected God's revelations!
077:047 Shakir Woe on that day to the rejecters.
077:047 Sherali Woe on that day unto those who reject the Truth !
077:047 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:048
077:048 Khan And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).
077:048 Maulana And when it is said to them, Bow down, they bow not down.
077:048 Pickthal When it is said unto them: Bow down, they bow not down!
077:048 Rashad When they are told, "Bow down," they do not bow down.
077:048 Sarwar When they are told to say their prayers, they do not bow down (in prayer).
077:048 Shakir And where it is said to them: Bow down, they do not bow down.
077:048 Sherali And when it is said unto them, `Bow down,' they bow not down.
077:048 Yusufali And when it is said to them, "Prostrate yourselves!" they do not so.
077:049
077:049 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:049 Maulana Woe on that day to the rejectors!
077:049 Pickthal Woe unto the repudiators on that day!
077:049 Rashad Woe on that day to the rejectors.
077:049 Sarwar On that day, woe would be upon those who have rejected God's revelations!
077:049 Shakir Woe on that day to the rejecters.
077:049 Sherali Woe on that day unto those who reject the Truth !
077:049 Yusufali Ah woe, that Day, to the Rejecters of Truth!
077:050
077:050 Khan Then in what statement after this (the Qur'an) will they believe?
077:050 Maulana In what narration after it, will they believe?
077:050 Pickthal In what statement, after this, will they believe?
077:050 Rashad Which Hadith, other than this, do they uphold?
077:050 Sarwar In which word other than the Quran will they believe?.
077:050 Shakir In what announcement, then, after it, will they believe?
077:050 Sherali In what discourse then, after this, will they believe?
077:050 Yusufali Then what Message, after that, will they believe in?
078:000
078:000 Translations of the Qur'an, Chapter 78: AN-NABA (THE TIDINGS, THE ANNOUNCEMENT). Total Verses: 40. Revealed At: MAKKA
078:000 In the name of God, Most Gracious, Most Merciful
078:001
078:001 Part 30.
078:001 Section 1: The Day of Decision
078:001 Khan What are they asking (one another)?
078:001 Maulana Of what do they ask one another?
078:001 Pickthal Whereof do they question one another?
078:001 Rashad What are they questioning?
078:001 Sarwar What do they quarrel about?.
078:001 Shakir Of what do they ask one another?
078:001 Sherali What do they question one another about?
078:001 Yusufali Concerning what are they disputing?
078:002
078:002 Khan About the great news, (i.e. Islamic Monotheism, the Qur'an, which Prophet Muhammad (Peace be upon him)brought and the Day of Resurrection, etc.),
078:002 Maulana Of the tremendous announcement
078:002 Pickthal (It is) of the awful tidings,
078:002 Rashad The great event.
078:002 Sarwar They quarrel about the great news
078:002 Shakir About the great event,
078:002 Sherali About the mighty Event,
078:002 Yusufali Concerning the Great News,

078:003
078:003 Khan About which they are in disagreement.
078:003 Maulana About which they differ.
078:003 Pickthal Concerning which they are in disagreement.
078:003 Rashad That is disputed by them.
078:003 Sarwar concerning which they have disputes.
078:003 Shakir About which they differ?
078:003 Sherali Concerning which they differ.
078:003 Yusufali About which they cannot agree.
078:004
078:004 Khan Nay, they will come to know!
078:004 Maulana Nay, they will soon know;
078:004 Pickthal Nay, but they will come to know!
078:004 Rashad Indeed, they will find out.
078:004 Sarwar (What they think is certainly despicable!). They will soon come to know (the reality).
078:004 Shakir Nay! they shall soon come to know
078:004 Sherali Nay, soon they will come to know.
078:004 Yusufali Verily, they shall soon (come to) know!
078:005
078:005 Khan Nay, again, they will come to know!
078:005 Maulana Nay, again, they will soon know.
078:005 Pickthal Nay, again, but they will come to know!
078:005 Rashad Most assuredly, they will find out.
078:005 Sarwar Yes, indeed, before long they will learn all about it.
078:005 Shakir Nay! Nay! they shall soon know.
078:005 Sherali Nay, WE say it again, they will soon come to know.
078:005 Yusufali Verily, verily they shall soon (come to) know!
078:006
078:006 Khan Have We not made the earth as a bed,
078:006 Maulana Have We not made the earth an expanse
078:006 Pickthal Have We not made the earth an expanse,
078:006 Rashad Did we not make the earth habitable?
078:006 Sarwar Have We not made the earth as a place to rest
078:006 Shakir Have We not made the earth an even expanse?
078:006 Sherali Have WE not made the earth as a bed,
078:006 Yusufali Have We not made the earth as a wide expanse,
078:007
078:007 Khan And the mountains as pegs?
078:007 Maulana And the mountains as pegs?
078:007 Pickthal And the high hills bulwarks?
078:007 Rashad And the mountains stabilizers?
078:007 Sarwar and the mountains as pegs (to anchor the earth)?.
078:007 Shakir And the mountains as projections (thereon)?
078:007 Sherali And the mountains as pegs?
078:007 Yusufali And the mountains as pegs?
078:008
078:008 Khan And We have created you in pairs (male and female, tall and short, good and bad, etc.).
078:008 Maulana And we have created you in pairs,
078:008 Pickthal And We have created you in pairs,
078:008 Rashad We created you as mates (for one another).
078:008 Sarwar Have We not created you in pairs,.
078:008 Shakir And We created you in pairs,
078:008 Sherali And WE have created you in pairs,
078:008 Yusufali And (have We not) created you in pairs,
078:009
078:009 Khan And have made your sleep as a thing for rest.
078:009 Maulana And made your sleep for rest,
078:009 Pickthal And have appointed your sleep for repose,
078:009 Rashad We created sleeping so you can rest.
078:009 Sarwar made sleep for you to rest,
078:009 Shakir And We made your sleep to be rest (to you),
078:009 Sherali And have made your sleep for rest,
078:009 Yusufali And made your sleep for rest,
078:010
078:010 Khan And have made the night as a covering (through its darkness),
078:010 Maulana And made the night a covering,
078:010 Pickthal And have appointed the night as a cloak,
078:010 Rashad We made the night a cover.
078:010 Sarwar made the night as a covering,
078:010 Shakir And We made the night to be a covering,
078:010 Sherali And have made the night as a covering,
078:010 Yusufali And made the night as a covering,

078:011
078:011 Khan And have made the day for livelihood.
078:011 Maulana And made the day for seeking livelihood.
078:011 Pickthal And have appointed the day for livelihood.
078:011 Rashad And the day to seek provisions.
078:011 Sarwar and the day as time for you to make a living?.
078:011 Shakir And We made the day for seeking livelihood.
078:011 Sherali And have made the day for the pursuits of life.
078:011 Yusufali And made the day as a means of subsistence?
078:012
078:012 Khan And We have built above you seven strong (heavens),
078:012 Maulana And We have made above you seven strong (bodies),
078:012 Pickthal And We have built above you seven strong (heavens),
078:012 Rashad We built above you seven universes.
078:012 Sarwar Have We not made seven strong heavens above you,
078:012 Shakir And We made above you seven strong ones,
078:012 Sherali And WE have built above you seven strong ones;
078:012 Yusufali And (have We not) built over you the seven firmaments,
078:013
078:013 Khan And have made (therein) a shinning lamp (sun).
078:013 Maulana And made a shining lamp,
078:013 Pickthal And have appointed a dazzling lamp,
078:013 Rashad We created a bright lamp.
078:013 Sarwar (the sun) as a shining torch
078:013 Shakir And We made a shining lamp,
078:013 Sherali And have made the sun a bright lamp.
078:013 Yusufali And placed (therein) a Light of Splendour?
078:014
078:014 Khan And have sent down from the rainy clouds abundant water.
078:014 Maulana And We send down from the clouds water pouring forth in abundance,
078:014 Pickthal And have sent down from the rainy clouds abundant water,
078:014 Rashad We send down from the clouds pouring water.
078:014 Sarwar and sent down heavy rains from the clouds
078:014 Shakir And We send down from the clouds water pouring forth abundantly,
078:014 Sherali And WE send down from the dripping clouds water pouring forth abundantly.
078:014 Yusufali And do We not send down from the clouds water in abundance,
078:015
078:015 Khan That We may produce therewith corn and vegetations,
078:015 Maulana That We may bring forth thereby grain and herbs,
078:015 Pickthal Thereby to produce grain and plant,
078:015 Rashad To produce with it grains and plants.
078:015 Sarwar to make the seeds, plants,
078:015 Shakir That We may bring forth thereby corn and herbs,
078:015 Sherali That WE may bring forth thereby grain and vegetation,
078:015 Yusufali That We may produce therewith corn and vegetables,
078:016
078:016 Khan And gardens of thick growth.
078:016 Maulana And luxuriant gardens.
078:016 Pickthal And gardens of thick foliage.
078:016 Rashad And various orchards.
078:016 Sarwar and thick gardens grow?.
078:016 Shakir And gardens dense and luxuriant.
078:016 Sherali And gardens of luxuriant growth.
078:016 Yusufali And gardens of luxurious growth?
078:017
078:017 Khan Verily, the Day of Decision is a fixed time,
078:017 Maulana Surely the day of Decision is appointed --
078:017 Pickthal Lo! the Day of Decision is a fixed time,
078:017 Rashad The Day of Decision is appointed.
078:017 Sarwar The Day of Judgment will certainly be the final appointment.
078:017 Shakir Surely the day of decision is (a day) appointed:
078:017 Sherali Surely, the Day of Decision is an appointed time -
078:017 Yusufali Verily the Day of Sorting out is a thing appointed,
078:018
078:018 Khan The Day when the Trumpet will be blown, and you shall come forth in crowds (groups);
078:018 Maulana The day when the trumpet is blown, so you come forth in hosts,
078:018 Pickthal A day when the trumpet is blown and ye come in multitudes,
078:018 Rashad The day the horn is blown, and you come in throngs.
078:018 Sarwar On that day the trumpet will be sounded and you will come (to Us) in huge groups.
078:018 Shakir The day on which the trumpet shall be blown so you shall come forth in hosts,
078:018 Sherali The day when the trumpet will be blown, and you will come in large groups.
078:018 Yusufali The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;

078:019
078:019 Khan And the heaven shall be opened, and it will become as gates,
078:019 Maulana And the heaven is opened so it becomes as doors,
078:019 Pickthal And the heaven is opened and becometh as gates,
078:019 Rashad The heaven will be opened like gates.
078:019 Sarwar The heavens will have openings like doors.
078:019 Shakir And the heaven shall be opened so that it shall be all openings,
078:019 Sherali And the heaven shall be opened and shall become all doors.
078:019 Yusufali And the heavens shall be opened as if there were doors,
078:020
078:020 Khan And the mountains shall be moved away from their places and they will be as if they were a mirage.
078:020 Maulana And the mountains are moved off, so they remain a semblance.
078:020 Pickthal And the hills are set in motion and become as a mirage.
078:020 Rashad The mountains will be removed, as if they were a mirage.
078:020 Sarwar The mountains will be driven away and become like mirages.
078:020 Shakir And the mountains shall be moved off so that they shall remain a mere semblance.
078:020 Sherali And the mountains shall be set in motion and shall become, as if they were, a mirage.
078:020 Yusufali And the mountains shall vanish, as if they were a mirage.
078:021
078:021 Khan Truly, Hell is a place of ambush,
078:021 Maulana Surely hell lies in wait,
078:021 Pickthal Lo! hell lurketh in ambush,
078:021 Rashad Gehenna is inevitable.
078:021 Sarwar Hell will lie in wait (for its prey).
078:021 Shakir Surely hell lies in wait,
078:021 Sherali Surely, Hell lies in ambush,
078:021 Yusufali Truly Hell is as a place of ambush,
078:022
078:022 Khan A dwelling place for the Taghun (those who transgress the boundry limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hyprocrites, sinners, criminals, etc.),
078:022 Maulana A resort for the inordinate,
078:022 Pickthal A home for the rebellious.
078:022 Rashad For the transgressors; it will be their abode.
078:022 Sarwar It will be a place of return
078:022 Shakir A place of resort for the inordinate,
078:022 Sherali A resort for the rebellious,
078:022 Yusufali For the transgressors a place of destination:
078:023
078:023 Khan They will abide therein for ages,
078:023 Maulana Living therein for long years.
078:023 Pickthal They will abide therein for ages.
078:023 Rashad They stay in it for ages.
078:023 Sarwar for the rebellious ones and they will live therein for ages.
078:023 Shakir Living therein for ages.
078:023 Sherali Who will tarry therein for ages.
078:023 Yusufali They will dwell therein for ages.
078:024
078:024 Khan Nothing cool shall they taste therein, nor any drink.
078:024 Maulana They taste not therein coolness nor drink,
078:024 Pickthal Therein taste they neither coolness nor (any) drink
078:024 Rashad They never taste in it coolness, nor a drink.
078:024 Sarwar They will not feel cold nor taste any drink
078:024 Shakir They shall not taste therein cool nor drink
078:024 Sherali They will taste therein neither coolness, nor drink,
078:024 Yusufali Nothing cool shall they taste therein, nor any drink,
078:025
078:025 Khan Except boiling water, and dirty wound discharges.
078:025 Maulana But boiling and intensely cold water,
078:025 Pickthal Save boiling water and a paralysing cold:
078:025 Rashad Only an inferno, and bitter food.
078:025 Sarwar except boiling water and pus,
078:025 Shakir But boiling and intensely cold water,
078:025 Sherali Save boiling water and a stinking fluid, intensely cold -
078:025 Yusufali Save a boiling fluid and a fluid, dark, murky, intensely cold,
078:026
078:026 Khan An exact recompense (according to their evil crimes).
078:026 Maulana Requital corresponding.
078:026 Pickthal Reward proportioned (to their evil deeds).
078:026 Rashad A just requital.
078:026 Sarwar as a fitting recompense for their deeds.
078:026 Shakir Requital corresponding.
078:026 Sherali A meet requital.
078:026 Yusufali A fitting recompense (for them).

078:027
078:027 Khan For verily, they used not to look for a reckoning.
078:027 Maulana Surely they feared not the reckoning,
078:027 Pickthal For lo! they looked not for a reckoning;
078:027 Rashad They never expected to be held accountable.
078:027 Sarwar They did not expect such a Judgment
078:027 Shakir Surely they feared not the account,
078:027 Sherali Verily, they feared not the reckoning,
078:027 Yusufali For that they used not to fear any account (for their deeds),
078:028
078:028 Khan But they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (Peace be upon him) brought) completely.
078:028 Maulana And rejected Our messages, giving the lie (thereto).
078:028 Pickthal They called Our revelations false with strong denial.
078:028 Rashad And utterly rejected our signs.
078:028 Sarwar and persistently rejected Our revelations.
078:028 Shakir And called Our communications a lie, giving the lie (to the truth).
078:028 Sherali And rejected Our Signs totally.
078:028 Yusufali But they (impudently) treated Our Signs as false.
078:029
078:029 Khan And all things We have recorded in a Book.
078:029 Maulana And We have recorded everything in a book,
078:029 Pickthal Everything have We recorded in a Book.
078:029 Rashad We counted everything in a record.
078:029 Sarwar However, We have recorded everything in a book.
078:029 Shakir And We have recorded everything in a book,
078:029 Sherali And everything have WE recorded in a Book.
078:029 Yusufali And all things have We preserved on record.
078:030
078:030 Khan So taste you (the results of your evil actions); no increase shall We give you, except in torment.
078:030 Maulana So taste, for We shall add to you naught but chastisement.
078:030 Pickthal So taste (of that which ye have earned). No increase do We give you save of torment.
078:030 Rashad Suffer the consequences; we will only increase your retribution.
078:030 Sarwar (They will be told), "Suffer, We shall only increase the torment for you".
078:030 Shakir So taste! for We will not add to you aught but chastisement.
078:030 Sherali `Taste ye, therefore, the punishment; WE will give you no increase except in torment.'
078:030 Yusufali "So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."
078:031
078:031 Section 2: The Day of Decision
078:031 Khan Verily, for the Muttaqun, there will be a success (Paradise);
078:031 Maulana Surely for those who keep their duty is achievement,
078:031 Pickthal Lo! for the duteous is achievement -
078:031 Rashad The righteous have deserved a reward.
078:031 Sarwar The pious ones will be triumphant.
078:031 Shakir Surely for those who guard (against evil) is achievement,
078:031 Sherali Verily, for the righteous is decreed a triumph -
078:031 Yusufali Verily for the Righteous there will be a fulfilment of (the heart's) desires;
078:032
078:032 Khan Gardens and grapeyards;
078:032 Maulana Gardens and vineyards,
078:032 Pickthal Gardens enclosed and vineyards,
078:032 Rashad Orchards and grapes.
078:032 Sarwar They will have gardens and vineyards,
078:032 Shakir Gardens and vineyards,
078:032 Sherali Walled gardens and grapevines,
078:032 Yusufali Gardens enclosed, and grapevines;
078:033
078:033 Khan And young full-breasted (mature) maidens of equal age;
078:033 Maulana And youthful (companions), equals in age,
078:033 Pickthal And voluptuous women of equal age;
078:033 Rashad Magnificent spouses.
078:033 Sarwar maidens with pears-shaped breasts who are of equal age (to their spouses)
078:033 Shakir And voluptuous women of equal age;
078:033 Sherali And young maidens of equal age,
078:033 Yusufali And voluptuous women of equal age;
078:034
078:034 Khan And a full cup (of wine).
078:034 Maulana And a pure cup.
078:034 Pickthal And a full cup.
078:034 Rashad Delicious drinks.
078:034 Sarwar and cups full of wine.
078:034 Shakir And a pure cup.
078:034 Sherali And over-flowing cups.
078:034 Yusufali And a cup full (to the brim).

078:035
078:035 Khan No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;
078:035 Maulana They hear not therein vain words, nor lying --
078:035 Pickthal There hear they never vain discourse, nor lying -
078:035 Rashad They will never hear in it any nonsense or lies.
078:035 Sarwar They will not hear therein any unnecessary words or lies.
078:035 Shakir They shall not hear therein any vain words nor lying.
078:035 Sherali Therein they will hear no vain discourse nor lying;
078:035 Yusufali No vanity shall they hear therein, nor Untruth:-
078:036
078:036 Khan A reward from your Lord, an ample calculated gift (according to the best of their good deeds).
078:036 Maulana A reward from thy Lord, a gift sufficient;
078:036 Pickthal Requital from thy Lord - a gift in payment -
078:036 Rashad A reward from your Lord; a generous recompense.
078:036 Sarwar This will be their reward from your Lord, a favor from Him and a recompense for their deeds.
078:036 Shakir A reward from your Lord, a gift according to a reckoning:
078:036 Sherali A recompense from thy Lord - a gift amply sufficient -
078:036 Yusufali Recompense from thy Lord, a gift, (amply) sufficient,
078:037
078:037 Khan (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).
078:037 Maulana The Lord of the heavens and the earth and what is between them, the Beneficent, they are not able to address Him.
078:037 Pickthal Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse.
078:037 Rashad Lord of the heavens and the earth, and everything between them. The Most Gracious. No one can abrogate His decisions.
078:037 Sarwar He is the Lord of the heavens and the earth and all that is between them. He is the Beneficent God and no one will be able to address Him.
078:037 Shakir The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.
078:037 Sherali Lord of the heavens and the earth and all that is between them, the Gracious God. They shall not have the power to address HIM.
078:037 Yusufali (From) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: None shall have power to argue with Him.
078:038
078:038 Khan The Day that Ar-Ruh [Jibrael (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right.
078:038 Maulana The day when the spirit and the angels stand in ranks; none shall speak except he whom the Beneficent permits and he speaks aright.
078:038 Pickthal On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right.
078:038 Rashad The day will come when the Spirit and the angels will stand in a row. None will speak except those permitted by the Most Gracious, and they will utter only what is right.
078:038 Sarwar On that day, the Spirit and the angels who stand in lines will not speak except those whom the Beneficent God has permitted, and he will speak the right words.
078:038 Shakir The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.
078:038 Sherali On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious God will grant leave, and who will speak only what is right.
078:038 Yusufali The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right.
078:039
078:039 Khan That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
078:039 Maulana That is the True Day, so whoever desires may take refuge with his Lord.
078:039 Pickthal That is the True Day. So whoso will should seek recourse unto his Lord.
078:039 Rashad Such is the inevitable day. Whoever wills let him take refuge in his Lord.
078:039 Sarwar That will be the Day of the Truth. So let those who want seek refuge from their Lord.
078:039 Shakir That is the sure day, so whoever desires may take refuge with his Lord.
078:039 Sherali That day is sure to come. So let him, who will, seek recourse unto his Lord.
078:039 Yusufali That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!
078:040
078:040 Khan Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"
078:040 Maulana Truly We warn you of a chastisement near at hand -- the day when man will see what his hands have sent before, and the disbeliever will say: O would that I were dust!
078:040 Pickthal Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!”
078:040 Rashad We have sufficiently warned you about an imminent retribution. That is the day when everyone will examine what his hands have sent forth, and the disbeliever will say, "Oh, I wish I were dust."
078:040 Sarwar We have warned you of the approaching torment. On that day, a person will see what his hands have committed. A disbeliever will say, "Would that I had been dust".
078:040 Shakir Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!
078:040 Sherali Verily, WE have warned you of a punishment which is near at hand - a day when man will see what his hands have sent on before and the disbeliever will say, `Would that I were mere dust !'
078:040 Yusufali Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!”

079:000
079:000 Translations of the Qur'an, Chapter 79: AN-NAZIAT (THOSE WHO DRAG FORTH, SOUL-SNATCHERS). Total Verses: 46. Revealed At: MAKKA
079:000 In the name of God, Most Gracious, Most Merciful
079:001
079:001 Section 1: The Great Commotion
079:001 Khan By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;
079:001 Maulana By those yearning vehemently!
079:001 Pickthal By those who drag forth to destruction,
079:001 Rashad The (angels who) snatch (the souls of the disbelievers) forcibly.
079:001 Sarwar By the angels who violently tear-out the souls of the disbelievers from their bodies,
079:001 Shakir I swear by the angels who violently pull out the souls of the wicked,
079:001 Sherali By those who draw people to the true faith vigorously,
079:001 Yusufali By the (angels) who tear out (the souls of the wicked) with violence;
079:002
079:002 Khan By those (angels) who gently take out (the souls of the believers);
079:002 Maulana And those going forth cheerfully!
079:002 Pickthal By the meteors rushing,
079:002 Rashad And those who gently take (the souls of the believers) joyfully.
079:002 Sarwar by the angels who gently release the souls of the believers,
079:002 Shakir And by those who gently draw out the souls of the blessed,
079:002 Sherali And by those who tie their knots firmly,
079:002 Yusufali By those who gently draw out (the souls of the blessed);
079:003
079:003 Khan And by those that swim along (i.e. angels or planets in their orbits, etc.).
079:003 Maulana And those running swiftly!
079:003 Pickthal By the lone stars floating,
079:003 Rashad And those floating everywhere.
079:003 Sarwar by the angels who float (in the heavens by the will of God),
079:003 Shakir And by those who float in space,
079:003 Sherali And by those who glide along swiftly,
079:003 Yusufali And by those who glide along (on errands of mercy),
079:004
079:004 Khan And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).
079:004 Maulana And those that are foremost going ahead!
079:004 Pickthal By the angels hastening,
079:004 Rashad Eagerly racing with one another -
079:004 Sarwar by the angels who hasten along
079:004 Shakir Then those who are foremost going ahead,
079:004 Sherali Then they advance and greatly excel others,
079:004 Yusufali Then press forward as in a race,
079:005
079:005 Khan And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).
079:005 Maulana And those regulating the Affair!
079:005 Pickthal And those who govern the event,
079:005 Rashad to carry out various commands.
079:005 Sarwar and by the angels who regulate the affairs, (you will certainly be resurrected).
079:005 Shakir Then those who regulate the affair.
079:005 Sherali Then they administer affairs in an excellent manner;
079:005 Yusufali Then arrange to do (the Commands of their Lord),
079:006
079:006 Khan On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),
079:006 Maulana The day when the quaking one shall quake --
079:006 Pickthal On the day when the first trump resoundeth.
079:006 Rashad The day the quake quakes.
079:006 Sarwar On the day when the first trumpet sound blasts
079:006 Shakir The day on which the quaking one shall quake,
079:006 Sherali This will be on the day when the quaking earth shall quake,
079:006 Yusufali One Day everything that can be in commotion will be in violent commotion,
079:007
079:007 Khan The second blowing of the Trumpet follows it (and everybody will be raised up),
079:007 Maulana The consequence will follow it.
079:007 Pickthal And the second followeth it,
079:007 Rashad Followed by the second blow.
079:007 Sarwar and will be followed by the second one,
079:007 Shakir What must happen afterwards shall follow it.
079:007 Sherali And a second quaking shall follow it.
079:007 Yusufali Followed by oft-repeated (commotions):

079:008
079:008 Khan (Some) hearts that Day will shake with fear and anxiety.
079:008 Maulana Hearts that day will palpitate,
079:008 Pickthal On that day hearts beat painfully
079:008 Rashad Certain minds will be terrified.
079:008 Sarwar hearts will undergo terrible trembling,.
079:008 Shakir Hearts on that day shall palpitate,
079:008 Sherali On that day hearts will tremble,
079:008 Yusufali Hearts that Day will be in agitation;
079:009
079:009 Khan Their eyes cast down.
079:009 Maulana Their eyes downcast.
079:009 Pickthal While eyes are downcast
079:009 Rashad Their eyes will be subdued.
079:009 Sarwar and eyes will be humbly cast down.
079:009 Shakir Their eyes cast down.
079:009 Sherali And their eyes will be cast down.
079:009 Yusufali Cast down will be (their owners') eyes.
079:010
079:010 Khan They say: "Shall we indeed be returned to (our) former state of life?
079:010 Maulana They say: Shall we indeed be restored to (our) first state?
079:010 Pickthal (Now) they are saying: Shall we really be restored to our first state
079:010 Rashad They will say, "We have been recreated from the grave!
079:010 Sarwar (The disbelievers) say, "Shall we be brought back to life again
079:010 Shakir They say: Shall we indeed be restored to (our) first state?
079:010 Sherali They say, `Shall we really be restored to our former state?
079:010 Yusufali They say (now): "What! shall we indeed be returned to (our) former state?
079:011
079:011 Khan "Even after we are crumbled bones?"
079:011 Maulana What! After we are rotten bones?
079:011 Pickthal Even after we are crumbled bones?
079:011 Rashad "How did this happen after we had turned into rotten bones?"
079:011 Sarwar after we have become bones and dust?".
079:011 Shakir What! when we are rotten bones?
079:011 Sherali `What ! even when we are rotten bones?'
079:011 Yusufali "What! - when we shall have become rotten bones?"
079:012
079:012 Khan They say: "It would in that case, be a return with loss!"
079:012 Maulana They say: That would then be a return with loss.
079:012 Pickthal They say: Then that would be a vain proceeding.
079:012 Rashad They had said, "This is an impossible recurrence."
079:012 Sarwar They have said, "Such a resurrection will certainly be a great loss".
079:012 Shakir They said: That then would be a return occasioning loss.
079:012 Sherali They say, `Then that, indeed, would be a losing return.'
079:012 Yusufali They say: "It would, in that case, be a return with loss!"
079:013
079:013 Khan But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19).
079:013 Maulana It is only a single cry,
079:013 Pickthal Surely it will need but one shout,
079:013 Rashad All it takes is one nudge.
079:013 Sarwar However, it will only take a single blast
079:013 Shakir But it shall be only a single cry,
079:013 Sherali It will only be a single cry,
079:013 Yusufali But verily, it will be but a single (Compelling) Cry,
079:014
079:014 Khan When, behold, they find themselves over the earth alive after their death,
079:014 Maulana When lo! they will be awakened.
079:014 Pickthal And lo! they will be awakened.
079:014 Rashad Whereupon they get up.
079:014 Sarwar to bring them out of their graves and back to life on the earth's surface.
079:014 Shakir When lo! they shall be wakeful.
079:014 Sherali And behold ! they will all come out in the open.
079:014 Yusufali When, behold, they will be in the (full) awakening (to Judgment).
079:015
079:015 Khan Has there come to you the story of Musa (Moses)?
079:015 Maulana Has not there come to thee the story of Moses,
079:015 Pickthal Hath there come unto thee the history of Moses?
079:015 Rashad Have you known about the history of Moses?
079:015 Sarwar (Muhammad), have you heard the story of Moses
079:015 Shakir Has not there come to you the story of Musa?
079:015 Sherali Has the story of Moses reached thee?
079:015 Yusufali Has the story of Moses reached thee?

079:016
079:016 Khan When his Lord called him in the sacred valley of Tuwa,
079:016 Maulana When his Lord called him in the holy valley, Tuwa?
079:016 Pickthal How his Lord called him in the holy vale of Tuwa,
079:016 Rashad His Lord called him at the holy valley of Tuwaa.
079:016 Sarwar when his Lord called him in the holy valley of Tuwa,.
079:016 Shakir When his Lord called upon him in the holy valley, twice,
079:016 Sherali When his Lord called him in the holy Valley of Tuwá,
079:016 Yusufali Behold, thy Lord did call to him in the sacred valley of Tuwa:-
079:017
079:017 Khan Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).
079:017 Maulana Go to Pharaoh, surely he has rebelled.
079:017 Pickthal (Saying:) Go thou unto Pharaoh - Lo! he hath rebelled -
079:017 Rashad "Go to Pharaoh; he has transgressed."
079:017 Sarwar saying, "Go to the Pharaoh. He has transgressed beyond all bounds.
079:017 Shakir Go to Firon, surely he has become inordinate.
079:017 Sherali And directed him: `Go thou to Pharaoh; he has rebelled,'
079:017 Yusufali "Go thou to Pharaoh for he has indeed transgressed all bounds:
079:018
079:018 Khan And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",
079:018 Maulana And say: Wilt thou purify thyself?
079:018 Pickthal And say (unto him): Hast thou (will) to grow (in grace)?
079:018 Rashad Tell him, "Would you not reform?
079:018 Sarwar And say to him, "Would you like to reform yourself?.
079:018 Shakir Then say: Have you (a desire) to purify yourself:
079:018 Sherali `And say to him. `Wouldst thou be purified?
079:018 Yusufali "And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?-
079:019
079:019 Khan And that I guide you to your Lord, so you should fear Him?
079:019 Maulana And I will guide thee to thy Lord so that thou fear (Him).
079:019 Pickthal Then I will guide thee to thy Lord and thou shalt fear (Him).
079:019 Rashad "Let me guide you to your Lord, that you may turn reverent."
079:019 Sarwar I shall guide you to your Lord so that you may perhaps have fear of Him".
079:019 Shakir And I will guide you to your Lord so that you should fear.
079:019 Sherali `And I will guide thee to thy Lord so that thou mayest fear HIM.'
079:019 Yusufali "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"
079:020
079:020 Khan Then [Musa (Moses)] showed him the great sign (miracles).
079:020 Maulana So he showed him the mighty sign;
079:020 Pickthal And he showed him the tremendous token.
079:020 Rashad He then showed him the great miracle.
079:020 Sarwar Moses showed him the great miracle
079:020 Shakir So he showed him the mighty sign.
079:020 Sherali So he showed him the great Sign,
079:020 Yusufali Then did (Moses) show him the Great Sign.
079:021
079:021 Khan But [Fir'aun (Pharaoh)] belied and disobeyed;
079:021 Maulana But he denied and disobeyed.
079:021 Pickthal But he denied and disobeyed,
079:021 Rashad But he disbelieved and rebelled.
079:021 Sarwar but the Pharaoh rejected it and disobeyed (Moses).
079:021 Shakir But he rejected (the truth) and disobeyed.
079:021 Sherali But he rejected him and disobeyed;
079:021 Yusufali But (Pharaoh) rejected it and disobeyed (guidance);
079:022
079:022 Khan Then he turned his back, striving hard (against Allah).
079:022 Maulana Then he went back hastily,
079:022 Pickthal Then turned he away in haste,
079:022 Rashad Then he turned away in a hurry.
079:022 Sarwar Then he turned away in a hurry,
079:022 Shakir Then he went back hastily.
079:022 Sherali Then he turned away from the Truth, devising schemes;
079:022 Yusufali Further, he turned his back, striving hard (against Allah).
079:023
079:023 Khan Then he gathered his people and cried aloud,
079:023 Maulana So he gathered and called out.
079:023 Pickthal Then gathered he and summoned
079:023 Rashad He summoned and proclaimed.
079:023 Sarwar and gathered his people together
079:023 Shakir Then he gathered (men) and called out.
079:023 Sherali And he gathered his people and proclaimed,
079:023 Yusufali Then he collected (his men) and made a proclamation,

079:024
079:024 Khan Saying: "I am your lord, most high",
079:024 Maulana Then he said: I am your Lord, the most High.
079:024 Pickthal And proclaimed: "I (Pharaoh) am your Lord the Highest."
079:024 Rashad He said, "I am your Lord; most high."
079:024 Sarwar saying, "I am your supreme lord".
079:024 Shakir Then he said: I am your lord, the most high.
079:024 Sherali Saying, `I am your Lord, the Most High.
079:024 Yusufali Saying, "I am your Lord, Most High".
079:025
079:025 Khan So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38)] transgression.
079:025 Maulana So Allah seized him with the punishment of the Hereafter and of this life.
079:025 Pickthal So Allah seized him (and made him) an example for the after (life) and for the former.
079:025 Rashad Consequently, GOD committed him to the retribution in the Hereafter, as well as in the first life.
079:025 Sarwar So God struck him with the torment of this life and the life hereafter.
079:025 Shakir So Allah seized him with the punishment of the hereafter and the former life.
079:025 Sherali So ALLAH seized him for the punishment of the Hereafter and the present world.
079:025 Yusufali But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life.
079:026
079:026 Khan Verily, in this is an instructive admonition for whosoever fears Allah.
079:026 Maulana Surely there is in this a lesson for him who fears.
079:026 Pickthal Lo! herein is indeed a lesson for him who feareth.
079:026 Rashad This is a lesson for the reverent.
079:026 Sarwar In this there is a lesson for those who have fear of God.
079:026 Shakir Most surely there is in this a lesson to him who fears.
079:026 Sherali Therein, surely, is a lesson for him who fears his Lord.
079:026 Yusufali Verily in this is an instructive warning for whosoever feareth (Allah).
079:027
079:027 Section 2: The Great Calamity
079:027 Khan Are you more difficult to create, or is the heaven that He constructed?
079:027 Maulana Are you the stronger in creation or the heaven? He made it.
079:027 Pickthal Are ye the harder to create, or is the heaven that He built?
079:027 Rashad Are you more difficult to create than the heaven? He constructed it.
079:027 Sarwar (People), is your creation harder for God than that of the heavens, which He created, raised and established
079:027 Shakir Are you the harder to create or the heaven? He made it.
079:027 Sherali Are you harder to create or the heaven that ALLAH has made?
079:027 Yusufali What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:
079:028
079:028 Khan He raised its height, and He has equally ordered it,
079:028 Maulana He raised high its height, and made it perfect,
079:028 Pickthal He raised the height thereof and ordered it;
079:028 Rashad He raised its masses, and perfected it.
079:028 Sarwar high above?.
079:028 Shakir He raised high its height, then put it into a right good state.
079:028 Sherali HE has raised the height thereof and has made it perfect.
079:028 Yusufali On high hath He raised its canopy, and He hath given it order and perfection.
079:029
079:029 Khan Its night He covers with darkness, and its forenoon He brings out (with light).
079:029 Maulana And He made dark its night and brought out its light.
079:029 Pickthal And He made dark the night thereof, and He brought forth the morn thereof.
079:029 Rashad He made its night dark, and brightened its morn.
079:029 Sarwar He has made its nights dark and its days bright.
079:029 Shakir And He made dark its night and brought out its light.
079:029 Sherali And HE has made its night dark; and has brought forth the morn thereof;
079:029 Yusufali Its night doth He endow with darkness, and its splendour doth He bring out (with light).
079:030
079:030 Khan And after that He spread the earth;
079:030 Maulana And the earth, He cast it after that.
079:030 Pickthal And after that He spread the earth,
079:030 Rashad He made the earth egg-shaped.
079:030 Sarwar After this, He spread out the earth,
079:030 Shakir And the earth, He expanded it after that.
079:030 Sherali And the earth, along with it, HE has spread forth.
079:030 Yusufali And the earth, moreover, hath He extended (to a wide expanse);
079:031
079:031 Khan And brought forth therefrom its water and its pasture;
079:031 Maulana He brought forth from it its water and its pasture.
079:031 Pickthal And produced therefrom the water thereof and the pasture thereof,
079:031 Rashad From it, He produced its own water and pasture.
079:031 Sarwar produced water and grass therefrom,
079:031 Shakir He brought forth from it its water and its pasturage.
079:031 Sherali HE has produced therefrom its water and its pasture,
079:031 Yusufali He draweth out therefrom its moisture and its pasture;

079:032
079:032 Khan And the mountains He has fixed firmly;
079:032 Maulana And the mountains, He made them firm,
079:032 Pickthal And He made fast the hills,
079:032 Rashad He established the mountains.
079:032 Sarwar then set-up firmly the mountains.
079:032 Shakir And the mountains, He made them firm,
079:032 Sherali And the mountains HE made them firm.
079:032 Yusufali And the mountains hath He firmly fixed;-
079:033
079:033 Khan (To be) a provision and benefit for you and your cattle.
079:033 Maulana A provision for you and for your cattle.
079:033 Pickthal A provision for you and for your cattle.
079:033 Rashad All this to provide life support for you and your animals.
079:033 Sarwar All this was done as a means of enjoyment for you and your cattle.
079:033 Shakir A provision for you and for your cattle.
079:033 Sherali All this is a provision for you and for your cattle.
079:033 Yusufali For use and convenience to you and your cattle.
079:034
079:034 Khan But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),
079:034 Maulana So when the great Calamity comes;
079:034 Pickthal But when the great disaster cometh,
079:034 Rashad Then, when the great blow comes.
079:034 Sarwar On the day when the great calamity comes,
079:034 Shakir But when the great predominating calamity comes;
079:034 Sherali But when the great calamity comes,
079:034 Yusufali Therefore, when there comes the great, overwhelming (Event),-
079:035
079:035 Khan The Day when man shall remember what he strove for,
079:035 Maulana The day when man remembers all that he strove for,
079:035 Pickthal The day when man will call to mind his (whole) endeavour,
079:035 Rashad That is the day when the human will remember everything he did.
079:035 Sarwar the human being will recall whatever he has done.
079:035 Shakir The day on which man shall recollect what he strove after,
079:035 Sherali The day when man will call to mind all that he strove for,
079:035 Yusufali The Day when man shall remember (all) that he strove for,
079:036
079:036 Khan And Hell-fire shall be made apparent in full view for (every) one who sees,
079:036 Maulana And hell is made manifest to him who sees.
079:036 Pickthal And hell will stand forth visible to him who seeth,
079:036 Rashad Hell will be brought into existence.
079:036 Sarwar Hell fire will become visible for those who would see it.
079:036 Shakir And the hell shall be made manifest to him who sees
079:036 Sherali And Hell will be made manifest to him who sees.
079:036 Yusufali And Hell-Fire shall be placed in full view for (all) to see,-
079:037
079:037 Khan Then, for him who Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah).
079:037 Maulana Then as for him who is inordinate,
079:037 Pickthal Then, as for him who rebelled
079:037 Rashad As for the one who transgressed.
079:037 Sarwar Those who have rebelled
079:037 Shakir Then as for him who is inordinate,
079:037 Sherali Then, as for him who rebels,
079:037 Yusufali Then, for such as had transgressed all bounds,
079:038
079:038 Khan And preferred the life of this world (by following his evil desires and lusts),
079:038 Maulana And prefers the life of this world,
079:038 Pickthal And chose the life of the world,
079:038 Rashad Who was preoccupied with this life.
079:038 Sarwar and preferred the worldly life,
079:038 Shakir And prefers the life of this world,
079:038 Sherali And prefers the life of this world,
079:038 Yusufali And had preferred the life of this world,
079:039
079:039 Khan Verily, his abode will be Hell-fire;
079:039 Maulana Hell is surely the abode.
079:039 Pickthal Lo! hell will be his home.
079:039 Rashad Hell will be the abode.
079:039 Sarwar hell will be their dwelling.
079:039 Shakir Then surely the hell, that is the abode.
079:039 Sherali The Fire of Hell shall, surely, be his abode.
079:039 Yusufali The Abode will be Hell-Fire;

079:040
079:040 Khan But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.
079:040 Maulana And as for him who fears to stand before his Lord and restrains himself from low desires,
079:040 Pickthal But as for him who feared to stand before his Lord and restrained his soul from lust,
079:040 Rashad As for the one who reverenced the majesty of his Lord, and enjoined the self from sinful lusts.
079:040 Sarwar However, those who had feared their Lord and restrained their souls from acting according to its desires.
079:040 Shakir And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,
079:040 Sherali But as for him who fears to stand before his Lord, and restrains his soul from evil desires,
079:040 Yusufali And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,
079:041
079:041 Khan Verily, Paradise will be his abode.
079:041 Maulana The Garden is surely the abode.
079:041 Pickthal Lo! the Garden will be his home.
079:041 Rashad Paradise will be the abode.
079:041 Sarwar Paradise will be the dwelling.
079:041 Shakir Then surely the garden-- that is the abode.
079:041 Sherali The Garden shall, surely, be his abode.
079:041 Yusufali Their abode will be the Garden.
079:042
079:042 Khan They ask you (O Muhammad (Peace be upon him)) about the Hour, - when will be its appointed time?
079:042 Maulana They ask thee about the Hour, When will that take place,
079:042 Pickthal They ask thee of the Hour: when will it come to port?
079:042 Rashad They ask you about the Hour, and when it will take place!
079:042 Sarwar (Muhammad), they ask you, "When will the Hour of Doom come?".
079:042 Shakir They ask you about the hour, when it will come.
079:042 Sherali They ask thee concerning the Hour: `When will it take place?'
079:042 Yusufali They ask thee about the Hour,-'When will be its appointed time?
079:043
079:043 Khan You have no knowledge to say anything about it,
079:043 Maulana About which thou remindest?
079:043 Pickthal Why (ask they)? What hast thou to tell thereof?
079:043 Rashad It is not you (Muhammad) who is destined to announce its time.
079:043 Sarwar (Muhammad), you do not know (when and how) it will come.
079:043 Shakir About what! You are one to remind of it.
079:043 Sherali Wherein art thou concerned with the talk of its coming?
079:043 Yusufali Wherein art thou (concerned) with the declaration thereof?
079:044
079:044 Khan To your Lord belongs (the knowledge of) the term thereof?
079:044 Maulana To thy Lord is the goal of it.
079:044 Pickthal Unto thy Lord belongeth (knowledge of) the term thereof.
079:044 Rashad Your Lord decides its fate.
079:044 Sarwar This matter is in the hands of your Lord.
079:044 Shakir To your Lord is the goal of it.
079:044 Sherali The ultimate knowledge of it rests with thy Lord.
079:044 Yusufali With thy Lord in the Limit fixed therefor.
079:045
079:045 Khan You (O Muhammad (Peace be upon him)) are only a warner for those who fear it,
079:045 Maulana Thou art only a warner to him who fears it.
079:045 Pickthal Thou art but a warner unto him who feareth it.
079:045 Rashad Your mission is to warn those who expect it.
079:045 Sarwar You are only a warner for those who fear such a day.
079:045 Shakir You are only a warner to him who would fear it.
079:045 Sherali Thou art only a Warner unto him who fears it.
079:045 Yusufali Thou art but a Warner for such as fear it.
079:046
079:046 Khan The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.
079:046 Maulana On the day when they see it, it will be as if they had but tarried for an evening or a morning.
079:046 Pickthal On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.
079:046 Rashad The day they see it, they will feel as if they lasted one evening or half a day.
079:046 Sarwar On the day when they see it, it will seem to them as though they had only lived in the world for a morning and an afternoon.
079:046 Shakir On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.
079:046 Sherali On the day when they see it, it will be as if they had not tarried in the world but an evening or a morn thereof.
079:046 Yusufali The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!
080:000
080:000 Translations of the Qur'an, Chapter 80: ABASA (HE FROWNED). Total Verses: 42. Revealed At: MAKKA
080:000 In the name of God, Most Gracious, Most Merciful
080:001
080:001 Khan (The Prophet (Peace be upon him)) frowned and turned away,
080:001 Maulana He frowned and turned away,
080:001 Pickthal He frowned and turned away
080:001 Rashad He (Muhammad) frowned and turned away.
080:001 Sarwar He frowned and then turned away
080:001 Shakir He frowned and turned (his) back,
080:001 Sherali He frowned and turned aside,
080:001 Yusufali (The Prophet) frowned and turned away,

080:002
080:002 Khan Because there came to him the blind man (i.e. 'Abdullah bin Umm-Maktum, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs).
080:002 Maulana Because the blind man came to him.
080:002 Pickthal Because the blind man came unto him.
080:002 Rashad When the blind man came to him.
080:002 Sarwar from a blind man who had come up to him.
080:002 Shakir Because there came to him the blind man.
080:002 Sherali Because there came to him the blind man;
080:002 Yusufali Because there came to him the blind man (interrupting).
080:003
080:003 Khan But what could tell you that per chance he might become pure (from sins)?
080:003 Maulana And what would make thee know that he might purify himself,
080:003 Pickthal What could inform thee but that he might grow (in grace)
080:003 Rashad How do you know? He may purify himself.
080:003 Sarwar You never know. Perhaps he wanted to purify himself,
080:003 Shakir And what would make you know that he would purify himself,
080:003 Sherali And what would make thee know that he would purify himself,
080:003 Yusufali But what could tell thee but that perchance he might grow (in spiritual understanding)?-
080:004
080:004 Khan Or that he might receive admonition, and that the admonition might profit him?
080:004 Maulana Or be mindful, so the Reminder should profit him?
080:004 Pickthal Or take heed and so the reminder might avail him?
080:004 Rashad Or he may take heed, and benefit from the message.
080:004 Sarwar or receive some (Quranic) advice which would benefit him.
080:004 Shakir Or become reminded so that the reminder should profit him?
080:004 Sherali Or, that he would take heed and the taking of heed would benefit him?
080:004 Yusufali Or that he might receive admonition, and the teaching might profit him?
080:005
080:005 Khan As for him who thinks himself self-sufficient,
080:005 Maulana As for him who considers himself free from need
080:005 Pickthal As for him who thinketh himself independent,
080:005 Rashad As for the rich man.
080:005 Sarwar Yet you pay attention
080:005 Shakir As for him who considers himself free from need (of you),
080:005 Sherali How could it be that he who is disdainfully indifferent to the Truth,
080:005 Yusufali As to one who regards Himself as self-sufficient,
080:006
080:006 Khan To him you attend;
080:006 Maulana To him thou dost attend.
080:006 Pickthal Unto him thou payest regard.
080:006 Rashad You gave him your attention.
080:006 Sarwar to a rich man,
080:006 Shakir To him do you address yourself.
080:006 Sherali Unto him thou shouldst pay attention -
080:006 Yusufali To him dost thou attend;
080:007
080:007 Khan What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allah).
080:007 Maulana And no blame is on thee, if he purify himself not.
080:007 Pickthal Yet it is not thy concern if he grow not (in grace).
080:007 Rashad Even though you could not guarantee his salvation.
080:007 Sarwar though you will not be questioned even if he never purifies himself.
080:007 Shakir And no blame is on you if he would not purify himself
080:007 Sherali Though thou art not responsible if he does not become purified -
080:007 Yusufali Though it is no blame to thee if he grow not (in spiritual understanding).
080:008
080:008 Khan But as to him who came to you running.
080:008 Maulana And as to him who comes to thee striving hard,
080:008 Pickthal But as for him who cometh unto thee with earnest purpose
080:008 Rashad The one who came to you eagerly.
080:008 Sarwar As for the one who comes to you earnestly (striving for guidance).
080:008 Shakir And as to him who comes to you striving hard,
080:008 Sherali But he who comes to thee hastening,
080:008 Yusufali But as to him who came to thee striving earnestly,
080:009
080:009 Khan And is afraid (of Allah and His Punishment),
080:009 Maulana And he fears --
080:009 Pickthal And hath fear,
080:009 Rashad And is really reverent.
080:009 Sarwar and who has fear of God,
080:009 Shakir And he fears,
080:009 Sherali And he fears God,
080:009 Yusufali And with fear (in his heart),

080:010
080:010 Khan Of him you are neglectful and divert your attention to another,
080:010 Maulana To him thou payest no regard.
080:010 Pickthal From him thou art distracted.
080:010 Rashad You ignored him.
080:010 Sarwar you ignore him.
080:010 Shakir From him will you divert yourself.
080:010 Sherali Him shouldst thou neglect,
080:010 Yusufali Of him wast thou unmindful.
080:011
080:011 Khan Nay, (do not do like this), indeed it (these Verses of this Qur'an) are an admonition,
080:011 Maulana Nay, surely it is a Reminder.
080:011 Pickthal Nay, but verily it is an Admonishment,
080:011 Rashad Indeed, this is a reminder.
080:011 Sarwar These verses are a reminder
080:011 Shakir Nay! surely it is an admonishment.
080:011 Sherali That should not be ! Surely, it is a Reminder -
080:011 Yusufali By no means (should it be so)! For it is indeed a Message of instruction:
080:012
080:012 Khan So whoever wills, let him pay attention to it.
080:012 Maulana So let him who will mind it.
080:012 Pickthal So let whosoever will pay heed to it,
080:012 Rashad Whoever wills shall take heed.
080:012 Sarwar so let those who want to follow its guidance do so.
080:012 Shakir So let him who pleases mind it.
080:012 Sherali So let him who desires pay heed to it -
080:012 Yusufali Therefore let whoso will, keep it in remembrance.
080:013
080:013 Khan (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfuz).
080:013 Maulana In honoured books,
080:013 Pickthal On honoured leaves
080:013 Rashad In honorable scriptures.
080:013 Sarwar (This Quran) is also recorded in honorable books,
080:013 Shakir In honored books,
080:013 Sherali Contained in honoured Books,
080:013 Yusufali (It is) in Books held (greatly) in honour,
080:014
080:014 Khan Exalted (in dignity), purified,
080:014 Maulana Exalted, purified,
080:014 Pickthal Exalted, purified,
080:014 Rashad Exalted and pure.
080:014 Sarwar exalted, purified,
080:014 Shakir Exalted, purified,
080:014 Sherali Exalted, purified,
080:014 Yusufali Exalted (in dignity), kept pure and holy,
080:015
080:015 Khan In the hands of scribes (angels).
080:015 Maulana In the hands of scribes,
080:015 Pickthal (Set down) by scribes
080:015 Rashad (Written) by the hands of messengers.
080:015 Sarwar by the hands of the noble, virtuous,
080:015 Shakir In the hands of scribes
080:015 Sherali In the hands of writers,
080:015 Yusufali (Written) by the hands of scribes-
080:016
080:016 Khan Honourable and obedient.
080:016 Maulana Nobel, virtuous.
080:016 Pickthal Noble and righteous.
080:016 Rashad Who are honorable and righteous.
080:016 Sarwar and angelic scribes.
080:016 Shakir Noble, virtuous.
080:016 Sherali Noble and virtuous.
080:016 Yusufali Honourable and Pious and Just.
080:017
080:017 Khan Be cursed (the disbelieving) man! How ungrateful he is!
080:017 Maulana Woe to man! How ungrateful is he!
080:017 Pickthal Man is (self-)destroyed: how ungrateful!
080:017 Rashad Woe to the human being; he is so unappreciative!
080:017 Sarwar May (the disbelieving) human being be condemned! What makes him disbelieve?.
080:017 Shakir Cursed be man! how ungrateful is he!
080:017 Sherali Woe unto man ! How ungrateful he is !
080:017 Yusufali Woe to man! What hath made him reject Allah;

080:018
080:018 Khan From what thing did He create him?
080:018 Maulana Of what thing did He create him?
080:018 Pickthal From what thing doth He create him?
080:018 Rashad What did He create him from?
080:018 Sarwar From what has God created him?.
080:018 Shakir Of what thing did He create him?
080:018 Sherali Does he not consider, from what thing did God create him?
080:018 Yusufali From what stuff hath He created him?
080:019
080:019 Khan From Nutfah (male and female semen drops) He created him, and then set him in due proportion;
080:019 Maulana Of a small life-germ. He creates him, then proportions him,
080:019 Pickthal From a drop of seed. He createth him and proportioneth him,
080:019 Rashad From a tiny drop, He creates him and designs him.
080:019 Sarwar He created him from a living germ. He determined his fate
080:019 Shakir Of a small seed; He created him, then He made him according to a measure,
080:019 Sherali From a sperm-drop ! HE creates him and proportions him?
080:019 Yusufali From a sperm-drop: He hath created him, and then mouldeth him in due proportions;
080:020
080:020 Khan Then He makes the Path easy for him;
080:020 Maulana Then makes the way easy for him,
080:020 Pickthal Then maketh the way easy for him,
080:020 Rashad Then He points out the path for him.
080:020 Sarwar and made the path of guidance easy for him to follow.
080:020 Shakir Then (as for) the way-- He has made it easy (for him)
080:020 Sherali Then HE makes the way easy for him,
080:020 Yusufali Then doth He make His path smooth for him;
080:021
080:021 Khan Then He causes him to die, and puts him in his grave;
080:021 Maulana Then he causes him to die, then assigns to him a grave,
080:021 Pickthal Then causeth him to die, and burieth him;
080:021 Rashad Then He puts him to death, and into the grave.
080:021 Sarwar Then He caused him to die and be buried
080:021 Shakir Then He causes him to die, then assigns to him a grave,
080:021 Sherali Then in due course HE causes him to die and assigns a grave to him;
080:021 Yusufali Then He causeth him to die, and putteth him in his grave;
080:022
080:022 Khan Then, when it is His Will, He will resurrect him (again).
080:022 Maulana Then when He will, He raises him to life again.
080:022 Pickthal Then, when He will, He bringeth him again to life.
080:022 Rashad When He wills, He resurrects him.
080:022 Sarwar and He will resurrect him whenever He wants.
080:022 Shakir Then when He pleases, He will raise him to life again.
080:022 Sherali Then, when HE pleases, HE will raise him up again.
080:022 Yusufali Then, when it is His Will, He will raise him up (again).
080:023
080:023 Khan Nay, but (man) has not done what He commanded him.
080:023 Maulana Nay, but he does not what He commands him.
080:023 Pickthal Nay, but (man) hath not done what He commanded him.
080:023 Rashad He shall uphold His commandments.
080:023 Sarwar Certainly, he has not duly fulfilled His commands.
080:023 Shakir Nay; but he has not done what He bade him.
080:023 Sherali Nay ! he has not yet carried out what God commanded him to do.
080:023 Yusufali By no means hath he fulfilled what Allah hath commanded him.
080:024
080:024 Khan Then let man look at his food,
080:024 Maulana Then let man look at his food --
080:024 Pickthal Let man consider his food:
080:024 Rashad Let the human consider his food!
080:024 Sarwar Let the human being think about (how We produce) his food.
080:024 Shakir Then let man look to his food,
080:024 Sherali Now let man look at his food;
080:024 Yusufali Then let man look at his food, (and how We provide it):
080:025
080:025 Khan That We pour forth water in abundance,
080:025 Maulana How We pour down abundant water,
080:025 Pickthal How We pour water in showers
080:025 Rashad We pour the water generously.
080:025 Sarwar We send down abundant water,
080:025 Shakir That We pour down the water, pouring (it) down in abundance,
080:025 Sherali How WE pour down water in abundance,
080:025 Yusufali For that We pour forth water in abundance,

080:026
080:026 Khan And We split the earth in clefts,
080:026 Maulana Then cleave the earth, cleaving (it) asunder,
080:026 Pickthal Then split the earth in clefts
080:026 Rashad Then we split the soil open.
080:026 Sarwar and let the earth to break open
080:026 Shakir Then We cleave the earth, cleaving (it) asunder,
080:026 Sherali Then WE cleave the earth a proper cleaving,
080:026 Yusufali And We split the earth in fragments,
080:027
080:027 Khan And We cause therein the grain to grow,
080:027 Maulana Then cause the grain to grow therein,
080:027 Pickthal And cause the grain to grow therein
080:027 Rashad We grow in it grains.
080:027 Sarwar to yield therein corn,
080:027 Shakir Then We cause to grow therein the grain,
080:027 Sherali Then WE cause to grow therein grain,
080:027 Yusufali And produce therein corn,
080:028
080:028 Khan And grapes and clover plants (i.e. green fodder for the cattle),
080:028 Maulana And grapes and clover,
080:028 Pickthal And grapes and green fodder
080:028 Rashad Grapes and pasture.
080:028 Sarwar grapes, vegetables,
080:028 Shakir And grapes and clover,
080:028 Sherali And grapes and vegetables,
080:028 Yusufali And Grapes and nutritious plants,
080:029
080:029 Khan And olives and date-palms,
080:029 Maulana And the olive and the palm,
080:029 Pickthal And olive-trees and palm-trees
080:029 Rashad Olives and palms.
080:029 Sarwar olives, dates,
080:029 Shakir And the olive and the palm,
080:029 Sherali And the olive and the date-palm,
080:029 Yusufali And Olives and Dates,
080:030
080:030 Khan And gardens, dense with many trees,
080:030 Maulana And thick gardens,
080:030 Pickthal And garden-closes of thick foliage
080:030 Rashad A variety of orchards.
080:030 Sarwar thickly planted gardens,
080:030 Shakir And thick gardens,
080:030 Sherali And walled gardens thickly planted,
080:030 Yusufali And enclosed Gardens, dense with lofty trees,
080:031
080:031 Khan And fruits and Abba (herbage, etc.),
080:031 Maulana And fruits and herbage --
080:031 Pickthal And fruits and grasses:
080:031 Rashad Fruits and vegetables.
080:031 Sarwar fruits, and grass.
080:031 Shakir And fruits and herbage
080:031 Sherali And fruits and herbage,
080:031 Yusufali And fruits and fodder,-
080:032
080:032 Khan (To be) a provision and benefit for you and your cattle.
080:032 Maulana A provision for you and your cattle.
080:032 Pickthal Provision for you and your cattle.
080:032 Rashad To provide life support for you and your animals.
080:032 Sarwar (These are made so as to be) means of enjoyment for you and your cattle.
080:032 Shakir A provision for you and for your cattle.
080:032 Sherali A provision for you and your cattle.
080:032 Yusufali For use and convenience to you and your cattle.
080:033
080:033 Khan Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet),
080:033 Maulana But when the deafening cry comes,
080:033 Pickthal But when the Shout cometh
080:033 Rashad Then, when the blow comes to pass.
080:033 Sarwar When the trumpet sounds,
080:033 Shakir But when the deafening cry comes,
080:033 Sherali But when the deafening shout comes,
080:033 Yusufali At length, when there comes the Deafening Noise,-

080:034
080:034 Khan That Day shall a man flee from his brother,
080:034 Maulana The day when a man flees from his brother,
080:034 Pickthal On the day when a man fleeth from his brother
080:034 Rashad That is the day when one flees from his brother.
080:034 Sarwar it will be such a day when a person will run away from his brother,
080:034 Shakir The day on which a man shall fly from his brother,
080:034 Sherali On the day when a man will flee from his brother,
080:034 Yusufali That Day shall a man flee from his own brother,
080:035
080:035 Khan And from his mother and his father,
080:035 Maulana And his mother and his father,
080:035 Pickthal And his mother and his father
080:035 Rashad From his mother and father.
080:035 Sarwar mother, father,
080:035 Shakir And his mother and his father,
080:035 Sherali And from his mother and his father,
080:035 Yusufali And from his mother and his father,
080:036
080:036 Khan And from his wife and his children.
080:036 Maulana And his spouse and his sons.
080:036 Pickthal And his wife and his children,
080:036 Rashad From his spouse and children.
080:036 Sarwar wife and sons,
080:036 Shakir And his spouse and his son--
080:036 Sherali And from his wife and his sons,
080:036 Yusufali And from his wife and his children.
080:037
080:037 Khan Everyman, that Day, will have enough to make him careless of others.
080:037 Maulana Every man of them, that day, will have concern enough to make him indifferent to others.
080:037 Pickthal Every man that day will have concern enough to make him heedless (of others).
080:037 Rashad Each one of them, on that day, worries about his own destiny.
080:037 Sarwar for on that day everyone will be completely engrossed in his own concerns.
080:037 Shakir Every man of them shall on that day have an affair which will occupy him.
080:037 Sherali Every man among them that day will have concern enough of his own to make him indifferent to others.
080:037 Yusufali Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.
080:038
080:038 Khan Some faces that Day, will be bright (true believers of Islamic Monotheism).
080:038 Maulana Faces on that day will be bright,
080:038 Pickthal On that day faces will be bright as dawn,
080:038 Rashad Some faces on that day will be happy.
080:038 Sarwar Some faces on that day will be radiant,
080:038 Shakir (Many) faces on that day shall be bright,
080:038 Sherali On that day some faces will be bright,
080:038 Yusufali Some faces that Day will be beaming,
080:039
080:039 Khan Laughing, rejoicing at good news (of Paradise).
080:039 Maulana Laughing, joyous.
080:039 Pickthal Laughing, rejoicing at good news;
080:039 Rashad Laughing and joyful.
080:039 Sarwar laughing and joyous
080:039 Shakir Laughing, joyous.
080:039 Sherali Laughing, joyous.
080:039 Yusufali Laughing, rejoicing.
080:040
080:040 Khan And other faces, that Day, will be dust- stained;
080:040 Maulana And faces on that day will have dust on them,
080:040 Pickthal And other faces, on that day, with dust upon them,
080:040 Rashad Other faces, on that day, will be covered with misery.
080:040 Sarwar but others will be gloomy
080:040 Shakir And (many) faces on that day, on them shall be dust,
080:040 Sherali And some faces, on that day, will have dust upon them,
080:040 Yusufali And other faces that Day will be dust-stained,
080:041
080:041 Khan Darkness will cover them,
080:041 Maulana Darkness covering them.
080:041 Pickthal Veiled in darkness,
080:041 Rashad Overwhelmed by remorse.
080:041 Sarwar and covered by darkness.
080:041 Shakir Darkness shall cover them.
080:041 Sherali Darkness covering them.
080:041 Yusufali Blackness will cover them:

080:042
080:042 Khan Such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (Peace be upon him), etc.), the Fajarah (wicked evil doers).
080:042 Maulana Those are the disbelievers, the wicked.
080:042 Pickthal Those are the disbelievers, the wicked.
080:042 Rashad These are the wicked disbelievers.
080:042 Sarwar These will be the faces of the sinful disbelievers.
080:042 Shakir These are they who are unbelievers, the wicked.
080:042 Sherali Those will be the disbelievers, the doers of evil.
080:042 Yusufali Such will be the Rejecters of Allah, the doers of iniquity.
081:000
081:000 Translations of the Qur'an, Chapter 81: AT-TAKWIR (THE OVERTHROWING). Total Verses: 29. Revealed At: MAKKA
081:000 In the name of God, Most Gracious, Most Merciful
081:001
081:001 Khan When the sun Kuwwirat (wound round and lost its light and is overthrown).
081:001 Maulana When the sun is folded up,
081:001 Pickthal When the sun is overthrown,
081:001 Rashad When the sun is rolled.
081:001 Sarwar (On the day) when the sun is made to cease shining,
081:001 Shakir When the sun is covered,
081:001 Sherali When the sun is folded up,
081:001 Yusufali When the sun (with its spacious light) is folded up;
081:002
081:002 Khan And when the stars shall fall;
081:002 Maulana And when the stars are dust-coloured,
081:002 Pickthal And when the stars fall,
081:002 Rashad The stars are crashed into each other.
081:002 Sarwar the stars are made to fade away,
081:002 Shakir And when the stars darken,
081:002 Sherali And when the stars are obscured,
081:002 Yusufali When the stars fall, losing their lustre;
081:003
081:003 Khan And when the mountains shall made to pass away;
081:003 Maulana And when the mountains are made to pass away,
081:003 Pickthal And when the hills are moved,
081:003 Rashad The mountains are wiped out.
081:003 Sarwar the mountains are scattered about as dust,
081:003 Shakir And when the mountains are made to pass away,
081:003 Sherali And when the mountains are made to move,
081:003 Yusufali When the mountains vanish (like a mirage);
081:004
081:004 Khan And when the pregnant she-camels shall be neglected;
081:004 Maulana And when the camels are abandoned,
081:004 Pickthal And when the camels big with young are abandoned,
081:004 Rashad The reproduction is halted.
081:004 Sarwar the young barren camels are abandoned,
081:004 Shakir And when the camels are left untended,
081:004 Sherali And when the she-camels, ten-month pregnant are abandoned,
081:004 Yusufali When the she-camels, ten months with young, are left untended;
081:005
081:005 Khan And when the wild beasts shall be gathered together;
081:005 Maulana And when the wild animals are gathered together,
081:005 Pickthal And when the wild beasts are herded together,
081:005 Rashad The beasts are summoned.
081:005 Sarwar the wild beasts are herded together,
081:005 Shakir And when the wild animals are made to go forth,
081:005 Sherali And when the wild beasts are gathered together,
081:005 Yusufali When the wild beasts are herded together (in the human habitations);
081:006
081:006 Khan And when the seas shall become as blazing Fire or shall overflow;
081:006 Maulana And when the cities are made to swell,
081:006 Pickthal And when the seas rise,
081:006 Rashad The oceans are set aflame.
081:006 Sarwar the oceans are brought to a boil,
081:006 Shakir And when the seas are set on fire,
081:006 Sherali And when the rivers are drained away,
081:006 Yusufali When the oceans boil over with a swell;

081:007
081:007 Khan And when the souls shall be joined with their bodies;
081:007 Maulana And when men are united,
081:007 Pickthal And when souls are reunited,
081:007 Rashad The souls are restored to their bodies.
081:007 Sarwar souls are reunited with their bodies,
081:007 Shakir And when souls are united,
081:007 Sherali And when various people are brought together,
081:007 Yusufali When the souls are sorted out, (being joined, like with like);
081:008
081:008 Khan And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.
081:008 Maulana And when the one buried alive is asked
081:008 Pickthal And when the girl-child that was buried alive is asked
081:008 Rashad The girl who was buried alive is asked:
081:008 Sarwar questions are asked about the baby girls buried alive,.
081:008 Shakir And when the female infant buried alive is asked
081:008 Sherali And when the female-infant buried alive is questioned about -
081:008 Yusufali When the female (infant), buried alive, is questioned -
081:009
081:009 Khan For what sin she was killed?
081:009 Maulana For what sin she was killed,
081:009 Pickthal For what sin she was slain,
081:009 Rashad For what crime was she killed?
081:009 Sarwar such as, "For what crime were they murdered?"
081:009 Shakir For what sin she was killed,
081:009 Sherali `For what crime was she killed?'
081:009 Yusufali For what crime she was killed;
081:010
081:010 Khan And when the written pages of deeds (good and bad) of every person shall be laid open;
081:010 Maulana And when the books are spread,
081:010 Pickthal And when the pages are laid open,
081:010 Rashad The records are made known.
081:010 Sarwar the records of deeds are made public,
081:010 Shakir And when the books are spread,
081:010 Sherali And when books are spread abroad,
081:010 Yusufali When the scrolls are laid open;
081:011
081:011 Khan And when the heaven shall be stripped off and taken away from its place;
081:011 Maulana And when the heaven has its covering removed,
081:011 Pickthal And when the sky is torn away,
081:011 Rashad The heaven is removed.
081:011 Sarwar the heavens are unveiled,
081:011 Shakir And when the heaven has its covering removed,
081:011 Sherali And when the heaven is laid bare,
081:011 Yusufali When the world on High is unveiled;
081:012
081:012 Khan And when Hell-fire shall be kindled to fierce ablaze.
081:012 Maulana And when hell is kindled,
081:012 Pickthal And when hell is lighted,
081:012 Rashad Hell is ignited.
081:012 Sarwar hell is made to blaze,
081:012 Shakir And when the hell is kindled up,
081:012 Sherali And when Hell-Fire is set ablaze,
081:012 Yusufali When the Blazing Fire is kindled to fierce heat;
081:013
081:013 Khan And when Paradise shall be brought near,
081:013 Maulana And when the Garden is brought nigh --
081:013 Pickthal And when the Garden is brought nigh,
081:013 Rashad Paradise is presented.
081:013 Sarwar and Paradise is brought near,
081:013 Shakir And when the garden is brought nigh,
081:013 Sherali And when Paradise is brought nigh,
081:013 Yusufali And when the Garden is brought near;-
081:014
081:014 Khan (Then) every person will know what he has brought (of good and evil).
081:014 Maulana Every soul will know what it has prepared.
081:014 Pickthal (Then) every soul will know what it hath made ready.
081:014 Rashad Every soul will know everything it brought.
081:014 Sarwar then every soul will discover the consequence of its deeds.
081:014 Shakir Every soul shall (then) know what it has prepared.
081:014 Sherali Then every soul will know what it has produced.
081:014 Yusufali (Then) shall each soul know what it has put forward.

081:015
081:015 Khan So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).
081:015 Maulana Nay, I call to witness the stars,
081:015 Pickthal Oh, but I call to witness the planets,
081:015 Rashad I solemnly swear by the galaxies.
081:015 Sarwar I do not need to swear by the orbiting
081:015 Shakir But nay! I swear by the stars,
081:015 Sherali Nay ! I call to witness those that recede while advancing,
081:015 Yusufali So verily I call to witness the planets - that recede,
081:016
081:016 Khan And by the planets that move swiftly and hide themselves,
081:016 Maulana Running their course, (and) setting,
081:016 Pickthal The stars which rise and set,
081:016 Rashad Precisely running in their orbits.
081:016 Sarwar stars which are visible during the night
081:016 Shakir That run their course (and) hide themselves,
081:016 Sherali Rush ahead and then hide.
081:016 Yusufali Go straight, or hide;
081:017
081:017 Khan And by the night as it departs;
081:017 Maulana And the night when it departs.
081:017 Pickthal And the close of night,
081:017 Rashad By the night as it falls.
081:017 Sarwar and sit during the day, or by the darkening night
081:017 Shakir And the night when it departs,
081:017 Sherali And I call to witness the night as it draws to a close,
081:017 Yusufali And the Night as it dissipates;
081:018
081:018 Khan And by the dawn as it brightens;
081:018 Maulana And the morning when it brightens,
081:018 Pickthal And the breath of morning
081:018 Rashad And the morn as it breathes.
081:018 Sarwar and brightening morning,
081:018 Shakir And the morning when it brightens,
081:018 Sherali And the dawn as it begins to breathe,
081:018 Yusufali And the Dawn as it breathes away the darkness;-
081:019
081:019 Khan Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibrael (Gabriel), from Allah to the Prophet Muhammad (Peace be upon him)].
081:019 Maulana Surely it is the word of a bountiful Messenger,
081:019 Pickthal That this is in truth the word of an honoured messenger,
081:019 Rashad This is the utterance of an honorable messenger.
081:019 Sarwar that the Quran is the word of the honorable angelic, mighty Messenger
081:019 Shakir Most surely it is the Word of an honored messenger,
081:019 Sherali That this is, surely, the word revealed to a noble Messenger,
081:019 Yusufali Verily this is the word of a most honourable Messenger,
081:020
081:020 Khan Owner of power, and high rank with (Allah) the Lord of the Throne,
081:020 Maulana The possessor of strength, established in the presence of the Lord of the Throne,
081:020 Pickthal Mighty, established in the presence of the Lord of the Throne,
081:020 Rashad Authorized by the Possessor of the Throne, fully supported.
081:020 Sarwar who is honored in the presence of the Lord of the Throne,
081:020 Shakir The processor of strength, having an honorable place with the Lord of the Dominion,
081:020 Sherali Possessor of strength, established in the presence of the Lord of the Throne,
081:020 Yusufali Endued with Power, with rank before the Lord of the Throne,
081:021
081:021 Khan Obeyed (by the angels), trustworthy there (in the heavens).
081:021 Maulana One (to be) obeyed, and faithful.
081:021 Pickthal (One) to be obeyed, and trustworthy;
081:021 Rashad He shall be obeyed and trusted.
081:021 Sarwar obeyed by (all creatures) and faithful to His trust.
081:021 Shakir One (to be) obeyed, and faithful in trust.
081:021 Sherali Entitled to obedience and faithful to his trust.
081:021 Yusufali With authority there, (and) faithful to his trust.
081:022
081:022 Khan And (O people) your companion (Muhammad (Peace be upon him)) is not a madman;
081:022 Maulana And your companion is not mad.
081:022 Pickthal And your comrade is not mad.
081:022 Rashad Your friend is not crazy.
081:022 Sarwar Your companion (Muhammad) does not suffer from any mental illness
081:022 Shakir And your companion is not gone mad.
081:022 Sherali And your companion is not mad.
081:022 Yusufali And (O people!) your companion is not one possessed;

081:023
081:023 Khan And indeed he (Muhammad (Peace be upon him)) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east).
081:023 Maulana And truly he saw himself on the clear horizon.
081:023 Pickthal Surely he beheld Him on the clear horizon.
081:023 Rashad He saw him at the high horizon.
081:023 Sarwar He certainly saw him (Gabriel) high up on the horizon in his original form
081:023 Shakir And of a truth he saw himself on the clear horizon.
081:023 Sherali And he, assuredly, saw him on the clear horizon.
081:023 Yusufali And without doubt he saw him in the clear horizon.
081:024
081:024 Khan And he (Muhammad (Peace be upon him)) withholds not a knowledge of the unseen.
081:024 Maulana Nor is he niggardly of the unseen.
081:024 Pickthal And he is not avid of the Unseen.
081:024 Rashad He is not holding back any news.
081:024 Sarwar He (Muhammad) is not accused of lying about the unseen.
081:024 Shakir Nor of the unseen is he a tenacious concealer.
081:024 Sherali And he is not niggardly with respect to the unseen.
081:024 Yusufali Neither doth he withhold grudgingly a knowledge of the Unseen.
081:025
081:025 Khan And it (the Qur'an) is not the word of the outcast Shaitan (Satan).
081:025 Maulana Nor is it the word of an accursed devil --
081:025 Pickthal Nor is this the utterance of a devil worthy to be stoned.
081:025 Rashad It is not the talk of a rejected devil.
081:025 Sarwar The Quran is not the word of condemned satan.
081:025 Shakir Nor is it the word of the cursed Shaitan,
081:025 Sherali Nor is this the word of Satan, the rejected.
081:025 Yusufali Nor is it the word of an evil spirit accursed.
081:026
081:026 Khan Then where are you going?
081:026 Maulana Whither then are you going?
081:026 Pickthal Whither then go ye?
081:026 Rashad Now then, where will you go?
081:026 Sarwar Where then will you go?.
081:026 Shakir Whither then will you go?
081:026 Sherali Wither, then, are you going?
081:026 Yusufali When whither go ye?
081:027
081:027 Khan Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alamin (mankind and jinns).
081:027 Maulana It is naught but a Reminder for the nations,
081:027 Pickthal This is naught else than a reminder unto creation,
081:027 Rashad This is a message for all the people.
081:027 Sarwar This is certainly the guidance for all (jinn and mankind).
081:027 Shakir It is naught but a reminder for the nations,
081:027 Sherali It is nothing but a Reminder unto all the worlds,
081:027 Yusufali Verily this is no less than a Message to (all) the Worlds:
081:028
081:028 Khan To whomsoever among you who wills to walk straight,
081:028 Maulana For him among you who will go straight.
081:028 Pickthal Unto whomsoever of you willeth to walk straight.
081:028 Rashad For those who wish to go straight.
081:028 Sarwar So let those who want, choose the right guidance
081:028 Shakir For him among you who pleases to go straight.
081:028 Sherali Unto such among you as desire to go straight.
081:028 Yusufali (With profit) to whoever among you wills to go straight:
081:029
081:029 Khan And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists).
081:029 Maulana And you will not, except Allah please, the Lord of the worlds.
081:029 Pickthal And ye will not, unless (it be) that Allah willeth, the Lord of Creation.
081:029 Rashad Whatever you will is in accordance with the will of GOD, Lord of the universe.
081:029 Sarwar However, you will not be able to choose anything unless God, Lord of the Universe wills it to be so.
081:029 Shakir And you do not please except that Allah please, the Lord of the worlds.
081:029 Sherali And you desire not a thing except that ALLAH, the Lord of the worlds, desire it.
081:029 Yusufali But ye shall not will except as Allah wills,- the Cherisher of the Worlds.
082:000
082:000 Translations of the Qur'an, Chapter 82: AL-INFITAR (THE CLEAVING, BURSTING APART). Total Verses: 19. Revealed At: MAKKA
082:000 In the name of God, Most Gracious, Most Merciful
082:001
082:001 Khan When the heaven is cleft asunder.
082:001 Maulana When the heaven is cleft asunder,
082:001 Pickthal When the heaven is cleft asunder,
082:001 Rashad When the heaven is shattered.
082:001 Sarwar When the heavens are rent asunder,
082:001 Shakir When the heaven becomes cleft asunder,
082:001 Sherali When the heaven is cleft asunder,
082:001 Yusufali When the Sky is cleft asunder;

082:002
082:002 Khan And when the stars have fallen and scattered;
082:002 Maulana And when the stars become dispersed,
082:002 Pickthal When the planets are dispersed,
082:002 Rashad The planets are scattered.
082:002 Sarwar the stars are dispersed,
082:002 Shakir And when the stars become dispersed,
082:002 Sherali And when the stars are scattered,
082:002 Yusufali When the Stars are scattered;
082:003
082:003 Khan And when the seas are burst forth (got dried up);
082:003 Maulana And when the rivers are made to flow forth,
082:003 Pickthal When the seas are poured forth,
082:003 Rashad The oceans are exploded.
082:003 Sarwar the oceans are merged together,
082:003 Shakir And when the seas are made to flow forth,
082:003 Sherali And when the oceans are made to flow forth and joined together,
082:003 Yusufali When the Oceans are suffered to burst forth;
082:004
082:004 Khan And when the graves are turned upside down (and they bring out their contents)
082:004 Maulana And when the graves are laid open --
082:004 Pickthal And the sepulchres are overturned,
082:004 Rashad The graves are opened.
082:004 Sarwar and the graves are turned inside out,
082:004 Shakir And when the graves are laid open,
082:004 Sherali And when the graves are laid open,
082:004 Yusufali And when the Graves are turned upside down;-
082:005
082:005 Khan (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).
082:005 Maulana Every soul will know what it his sent before and what it has held back.
082:005 Pickthal A soul will know what it hath sent before (it) and what left behind.
082:005 Rashad Every soul will find out what caused it to advance, and what caused it to regress.
082:005 Sarwar every soul will see the result of its deeds - those recorded before his death and those which will produce either virtue or evil after his death.
082:005 Shakir Every soul shall know what it has sent before and held back.
082:005 Sherali Every soul shall then know what it has sent forth and what it has kept back,
082:005 Yusufali (Then) shall each soul know what it hath sent forward and (what it hath) kept back.
082:006
082:006 Khan O man! What has made you careless concerning your Lord, the Most Generous?
082:006 Maulana O man, what beguiles thee from they Lord, the Gracious?
082:006 Pickthal O man! What hath made thee careless concerning thy Lord, the Bountiful,
082:006 Rashad O you human being, what diverted you from your Lord Most Honorable?
082:006 Sarwar Human being, what evil has deceived you about your Gracious Lord,.
082:006 Shakir O man ! what has beguiled you from your Lord, the Gracious one,
082:006 Sherali O man ! what has deceived thee concerning thy Gracious Lord.
082:006 Yusufali O man! What has seduced thee from thy Lord Most Beneficent?-
082:007
082:007 Khan Who created you, fashioned you perfectly, and gave you due proportion;
082:007 Maulana Who created thee, then made thee complete, then made thee in a right good state --
082:007 Pickthal Who created thee, then fashioned, then proportioned thee?
082:007 Rashad The One who created you, designed you, and perfected you.
082:007 Sarwar Who created you proportionately and fashioned you
082:007 Shakir Who created you, then made you complete, then made you symmetrical?
082:007 Sherali Who created thee, then perfected thee, then proportioned thee aright?
082:007 Yusufali Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;
082:008
082:008 Khan In whatever form He willed, He put you together.
082:008 Maulana Into whatever form He pleases He casts thee.
082:008 Pickthal Into whatsoever form He will, He casteth thee.
082:008 Rashad In whatever design He chose, He constructed it.
082:008 Sarwar in whatever composition He wanted.
082:008 Shakir Into whatever form He pleased He constituted you.
082:008 Sherali In whatever form HE pleased. HE fashioned thee.
082:008 Yusufali In whatever Form He wills, does He put thee together.
082:009
082:009 Khan Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).
082:009 Maulana Nay, but you give the lie to the Judgment,
082:009 Pickthal Nay, but ye deny the Judgment.
082:009 Rashad Indeed, you disbelieve in the religion.
082:009 Sarwar Despite this, you deny the Day of Judgment,
082:009 Shakir Nay! but you give the lie to the judgment day,
082:009 Sherali Nay, but you deny the judgment.
082:009 Yusufali Nay! But ye do reject Right and Judgment!

082:010
082:010 Khan But verily, over you (are appointed angels in charge of mankind) to watch you,
082:010 Maulana And surely there are keepers over you,
082:010 Pickthal Lo! there are above you guardians,
082:010 Rashad Oblivious to the fact that there are (invisible) keepers around you.
082:010 Sarwar but you should know that there are angelic guards
082:010 Shakir And most surely there are keepers over you
082:010 Sherali Surely, there are guardians over you,
082:010 Yusufali But verily over you (are appointed angels) to protect you,-
082:011
082:011 Khan Kiraman (honourable) Katibin writing down (your deeds),
082:011 Maulana Honourable recorders,
082:011 Pickthal Generous and recording,
082:011 Rashad They are honest recorders.
082:011 Sarwar watching over you
082:011 Shakir Honorable recorders,
082:011 Sherali Noble recorders,
082:011 Yusufali Kind and honourable,- Writing down (your deeds):
082:012
082:012 Khan They know all that you do.
082:012 Maulana They know what you do.
082:012 Pickthal Who know (all) that ye do.
082:012 Rashad They record everything you do.
082:012 Sarwar and these honorable scribes know whatever you do.
082:012 Shakir They know what you do.
082:012 Sherali Who know all that you do.
082:012 Yusufali They know (and understand) all that ye do.
082:013
082:013 Khan Verily, the Abrar (pious and righteous) will be in delight (Paradise);
082:013 Maulana Surely the righteous are in bliss,
082:013 Pickthal Lo! the righteous verily will be in delight.
082:013 Rashad Surely, the pious have deserved bliss.
082:013 Sarwar The virtuous ones will live in bliss
082:013 Shakir Most surely the righteous are in bliss,
082:013 Sherali Verily, the virtuous will be in bliss;
082:013 Yusufali As for the Righteous, they will be in bliss;
082:014
082:014 Khan And verily, the Fujjar (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),
082:014 Maulana And the wicked are truly in burning Fire --
082:014 Pickthal And lo! the wicked verily will be in hell;
082:014 Rashad While the wicked have deserved Hell.
082:014 Sarwar and the evil-doers will be in hell
082:014 Shakir And most surely the wicked are in burning fire,
082:014 Sherali And the wicked will be in Hell;
082:014 Yusufali And the Wicked - they will be in the Fire,
082:015
082:015 Khan In which they will enter, and taste its burning flame on the Day of Recompense,
082:015 Maulana They will enter it on the day of Judgement,
082:015 Pickthal They will burn therein on the Day of Judgment,
082:015 Rashad Will incur it on the Day of Judgment.
082:015 Sarwar which they will enter on the Day of Judgment
082:015 Shakir They shall enter it on the day of judgment.
082:015 Sherali They will burn therein on the Day of Judgment;
082:015 Yusufali Which they will enter on the Day of Judgment,
082:016
082:016 Khan And they (Al-Fujjar) will not be absent therefrom (i.e. will not go out from the Hell).
082:016 Maulana And will not be absent from it.
082:016 Pickthal And will not be absent thence.
082:016 Rashad They never leave it.
082:016 Sarwar to burn therein.
082:016 Shakir And they shall by no means be absent from it.
082:016 Sherali And they will not be able to escape therefrom.
082:016 Yusufali And they will not be able to keep away therefrom.
082:017
082:017 Khan And what will make you know what the Day of Recompense is?
082:017 Maulana And what will make thee realize what the day of Judgment is?
082:017 Pickthal Ah, what will convey unto thee what the Day of Judgment is!
082:017 Rashad Awesome is the Day of Judgment.
082:017 Sarwar They will never be able to escape from it. Would that you knew what the Day of Judgment is!
082:017 Shakir And what will make you realize what the day of judgement is?
082:017 Sherali And what should make thee know what the Day of Judgment is !
082:017 Yusufali And what will explain to thee what the Day of Judgment is?

082:018
082:018 Khan Again, what will make you know what the Day of Recompense is?
082:018 Maulana Again, what will make thee realize what the day of Judgment is?
082:018 Pickthal Again, what will convey unto thee what the Day of Judgment is!
082:018 Rashad What a day; the Day of Judgment!
082:018 Sarwar Again would that you only knew how terrible it really is!
082:018 Shakir Again, what will make you realize what the day of judgment Is?
082:018 Sherali Again, what should make thee know what the Day of Judgment is !
082:018 Yusufali Again, what will explain to thee what the Day of Judgment is?
082:019
082:019 Khan (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.
082:019 Maulana The day when no soul controls aught for another soul. And the command on that day is Allah's.
082:019 Pickthal A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.
082:019 Rashad That is the day when no soul can help another soul, and all decisions, on that day, will belong to GOD.
082:019 Sarwar On that day, no soul will be of any benefit to any other soul. On that day, all affairs will be in the hands of God.
082:019 Shakir The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.
082:019 Sherali The day when a soul shall have no power to do aught for another soul ! And the command on that day will be ALLAH's.
082:019 Yusufali (It will be) the Day when no soul shall have power (to do) aught for another: For the command, that Day, will be (wholly) with Allah.
083:000
083:000 Translations of the Qur'an, Chapter 83: AL-MUTAFFIFIN (DEFRAUDING, THE CHEATS, CHEATING). Total Verses: 36. Revealed At: MAKKA
083:000 In the name of God, Most Gracious, Most Merciful
083:001
083:001 Khan Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)],
083:001 Maulana Woe to the cheaters!
083:001 Pickthal Woe unto the defrauders:
083:001 Rashad Woe to the cheaters.
083:001 Sarwar Woe to those who are fraudulent in (weighing and measuring),
083:001 Shakir Woe to the defrauders,
083:001 Sherali Woe unto those who give short measure;
083:001 Yusufali Woe to those that deal in fraud,-
083:002
083:002 Khan Those who, when they have to receive by measure from men, demand full measure,
083:002 Maulana Who, when they take the measure (of their dues) from men, take it fully,
083:002 Pickthal Those who when they take the measure from mankind demand it full,
083:002 Rashad Who demand full measure when receiving from the people.
083:002 Sarwar those who demand a full measure from others
083:002 Shakir Who, when they take the measure (of their dues) from men take it fully,
083:002 Sherali Those who, when they take by measure from other people, take it full;
083:002 Yusufali Those who, when they have to receive by measure from men, exact full measure,
083:003
083:003 Khan And when they have to give by measure or weight to men, give less than due.
083:003 Maulana And when they measure out to others or weigh out for them, they give less than is due.
083:003 Pickthal But if they measure unto them or weight for them, they cause them loss.
083:003 Rashad But when giving them the measures or weights, they cheat.
083:003 Sarwar but when they measure or weigh, give less.
083:003 Shakir But when they measure out to others or weigh out for them, they are deficient.
083:003 Sherali But when they give by measure to others or weigh to them, they give them less.
083:003 Yusufali But when they have to give by measure or weight to men, give less than due.
083:004
083:004 Khan Think they not that they will be resurrected (for reckoning),
083:004 Maulana Do they not think that they will be raised again,
083:004 Pickthal Do such (men) not consider that they will be raised again
083:004 Rashad Do they not know that they will be resurrected?
083:004 Sarwar Do they not realize that they will be resurrected
083:004 Shakir Do not these think that they shall be raised again
083:004 Sherali Do not such people know that they will be raised again
083:004 Yusufali Do they not think that they will be called to account?-
083:005
083:005 Khan On a Great Day,
083:005 Maulana To a mighty day? --
083:005 Pickthal Unto an Awful Day,
083:005 Rashad On a tremendous day?
083:005 Sarwar on a great day
083:005 Shakir For a mighty day,
083:005 Sherali To witness the judgment of a mighty day?
083:005 Yusufali On a Mighty Day,
083:006
083:006 Khan The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?
083:006 Maulana The day when men will stand before the Lord of the worlds.
083:006 Pickthal The day when (all) mankind stand before the Lord of the Worlds?
083:006 Rashad That is the day when all people will stand before the Lord of the universe.
083:006 Sarwar when mankind will stand before the Lord of the Universe?.
083:006 Shakir The day on which men shall stand before the Lord of the worlds?
083:006 Sherali The day when mankind will stand before the Lord of the worlds.
083:006 Yusufali A Day when (all) mankind will stand before the Lord of the Worlds?

083:007
083:007 Khan Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.
083:007 Maulana Nay, surely the record of the wicked is in the prison.
083:007 Pickthal Nay, but the record of the vile is in Sijjin -
083:007 Rashad Indeed, the book of the wicked is in Sijjeen.
083:007 Sarwar Woe to them! Let them know that the records of the sinner's deeds are in Sijin.
083:007 Shakir Nay! most surely the record of the wicked is in the Sijjin.
083:007 Sherali Nay, the record of the wicked is in Sijjín.
083:007 Yusufali Nay! Surely the record of the wicked is (preserved) in Sijjin.
083:008
083:008 Khan And what will make you know what Sijjin is?
083:008 Maulana And what will make thee know what the prison is?
083:008 Pickthal Ah! what will convey unto thee what Sijjin is! -
083:008 Rashad Do you know what Sijjeen is?
083:008 Sarwar Would that you knew what Sijin is!?.
083:008 Shakir And what will make you know what the Sijjin is?
083:008 Sherali And what should make thee know what Sijjín is?
083:008 Yusufali And what will explain to thee what Sijjin is?
083:009
083:009 Khan A Register inscribed.
083:009 Maulana It is a written book.
083:009 Pickthal A written record.
083:009 Rashad A numerically structured book.
083:009 Sarwar It is a comprehensively written Book (of records).
083:009 Shakir It is a written book.
083:009 Sherali It is a written Book since eternity.
083:009 Yusufali (There is) a Register (fully) inscribed.
083:010
083:010 Khan Woe, that Day, to those who deny [(Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments)].
083:010 Maulana Woe on that day to the rejectors!
083:010 Pickthal Woe unto the repudiators on that day!
083:010 Rashad Woe on that day to the rejectors.
083:010 Sarwar Woe, on that day, to those who have rejected God's revelations
083:010 Shakir Woe on that day to the rejecters,
083:010 Sherali Woe on that day unto those who reject,
083:010 Yusufali Woe, that Day, to those that deny-
083:011
083:011 Khan Those who deny the Day of Recompense.
083:011 Maulana Who give the lie to the day of Judgment.
083:011 Pickthal Those who deny the Day of Judgment
083:011 Rashad They do not believe in the Day of Judgment.
083:011 Sarwar and those who have rejected the Day of Judgment.
083:011 Shakir Who give the lie to the day of judgment.
083:011 Sherali Who deny the Day of Judgment.
083:011 Yusufali Those that deny the Day of Judgment.
083:012
083:012 Khan And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allah, the sinner!)
083:012 Maulana And none gives the lie to it but every exceeder of limits, every sinful one;
083:012 Pickthal Which none denieth save each criminal transgressor,
083:012 Rashad None disbelieves therein except the transgressor, the sinful.
083:012 Sarwar No one rejects it except the sinful transgressors
083:012 Shakir And none gives the lie to it but every exceeder of limits, sinful one
083:012 Sherali And none denies it save every sinful transgressor,
083:012 Yusufali And none can deny it but the Transgressor beyond bounds the Sinner!
083:013
083:013 Khan When Our Verses (of the Qur'an) are recited to him he says: "Tales of the ancients!"
083:013 Maulana When Our messages are recited to him, he says: Stories of those of yore!
083:013 Pickthal Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.
083:013 Rashad When our revelations are recited to him, he says, "Tales from the past!"
083:013 Sarwar who, when listening to Our revelations, say, "These are only ancient legends".
083:013 Shakir When Our communications are recited to him, he says: Stories of those of yore.
083:013 Sherali Who, when Our Signs are recited unto him, say, `Tales of the ancient !'
083:013 Yusufali When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
083:014
083:014 Khan Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.
083:014 Maulana Nay, rather, what they earned is rust upon their hearts.
083:014 Pickthal Nay, but that which they have earned is rust upon their hearts.
083:014 Rashad Indeed, their hearts have become shielded by their sins.
083:014 Sarwar They will never have faith. In fact, their hearts are stained from their deeds.
083:014 Shakir Nay! rather, what they used to do has become like rust . upon their hearts.
083:014 Sherali Nay, but that which they have earned is rust upon their hearts.
083:014 Yusufali By no means! but on their hearts is the stain of the (ill) which they do!

083:015
083:015 Khan Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
083:015 Maulana Nay, surely they are that day debarred form their Lord.
083:015 Pickthal Nay, but surely on that day they will be covered from (the mercy of) their Lord.
083:015 Rashad Indeed, they will be isolated, on that day, from their Lord.
083:015 Sarwar On the Day of Judgment, they will certainly be barred from the mercy of their Lord.
083:015 Shakir Nay! most surely they shall on that day be debarred from their Lord.
083:015 Sherali Nay, they will, surely, be debarred from seeing their Lord on that day.
083:015 Yusufali Verily, from (the Light of) their Lord, that Day, will they be veiled.
083:016
083:016 Khan Then, verily they will indeed enter and taste the burning flame of Hell.
083:016 Maulana Then they will surely enter the burning Fire.
083:016 Pickthal Then lo! they verily will burn in hell,
083:016 Rashad Then they will be thrown into Hell.
083:016 Sarwar They will suffer the heat of fire
083:016 Shakir Then most surely they shall enter the burning fire.
083:016 Sherali Then, verily, they will burn in Hell,
083:016 Yusufali Further, they will enter the Fire of Hell.
083:017
083:017 Khan Then, it will be said to them: "This is what you used to deny!"
083:017 Maulana Then it will be said: This is what you gave the lie to.
083:017 Pickthal And it will be said (unto them): This is that which ye used to deny.
083:017 Rashad They will be told, "This is what you used to deny."
083:017 Sarwar and who will be told, "This is what you had called a lie".
083:017 Shakir Then shall it be said: This is what you gave the lie to.
083:017 Sherali Then it will be said to them, `This is what you used to reject.'
083:017 Yusufali Further, it will be said to them: "This is the (reality) which ye rejected as false!
083:018
083:018 Khan Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious who fear Allah and avoid evil), is (preserved) in 'Illiyyun.
083:018 Maulana Nay, surely the record of the righteous is in the highest places.
083:018 Pickthal Nay, but the record of the righteous is in 'Illiyin -
083:018 Rashad Indeed, the book of the righteous will be in `Elleyyeen.
083:018 Sarwar However, the records of the deeds of the virtuous ones will certainly be in Illiyin.
083:018 Shakir Nay! Most surely the record of the righteous shall be in the Iliyin.
083:018 Sherali Nay, but the record of the righteous is, surely, in `Illiyyín.
083:018 Yusufali Day, verily the record of the Righteous is (preserved) in 'Illiyin.
083:019
083:019 Khan And what will make you know what 'Illiyyun is?
083:019 Maulana And what will make thee know what the highest places are?
083:019 Pickthal Ah, what will convey unto thee what 'Illiyin is! -
083:019 Rashad Do you know what `Elleyyeen is?
083:019 Sarwar Would that you knew what Illiyin is!
083:019 Shakir And what will make you know what the highest Iliyin is?
083:019 Sherali And what should make thee know what `Illiyyun is?
083:019 Yusufali And what will explain to thee what 'Illiyun is?
083:020
083:020 Khan A Register inscribed.
083:020 Maulana It is a written book.
083:020 Pickthal A written record,
083:020 Rashad A numerically structured book.
083:020 Sarwar It is a comprehensively written Book (of records).
083:020 Shakir It is a written book,
083:020 Sherali It is a written Book.
083:020 Yusufali (There is) a Register (fully) inscribed,
083:021
083:021 Khan To which bear witness those nearest (to Allah, i.e. the angels).
083:021 Maulana Those drawn near (to Allah) witness it.
083:021 Pickthal Attested by those who are brought near (unto their Lord).
083:021 Rashad To be witnessed by those close to Me.
083:021 Sarwar The ones nearest to God will bring it to public.
083:021 Shakir Those who are drawn near (to Allah) shall witness it.
083:021 Sherali The chosen ones of God will witness it.
083:021 Yusufali To which bear witness those Nearest (to Allah).
083:022
083:022 Khan Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in delight (Paradise).
083:022 Maulana Surely the righteous are in bliss,
083:022 Pickthal Lo! the righteous verily are in delight,
083:022 Rashad The righteous have deserved bliss.
083:022 Sarwar The virtuous will live in bliss,
083:022 Shakir Most surely the righteous shall be in bliss,
083:022 Sherali Surely, the righteous will be in bliss,
083:022 Yusufali Truly the Righteous will be in Bliss:

083:023
083:023 Khan On thrones, looking (at all things).
083:023 Maulana On raised couches, gazing --
083:023 Pickthal On couches, gazing,
083:023 Rashad On luxurious furnishings they watch.
083:023 Sarwar reclining on couches, reviewing (the bounties given to them).
083:023 Shakir On thrones, they shall gaze;
083:023 Sherali Seated on couches, looking at everything.
083:023 Yusufali On Thrones (of Dignity) will they command a sight (of all things):
083:024
083:024 Khan You will recognise in their faces the brightness of delight.
083:024 Maulana Thou recognizest in their faces the brightness of bliss.
083:024 Pickthal Thou wilt know in their faces the radiance of delight.
083:024 Rashad You recognize in their faces the joy of bliss.
083:024 Sarwar You can trace on their faces the joy of their bliss.
083:024 Shakir You will recognize in their faces the brightness of bliss.
083:024 Sherali Thou wilt find in their faces the freshness of bliss.
083:024 Yusufali Thou wilt recognise in their faces the beaming brightness of Bliss.
083:025
083:025 Khan They will be given to drink pure sealed wine.
083:025 Maulana They are given to drink of a pure drink, sealed.
083:025 Pickthal They are given to drink of a pure wine, sealed,
083:025 Rashad Their drinks will be spiced with nectar.
083:025 Sarwar They will be given pure wine out of sealed containers
083:025 Shakir They are made to quaff of a pure drink that is sealed (to others).
083:025 Sherali They will be given to drink of a pure beverage, sealed.
083:025 Yusufali Their thirst will be slaked with Pure Wine sealed:
083:026
083:026 Khan The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).
083:026 Maulana The sealing of it is (with) musk. And for that let the aspirers aspire.
083:026 Pickthal Whose seal is musk - for this let (all) those strive who strive for bliss -
083:026 Rashad Its spice is like musk. This is what the competitors should compete for.
083:026 Sarwar which have the fragrance of musk. This is the kind of place for which one should really aspire.
083:026 Shakir The sealing of it is (with) musk; and for that let the aspirers aspire.
083:026 Sherali The sealing of it will be with musk - for this let the aspirants aspire -
083:026 Yusufali The seal thereof will be Musk: And for this let those aspire, who have aspirations:
083:027
083:027 Khan It (that wine) will be mixed with Tasnim.
083:027 Maulana And it is tempered with water coming from above --
083:027 Pickthal And mixed with water of Tasnim,
083:027 Rashad Mixed into it will be special flavors.
083:027 Sarwar With the wine is a drink from Tasnim,
083:027 Shakir And the admixture of it is a water of Tasnim,
083:027 Sherali And it will be tempered with the water of Tasním,
083:027 Yusufali With it will be (given) a mixture of Tasnim:
083:028
083:028 Khan A spring whereof drink those nearest to Allah.
083:028 Maulana A fountain from which drink those drawn near (to Allah).
083:028 Pickthal A spring whence those brought near (to Allah) drink.
083:028 Rashad From a spring that is reserved for those close to Me.
083:028 Sarwar a spring, the nearest ones to God will drink from it.
083:028 Shakir A fountain from which drink they who are drawn near (to Allah).
083:028 Sherali A spring of which the chosen ones will drink.
083:028 Yusufali A spring, from (the waters) whereof drink those Nearest to Allah.
083:029
083:029 Khan Verily! (During the worldly life) those who committed crimes used to laugh at those who believed.
083:029 Maulana Surely they who are guilty used to laugh at those who believe.
083:029 Pickthal Lo! the guilty used to laugh at those who believed,
083:029 Rashad The wicked used to laugh at those who believed.
083:029 Sarwar The sinners had been laughing at the believers.
083:029 Shakir Surely they who are guilty used to laugh at those who believe.
083:029 Sherali Those who were guilty used to laugh at those who believed,
083:029 Yusufali Those in sin used to laugh at those who believed,
083:030
083:030 Khan And whenever they passed by them, used to wink one to another (in mockery);
083:030 Maulana And when they passed by them, they winked at one another,
083:030 Pickthal And wink one to another when they passed them;
083:030 Rashad When they passed by them, they used to poke fun.
083:030 Sarwar When passing by them, they would wink at one another
083:030 Shakir And when they passed by them, they winked at one another.
083:030 Sherali And when they passed by them, they winked at one another,
083:030 Yusufali And whenever they passed by them, used to wink at each other (in mockery);

083:031
083:031 Khan And when they returned to their own people, they would return jesting;
083:031 Maulana And when they returned to their people, they returned exulting.
083:031 Pickthal And when they returned to their own folk, they returned jesting;
083:031 Rashad When they got together with their people, they used to joke.
083:031 Sarwar and, on returning to their people, boast about what they had done.
083:031 Shakir And when they returned to their own followers they returned exulting.
083:031 Sherali And when they returned to their families they returned exulting;
083:031 Yusufali And when they returned to their own people, they would return jesting;
083:032
083:032 Khan And when they saw them, they said: "Verily! These have indeed gone astray!"
083:032 Maulana And when they saw them, they said: Surely these are in error --
083:032 Pickthal And when they saw them they said: Lo! these have gone astray.
083:032 Rashad Whenever they saw them, they said, "These people are far astray!
083:032 Sarwar On seeing the believers, they would say, "These people have gone astray".
083:032 Shakir And when they saw them, they said: Most surely these are in error;
083:032 Sherali And when they saw them they said, `These, indeed, have gone astray.'
083:032 Yusufali And whenever they saw them, they would say, "Behold! These are the people truly astray!"
083:033
083:033 Khan But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
083:033 Maulana And they were not sent as keepers over them.
083:033 Pickthal Yet they were not sent as guardians over them.
083:033 Rashad "They have no such thing as (invisible) guards."
083:033 Sarwar No one has appointed them to watch over the believers.
083:033 Shakir And they were not sent to be keepers over them.
083:033 Sherali But they were not sent as keepers over them.
083:033 Yusufali But they had not been sent as keepers over them!
083:034
083:034 Khan But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers
083:034 Maulana So this day those who believe laugh at the disbelievers --
083:034 Pickthal This day it is those who believe who have the laugh of disbelievers,
083:034 Rashad Today, those who believed are laughing at the disbelievers.
083:034 Sarwar On the Day of Judgment, the believers will laugh at the disbelievers
083:034 Shakir So today those who believe shall laugh at the unbelievers;
083:034 Sherali This day, then, it is the believers who will laugh at the disbelievers,
083:034 Yusufali But on this Day the Believers will laugh at the Unbelievers:
083:035
083:035 Khan On (high) thrones, looking (at all things).
083:035 Maulana On raised couches, gazing.
083:035 Pickthal On high couches, gazing.
083:035 Rashad On luxurious furnishings they watch.
083:035 Sarwar while reclining on couches and reviewing (the bounties given to them).
083:035 Shakir On thrones, they will look.
083:035 Sherali Seated on couches, gazing around.
083:035 Yusufali On Thrones (of Dignity) they will command (a sight) (of all things).
083:036
083:036 Khan Are not the disbelievers paid (fully) for what they used to do?
083:036 Maulana Surely the disbelievers are rewarded as they did.
083:036 Pickthal Are not the disbelievers paid for what they used to do?
083:036 Rashad Most assuredly, the disbelievers are requited for what they did.
083:036 Sarwar Will not the disbelievers then be duly recompensed for their laughing at the believers?.
083:036 Shakir Surely the disbelievers are rewarded as they did.
083:036 Sherali They will say to one another, `Are not the disbelievers fully requited for what they used to do?'
083:036 Yusufali Will not the Unbelievers have been paid back for what they did?
084:000
084:000 Translations of the Qur'an, Chapter 84: AL-INSHIQAQ (THE SUNDERING, SPLITTING OPEN). Total Verses: 25. Revealed At: MAKKA
084:000 In the name of God, Most Gracious, Most Merciful
084:001
084:001 Khan When the heaven is split asunder,
084:001 Maulana When the heaven bursts asunder,
084:001 Pickthal When the heaven is split asunder
084:001 Rashad The time will come when the sky is ruptured.
084:001 Sarwar When the heavens are rent asunder
084:001 Shakir When the heaven bursts asunder,
084:001 Sherali When the heaven bursts asunder,
084:001 Yusufali When the sky is rent asunder,
084:002
084:002 Khan And listens and obeys its Lord, and it must do so;
084:002 Maulana And listens to its Lord and is made fit;
084:002 Pickthal And attentive to her Lord in fear,
084:002 Rashad It will submit to its Lord and expire.
084:002 Sarwar in obedience to the commands of their Lord which are incumbent on them,
084:002 Shakir And obeys its Lord and it must.
084:002 Sherali And hearkens unto her Lord - and this is incumbent upon her -
084:002 Yusufali And hearkens to (the Command of) its Lord, and it must needs (do so);-

084:003
084:003 Khan And when the earth is stretched forth,
084:003 Maulana And when the earth is stretched,
084:003 Pickthal And when the earth is spread out
084:003 Rashad The earth will be leveled.
084:003 Sarwar when the earth is stretched out
084:003 Shakir And when the earth is stretched,
084:003 Sherali And when the earth is spread out
084:003 Yusufali And when the earth is flattened out,
084:004
084:004 Khan And has cast out all that was in it and became empty,
084:004 Maulana And casts forth what is in it and becomes empty,
084:004 Pickthal And hath cast out all that was in her, and is empty
084:004 Rashad It will eject its contents, as it erupts.
084:004 Sarwar and throws out of itself all that it contains
084:004 Shakir And casts forth what is in it and becomes empty,
084:004 Sherali And cast out all that is in her, and appears to become empty,
084:004 Yusufali And casts forth what is within it and becomes (clean) empty,
084:005
084:005 Khan And listens and obeys its Lord, and it must do so;
084:005 Maulana And listens to its Lord and is made fit.
084:005 Pickthal And attentive to her Lord in fear!
084:005 Rashad It will submit to its Lord and expire.
084:005 Sarwar in obedience to the commands of its Lord which are incumbent on it, (the human being will receive due recompense for his deeds).
084:005 Shakir And obeys its Lord and it must.
084:005 Sherali And hearkens unto her Lord - and this is incumbent upon her -
084:005 Yusufali And hearkens to (the Command of) its Lord,- and it must needs (do so);- (then will come Home the full reality).
084:006
084:006 Khan O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).
084:006 Maulana O man, thou must strive a hard striving (to attain) to thy Lord, until thou meet Him.
084:006 Pickthal Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).
084:006 Rashad O humans, you are irreversibly heading for a meeting with your Lord.
084:006 Sarwar Human being, you strive hard to get closer to your Lord, and so you will certainly receive the recompense (of your deeds).
084:006 Shakir O man! surely you must strive (to attain) to your Lord, a hard striving until you meet Him.
084:006 Sherali Verily, thou, O man, art toiling along towards thy Lord, a hard toiling; until thou meet HIM.
084:006 Yusufali O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him.
084:007
084:007 Khan Then, as for him who will be given his Record in his right hand,
084:007 Maulana Then as to him who is given his book in his right hand,
084:007 Pickthal Then whoso is given his account in his right hand
084:007 Rashad As for the one who receives his record in his right hand,
084:007 Sarwar The reckoning of those whose Book of records will be given into their right hands
084:007 Shakir Then as to him who is given his book in his right hand,
084:007 Sherali Then as for him who is given his record in his right hand,
084:007 Yusufali Then he who is given his Record in his right hand,
084:008
084:008 Khan He surely will receive an easy reckoning,
084:008 Maulana His account will be taken by an easy reckoning,
084:008 Pickthal He truly will receive an easy reckoning
084:008 Rashad His reckoning will be easy.
084:008 Sarwar will be easy,.
084:008 Shakir He shall be reckoned with by an easy reckoning,
084:008 Sherali He will, surely, have an easy reckoning,
084:008 Yusufali Soon will his account be taken by an easy reckoning,
084:009
084:009 Khan And will return to his family in joy!
084:009 Maulana And he will go back to his people rejoicing.
084:009 Pickthal And will return unto his folk in joy.
084:009 Rashad He will return to his people joyfully.
084:009 Sarwar and they will return to their people, delighted
084:009 Shakir And he shall go back to his people joyful.
084:009 Sherali And he will return to his family, rejoicing.
084:009 Yusufali And he will turn to his people, rejoicing!
084:010
084:010 Khan But whosoever is given his Record behind his back,
084:010 Maulana And as to him who is given his book behind his back,
084:010 Pickthal But whoso is given his account behind his back,
084:010 Rashad As for the one who receives his record behind his back,
084:010 Sarwar But as for those whose Book of records will be given behind their backs,
084:010 Shakir And as to him who is given his book behind his back,
084:010 Sherali But as for him who will have his record given to him behind his back,
084:010 Yusufali But he who is given his Record behind his back,-

084:011
084:011 Khan He will invoke (his) destruction,
084:011 Maulana He will call for perdition,
084:011 Pickthal He surely will invoke destruction
084:011 Rashad He will be ridden with remorse.
084:011 Sarwar they will say, "Woe to us!".
084:011 Shakir He shall call for perdition,
084:011 Sherali He will soon call for destruction,
084:011 Yusufali Soon will he cry for perdition,
084:012
084:012 Khan And shall enter a blazing Fire, and made to taste its burning.
084:012 Maulana And enter into burning Fire.
084:012 Pickthal And be thrown to scorching fire.
084:012 Rashad And will burn in Hell.
084:012 Sarwar They will suffer the heat of hell fire.
084:012 Shakir And enter into burning fire.
084:012 Sherali And he will burn in a blazing Fire.
084:012 Yusufali And he will enter a Blazing Fire.
084:013
084:013 Khan Verily, he was among his people in joy!
084:013 Maulana Surely he was (erstwhile) joyful among his people.
084:013 Pickthal He verily lived joyous with his folk,
084:013 Rashad He used to act arrogantly among his people.
084:013 Sarwar They lived among their people joyfully
084:013 Shakir Surely he was (erstwhile) joyful among his followers.
084:013 Sherali Verily, before this he used to pass his time joyfully among his people.
084:013 Yusufali Truly, did he go about among his people, rejoicing!
084:014
084:014 Khan Verily, he thought that he would never come back (to Us)!
084:014 Maulana Surely he thought that he would never return (to Allah) --
084:014 Pickthal He verily deemed that he would never return (unto Allah).
084:014 Rashad He thought that he will never be called to account.
084:014 Sarwar and had thought that they would never be brought back to life again.
084:014 Shakir Surely he thought that he would never return.
084:014 Sherali He, indeed, thought that he would never return to God.
084:014 Yusufali Truly, did he think that he would not have to return (to Us)!
084:015
084:015 Khan Yes! Verily, his Lord has been ever beholding him!
084:015 Maulana Yea, surely his Lord is ever Seer of him.
084:015 Pickthal Nay, but lo! his Lord is ever looking on him!
084:015 Rashad Yes indeed, his Lord was Seer of him.
084:015 Sarwar This is a fact. Their Lord is Well-Aware of (all that they do).
084:015 Shakir Yea! surely his Lord does ever see him.
084:015 Sherali Yea ! surely, his Lord was ever Watchful of him.
084:015 Yusufali Nay, nay! for his Lord was (ever) watchful of him!
084:016
084:016 Khan So I swear by the afterglow of sunset;
084:016 Maulana But nay, I call to witness the sunset redness,
084:016 Pickthal Oh, I swear by the afterglow of sunset,
084:016 Rashad I solemnly swear by the rosy dusk.
084:016 Sarwar I do not need to swear by the sunset,
084:016 Shakir But nay! I swear by the sunset redness,
084:016 Sherali But nay ! I call to witness the glow of sunset,
084:016 Yusufali So I do call to witness the ruddy glow of Sunset;
084:017
084:017 Khan And by the night and whatever it gathers in its darkness;
084:017 Maulana And the night and that which it drives on,
084:017 Pickthal And by the night and all that it enshroudeth,
084:017 Rashad And the night as it spreads.
084:017 Sarwar or by the night in which things all come together to rest,
084:017 Shakir And the night and that which it drives on,
084:017 Sherali And the night and all that it envelops,
084:017 Yusufali The Night and its Homing;
084:018
084:018 Khan And by the moon when it is at the full,
084:018 Maulana And the moon when it grows full,
084:018 Pickthal And by the moon when she is at the full,
084:018 Rashad And the moon and its phases.
084:018 Sarwar or by the moon when it is full,
084:018 Shakir And the moon when it grows full,
084:018 Sherali And the moon when it becomes full,
084:018 Yusufali And the Moon in her fullness:

084:019
084:019 Khan You shall certainly travel from stage to stage (in this life and in the Hereafter).
084:019 Maulana That you shall certainly ascend to one state after another.
084:019 Pickthal That ye shall journey on from plane to plane.
084:019 Rashad You will move from stage to stage.
084:019 Sarwar that you will certainly pass through one stage after another.
084:019 Shakir That you shall most certainly enter one state after another.
084:019 Sherali That you shall, assuredly, pass on from one stage to another.
084:019 Yusufali Ye shall surely travel from stage to stage.
084:020
084:020 Khan What is the matter with them, that they believe not?
084:020 Maulana But what is the matter with them that they believe not?
084:020 Pickthal What aileth them, then, that they believe not
084:020 Rashad Why do they not believe?
084:020 Sarwar What is the matter with them? Why do they not believe?.
084:020 Shakir But what is the matter with them that they do not believe,
084:020 Sherali So what is the matter with them that they believe not,
084:020 Yusufali What then is the matter with them, that they believe not?-
084:021
084:021 Khan And when the Qur'an is recited to them, they fall not prostrate,
084:021 Maulana And, when the Qur’an is recited to thee, they adore (him) not?
084:021 Pickthal And, when the Qur'an is recited unto them, worship not (Allah)?
084:021 Rashad And when the Quran is recited to them, they do not fall prostrate.
084:021 Sarwar Why, when the Quran is recited to them, do they not prostrate themselves?.
084:021 Shakir And when the Quran is recited to them they do not make obeisance?
084:021 Sherali And when the Qur'an is recited unto them, they do not bow in submission;
084:021 Yusufali And when the Qur'an is read to them, they fall not prostrate,
084:022
084:022 Khan Nay, (on the contrary), those who disbelieve, belie (Prophet Muhammad (Peace be upon him) and whatever he brought, i.e. this Qur'an and Islamic Monotheism, etc.).
084:022 Maulana Nay, those who disbelieve give the lie --
084:022 Pickthal Nay, but those who disbelieve will deny;
084:022 Rashad This is because those who disbelieved are rejecting (the Quran).
084:022 Sarwar In fact, they reject the Quran,
084:022 Shakir Nay! those who disbelieve give the lie to the truth.
084:022 Sherali On the contrary, those who disbelieve reject it.
084:022 Yusufali But on the contrary the Unbelievers reject (it).
084:023
084:023 Khan And Allah knows best what they gather (of good and bad deeds),
084:023 Maulana And Allah knows best what they hide.
084:023 Pickthal And Allah knoweth best what they are hiding.
084:023 Rashad GOD is fully aware of their innermost thoughts.
084:023 Sarwar but God knows best whatever they accumulate in their hearts.
084:023 Shakir And Allah knows best what they hide,
084:023 Sherali And ALLAH knows best what they keep hidden in their hearts.
084:023 Yusufali But Allah has full knowledge of what they secrete (in their breasts)
084:024
084:024 Khan So announce to them a painful torment.
084:024 Maulana So announce to them a painful chastisement,
084:024 Pickthal So give them tidings of a painful doom,
084:024 Rashad Promise them painful retribution.
084:024 Sarwar (Muhammad), tell them that they will all suffer a painful torment
084:024 Shakir So announce to them a painful punishment,
084:024 Sherali So give them tidings of a painful punishment.
084:024 Yusufali So announce to them a Penalty Grievous,
084:025
084:025 Khan Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).
084:025 Maulana Except those who believe and do good -- for them is a reward that shall never be cut off.
084:025 Pickthal Save those who believe and do good works, for theirs is a reward unfailing.
084:025 Rashad As for those who believed and led a righteous life, they receive a recompense that is well-deserved.
084:025 Sarwar except the righteously striving believers, who will receive a never-ending reward.
084:025 Shakir Except those who believe and do good; for them is a reward that shall never be cut off.
084:025 Sherali But as to those who believe and do good works, theirs is an unending reward.
084:025 Yusufali Except to those who believe and work righteous deeds: For them is a Reward that will never fail.

085:000
085:000 Translations of the Qur'an, Chapter 85: AL-BUROOJ (THE MANSIONS OF THE STARS, CONSTELLATIONS). Total Verses: 22. Revealed At: MAKKA
085:000 In the name of God, Most Gracious, Most Merciful
085:001
085:001 Khan By the heaven, holding the big stars.
085:001 Maulana By the heaven full of stars!
085:001 Pickthal By the heaven, holding mansions of the stars,
085:001 Rashad The sky and its galaxies.
085:001 Sarwar By the heavens with constellations,
085:001 Shakir I swear by the mansions of the stars,
085:001 Sherali By the heaven having mansions of stars,
085:001 Yusufali By the sky, (displaying) the Zodiacal Signs;
085:002
085:002 Khan And by the Promised Day (i.e. the Day of Resurrection);
085:002 Maulana And the promised day!
085:002 Pickthal And by the Promised Day.
085:002 Rashad The promised day.
085:002 Sarwar by the promised day,
085:002 Shakir And the promised day,
085:002 Sherali And the Promised Day,
085:002 Yusufali By the promised Day (of Judgment);
085:003
085:003 Khan And by the witnessing day (i.e. Friday), and by the witnessed day [i.e. the day of 'Arafat (Hajj) the ninth of Dhul-Hijjah];
085:003 Maulana And the bearer of witness and that to which witness is borne!
085:003 Pickthal And by the witness and that whereunto he beareth testimony,
085:003 Rashad The witness and the witnessed.
085:003 Sarwar and by the witness (Muhammad) and that which is witnessed (the Day of Judgment),
085:003 Shakir And the bearer of witness and those against whom the witness is borne.
085:003 Sherali And the witness and he to whom witness is borne,
085:003 Yusufali By one that witnesses, and the subject of the witness;-
085:004
085:004 Khan Cursed were the people of the ditch (the story of the Boy and the King).
085:004 Maulana Destruction overtake the companions of the trench! --
085:004 Pickthal (Self-)destroyed were the owners of the ditch
085:004 Rashad Woe to the people of the canyon.
085:004 Sarwar may the people be condemned those who tortured (the believers) in ditches
085:004 Shakir Cursed be the makers of the pit,
085:004 Sherali Cursed be the Fellows of the Trench -
085:004 Yusufali Woe to the makers of the pit (of fire),
085:005
085:005 Khan Fire supplied (abundantly) with fuel,
085:005 Maulana The fire fed with fuel --
085:005 Pickthal Of the fuel-fed fire,
085:005 Rashad They ignited a blazing fire.
085:005 Sarwar by a burning fire
085:005 Shakir Of the fire (kept burning) with fuel,
085:005 Sherali The Fire fed with fuel -
085:005 Yusufali Fire supplied (abundantly) with fuel:
085:006
085:006 Khan When they sat by it (fire),
085:006 Maulana When they sit by it,
085:006 Pickthal When they sat by it,
085:006 Rashad Then sat around it.
085:006 Sarwar while they themselves sat around it
085:006 Shakir When they sat by it,
085:006 Sherali And they were the witnesses of what they did to the believers.
085:006 Yusufali Behold! they sat over against the (fire),
085:007
085:007 Khan And they witnessed what they were doing against the believers (i.e. burning them).
085:007 Maulana And they are witnesses of what they do with the believers.
085:007 Pickthal And were themselves the witnesses of what they did to the believers.
085:007 Rashad To watch the burning of the believers.
085:007 Sarwar witnessing what they were doing.
085:007 Shakir And they were witnesses of what they did with the believers.
085:007 Sherali And they hated them not but only because they believed in ALLAH, the Almighty, the Praiseworthy,
085:007 Yusufali And they witnessed (all) that they were doing against the Believers.
085:008
085:008 Khan They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise!
085:008 Maulana And they punished them for naught but that they believed in Allah, the Mighty, the Praised,
085:008 Pickthal They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise,
085:008 Rashad They hated them for no other reason than believing in GOD, the Almighty, the Praiseworthy.
085:008 Sarwar The only reason for which they tormented the believers was the latter's belief in God, the Majestic, and Praiseworthy.
085:008 Shakir And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,
085:008 Sherali To Whom belongs the Kingdom of the heavens and the earth; and ALLAH is Witness over all things.
085:008 Yusufali And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!-

085:009
085:009 Khan Who, to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.
085:009 Maulana Whose is the kingdom of the heavens and the earth. And Allah is Witness of all things.
085:009 Pickthal Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.
085:009 Rashad To Him belongs the kingship of the heavens and the earth. And GOD witnesses all things.
085:009 Sarwar and the One to whom belongs the heavens and the earth. God is the Witness of all things.
085:009 Shakir Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.
085:009 Sherali To Whom belongs the Kingdom of the heavens and the earth; and ALLAH is Witness over all things.
085:009 Yusufali Him to Whom belongs the dominion of the heavens and the earth! And Allah is Witness to all things.
085:010
085:010 Khan Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire.
085:010 Maulana Those who persecute believing men and believing women, then repent not, theirs is the chastisement of hell, and theirs the chastisement of burning.
085:010 Pickthal Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.
085:010 Rashad Surely, those who persecute the believing men and women, then fail to repent, have incurred the retribution of Gehenna; they have incurred the retribution of burning.
085:010 Sarwar Those who persecute the believing men and women without repenting will suffer the torment of hell and that of the burning fire.
085:010 Shakir Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.
085:010 Sherali Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning.
085:010 Yusufali Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.
085:011
085:011 Khan Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.
085:011 Maulana Those who believe and do good, theirs are Gardens wherein flow rivers. That is the great achievement.
085:011 Pickthal Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.
085:011 Rashad Surely, those who believed and led a righteous life, have deserved gardens with flowing streams. This is the greatest triumph.
085:011 Sarwar As for the righteously striving believers, they will live in Paradise wherein streams flow. This is the greatest triumph.
085:011 Shakir Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.
085:011 Sherali But those who believe and do good works, for them are Gardens through streams flow. That is, indeed, the supreme achievement.
085:011 Yusufali For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, (the fulfilment of all desires),
085:012
085:012 Khan Verily, (O Muhammad (Peace be upon him)) the Grip (Punishment) of your Lord is severe.
085:012 Maulana Surely the grip of thy Lord is severe.
085:012 Pickthal Lo! the punishment of thy Lord is stern.
085:012 Rashad Indeed, your Lord's blow is severe.
085:012 Sarwar The vengeance of God is terribly severe.
085:012 Shakir Surely the might of your Lord is great.
085:012 Sherali Surely, the seizing of thy Lord is severe.
085:012 Yusufali Truly strong is the Grip (and Power) of thy Lord.
085:013
085:013 Khan Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
085:013 Maulana Surely He it is Who creates first and reproduces;
085:013 Pickthal Lo! He it is Who produceth, then reproduceth,
085:013 Rashad He is the One who initiates and repeats.
085:013 Sarwar It is He who creates all things and causes them to return.
085:013 Shakir Surely He it is Who originates and reproduces,
085:013 Sherali HE it is Who originates and reproduces,
085:013 Yusufali It is He Who creates from the very beginning, and He can restore (life).
085:014
085:014 Khan And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism),
085:014 Maulana And He is the Forgiving, the Loving,
085:014 Pickthal And He is the Forgiving, the Loving,
085:014 Rashad And He is the Forgiving, Most Kind.
085:014 Sarwar He is the All-forgiving, the Most Loving One,
085:014 Shakir And He is the Forgiving, the Loving,
085:014 Sherali And HE is the Most Forgiving, the Loving;
085:014 Yusufali And He is the Oft-Forgiving, Full of Loving-Kindness,
085:015
085:015 Khan Owner of the throne, the Glorious
085:015 Maulana Lord of the Throne of Power, the Glorious,
085:015 Pickthal Lord of the Throne of Glory,
085:015 Rashad Possessor of the glorious throne.
085:015 Sarwar the Owner of the Throne, the Glorious One,
085:015 Shakir Lord of the Arsh, the Glorious,
085:015 Sherali The Lord of the Throne, the Lord of Honour;
085:015 Yusufali Lord of the Throne of Glory,

085:016
085:016 Khan He does what He intends (or wills).
085:016 Maulana Doer of what He intends.
085:016 Pickthal Doer of what He will.
085:016 Rashad Doer of whatever He wills.
085:016 Sarwar and the Most Effective in His decision.
085:016 Shakir The great doer of what He will.
085:016 Sherali Doer of what HE wills.
085:016 Yusufali Doer (without let) of all that He intends.
085:017
085:017 Khan Has the story reached you of the hosts,
085:017 Maulana Has not there come to thee the story of the hosts,
085:017 Pickthal Hath there come unto thee the story of the hosts
085:017 Rashad Did you note the history of the troops?
085:017 Sarwar Have you not heard about the stories of the armies
085:017 Shakir Has not there come to you the story of the hosts,
085:017 Sherali Has not the story of the Hosts come to thee?
085:017 Yusufali Has the story reached thee, of the forces-
085:018
085:018 Khan Of Fir'aun (Pharaoh) and Thamud?
085:018 Maulana Of Pharaoh and Thamud?
085:018 Pickthal Of Pharaoh and (the tribe of) Thamud?
085:018 Rashad Pharaoh and Thamoud?
085:018 Sarwar of the Pharaoh and Thamud?.
085:018 Shakir Of Firon and Samood?
085:018 Sherali Of Pharaoh and Thamud?
085:018 Yusufali Of Pharaoh and the Thamud?
085:019
085:019 Khan Nay! The disbelievers (persisted) in denying (Prophet Muhammad (Peace be upon him) and his Message of Islamic Monotheism).
085:019 Maulana Nay, those who disbelieve give the lie --
085:019 Pickthal Nay, but those who disbelieve live in denial
085:019 Rashad Those who disbelieve are plagued with denial.
085:019 Sarwar In fact, the disbelievers had always rejected (Our revelations).
085:019 Shakir Nay! those who disbelieve are in (the act of) giving the lie to the truth.
085:019 Sherali Nay, but those who disbelieve persist in rejecting the truth.
085:019 Yusufali And yet the Unbelievers (persist) in rejecting (the Truth)!
085:020
085:020 Khan And Allah encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
085:020 Maulana And Allah encompasses them on all sides.
085:020 Pickthal And Allah, all unseen, surroundeth them.
085:020 Rashad GOD is fully aware of them.
085:020 Sarwar However, God encompassed their activities.
085:020 Shakir And Allah encompasses them on every side.
085:020 Sherali And ALLAH encompasses them from before them and from behind them.
085:020 Yusufali But Allah doth encompass them from behind!
085:021
085:021 Khan Nay! This is a Glorious Qur'an,
085:021 Maulana Nay, it is a glorious Qur’an,
085:021 Pickthal Nay, but it is a glorious Qur'an.
085:021 Rashad Indeed, it is a glorious Quran.
085:021 Sarwar What is revealed to you is certainly a glorious Quran
085:021 Shakir Nay! it is a glorious Quran,
085:021 Sherali Nay, but it is a glorious Qur'an.
085:021 Yusufali Day, this is a Glorious Qur'an,
085:022
085:022 Khan (Inscribed) in Al-Lauh Al-Mahfuz (The Preserved Tablet)!
085:022 Maulana In a guarded tablet.
085:022 Pickthal On a guarded tablet.
085:022 Rashad In a preserved master tablet.
085:022 Sarwar that exists in a well-guarded tablet.
085:022 Shakir In a guarded tablet.
085:022 Sherali In a well-guarded tablet.
085:022 Yusufali (Inscribed) in a Tablet Preserved!
086:000
086:000 Translations of the Qur'an, Chapter 86: AT-TARIQ (THE MORNING STAR, THE NIGHTCOMER). Total Verses: 17. Revealed At: MAKKA
086:000 In the name of God, Most Gracious, Most Merciful
086:001
086:001 Khan By the heaven, and At-Tariq (the night-comer, i.e. the bright star);
086:001 Maulana By the heaven and the Comer by night!
086:001 Pickthal By the heaven and the Morning Star
086:001 Rashad By the sky and Al-Taareq.
086:001 Sarwar By the heavens and al-tariq.
086:001 Shakir I swear by the heaven and the comer by night;
086:001 Sherali By the heaven and the Morning Star -
086:001 Yusufali By the Sky and the Night-Visitant (therein);-

086:002
086:002 Khan And what will make you to know what At-Tariq (night-comer) is?
086:002 Maulana And what will make thee know what the Comer by night is?
086:002 Pickthal - Ah, what will tell thee what the Morning Star is!
086:002 Rashad Do you know what Al-Taareq is?
086:002 Sarwar Do you know what al-tariq is?.
086:002 Shakir And what will make you know what the comer by night is?
086:002 Sherali And what should make thee know what the Morning Star is?
086:002 Yusufali And what will explain to thee what the Night-Visitant is?-
086:003
086:003 Khan (It is) the star of piercing brightness;
086:003 Maulana The star of piercing brightness --
086:003 Pickthal - The piercing Star!
086:003 Rashad The bright star.
086:003 Sarwar (It is a nightly radiant star).
086:003 Shakir The star of piercing brightness;
086:003 Sherali It is the star of piercing brightness -
086:003 Yusufali (It is) the Star of piercing brightness;-
086:004
086:004 Khan There is no human being but has a protector over him (or her) (i.e. angels incharge of each human being guarding him, writing his good and bad deeds, etc.)
086:004 Maulana There is not a soul but over it is a keeper.
086:004 Pickthal No human soul but hath a guardian over it.
086:004 Rashad Absolutely, everyone is well guarded.
086:004 Sarwar There is no soul which is not guarded (by the two angels who record all of its deeds).
086:004 Shakir There is not a soul but over it is a keeper.
086:004 Sherali There is not a soul but has a guardian over it.
086:004 Yusufali There is no soul but has a protector over it.
086:005
086:005 Khan So let man see from what he is created!
086:005 Maulana So let man consider of what he is created.
086:005 Pickthal So let man consider from what he is created.
086:005 Rashad Let the human reflect on his creation.
086:005 Sarwar Let the human being reflect that from what he has been created.
086:005 Shakir So let man consider of what he is created:
086:005 Sherali So let man consider of what he is created.
086:005 Yusufali Now let man but think from what he is created!
086:006
086:006 Khan He is created from a water gushing forth
086:006 Maulana He is created of water pouring forth,
086:006 Pickthal He is created from a gushing fluid
086:006 Rashad He was created from ejected liquid.
086:006 Sarwar He has been created from an ejected drop of fluid
086:006 Shakir He is created of water pouring forth,
086:006 Sherali He is created of a gushing fluid,
086:006 Yusufali He is created from a drop emitted-
086:007
086:007 Khan Proceeding from between the back-bone and the ribs,
086:007 Maulana Coming from between the back and the ribs.
086:007 Pickthal That issued from between the loins and ribs.
086:007 Rashad From between the spine and the viscera.
086:007 Sarwar which comes out of the loins and ribs.
086:007 Shakir Coming from between the back and the ribs.
086:007 Sherali Which issues forth from between the loins and the breastbones.
086:007 Yusufali Proceeding from between the backbone and the ribs:
086:008
086:008 Khan Verily, (Allah) is Able to bring him back (to life)!
086:008 Maulana Surely he is able to return him (to life).
086:008 Pickthal Lo! He verily is Able to return him (unto life)
086:008 Rashad He is certainly able to resurrect him.
086:008 Sarwar God has all power to resurrect him.
086:008 Shakir Most surely He is able to return him (to life).
086:008 Sherali Surely, ALLAH has the power to bring him back to life,
086:008 Yusufali Surely (Allah) is able to bring him back (to life)!
086:009
086:009 Khan The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
086:009 Maulana On the day when hidden things are manifested,
086:009 Pickthal On the day when hidden thoughts shall be searched out.
086:009 Rashad The day all secrets become known.
086:009 Sarwar On the day when all secrets will be made public,
086:009 Shakir On the day when hidden things shall be made manifest,
086:009 Sherali On the day when secrets shall be disclosed.
086:009 Yusufali The Day that (all) things secret will be tested,

086:010
086:010 Khan Then will (man) have no power, nor any helper.
086:010 Maulana Then he will have no strength nor helper.
086:010 Pickthal Then will he have no might nor any helper.
086:010 Rashad He will have no power, nor a helper.
086:010 Sarwar he will have no power, nor anyone to help him.
086:010 Shakir He shall have neither strength nor helper.
086:010 Sherali And he shall have no strength and no helper.
086:010 Yusufali (Man) will have no power, and no helper.
086:011
086:011 Khan By the sky (having rain clouds) which gives rain, again and again.
086:011 Maulana By the cloud giving rain,
086:011 Pickthal By the heaven which giveth the returning rain,
086:011 Rashad By the sky that returns (the water).
086:011 Sarwar By the rotating heavens
086:011 Shakir I swear by the raingiving heavens,
086:011 Sherali By the cloud which gives rain repeatedly,
086:011 Yusufali By the Firmament which returns (in its round),
086:012
086:012 Khan And the earth which splits (with the growth of trees and plants),
086:012 Maulana And the earth opening (with herbage)!
086:012 Pickthal And the earth which splitteth (with the growth of trees and plants)
086:012 Rashad By the earth that cracks (to grow plants).
086:012 Sarwar and the replenishing earth,
086:012 Shakir And the earth splitting (with plants);
086:012 Sherali And by the earth which opens out with herbage.
086:012 Yusufali And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),-
086:013
086:013 Khan Verily! This (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the roots of evil).
086:013 Maulana Surely it is a decisive word,
086:013 Pickthal Lo! this (Qur'an) is a conclusive word,
086:013 Rashad This is a serious narration.
086:013 Sarwar the Quran is the final word,
086:013 Shakir Most surely it is a decisive word,
086:013 Sherali Surely, the Qur'an is a decisive word.
086:013 Yusufali Behold this is the Word that distinguishes (Good from Evil):
086:014
086:014 Khan And it is not a thing for amusement.
086:014 Maulana And it is not a joke.
086:014 Pickthal It is no pleasantry.
086:014 Rashad Not to be taken lightly.
086:014 Sarwar and it is certainly not a jest.
086:014 Shakir And it is no joke.
086:014 Sherali And it is not a vain talk.
086:014 Yusufali It is not a thing for amusement.
086:015
086:015 Khan Verily, they are but plotting a plot (against you O Muhammad (Peace be upon him)).
086:015 Maulana Surely they plan a plan.
086:015 Pickthal Lo! they plot a plot (against thee, O Muhammad)
086:015 Rashad They plot and scheme.
086:015 Sarwar They (disbelievers) plot every evil plan,
086:015 Shakir Surely they will make a scheme,
086:015 Sherali Surely, they plan a plan,
086:015 Yusufali As for them, they are but plotting a scheme,
086:016
086:016 Khan And I (too) am planning a plan.
086:016 Maulana And I plan a plan.
086:016 Pickthal And I plot a plot (against them).
086:016 Rashad But so do I.
086:016 Sarwar but I too plan against them.
086:016 Shakir And I (too) will make a scheme.
086:016 Sherali And I also plan a plan.
086:016 Yusufali And I am planning a scheme.
086:017
086:017 Khan So give a respite to the disbelievers. Deal you gently with them for a while.
086:017 Maulana So grant the disbelievers a respite -- let them alone for a while.
086:017 Pickthal So give a respite to the disbelievers. Deal thou gently with them for a while.
086:017 Rashad Just respite the disbelievers a short respite.
086:017 Sarwar Give respite to the disbelievers and leave them alone for a while.
086:017 Shakir So grant the unbelievers a respite: let them alone for a
086:017 Sherali So give respite to the disbelievers. Aye respite them for a little while.
086:017 Yusufali Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

087:000
087:000 Translations of the Qur'an, Chapter 87: AL-ALA (THE MOST HIGH, GLORY TO YOUR LORD IN THE HIGHEST). Total Verses: 19. Revealed At: MAKKA
087:000 In the name of God, Most Gracious, Most Merciful
087:001
087:001 Khan Glorify the Name of your Lord, the Most High,
087:001 Maulana Glorify the name of thy Lord, the Most High!
087:001 Pickthal Praise the name of thy Lord the Most High,
087:001 Rashad Glorify the name of your Lord, the Most High.
087:001 Sarwar (Muhammad), glorify the Name of your lord, the Most High,.
087:001 Shakir Glorify the name of your Lord, the Most High,
087:001 Sherali Glorify the name of thy Lord, the Most High,
087:001 Yusufali Glorify the name of thy Guardian-Lord Most High,
087:002
087:002 Khan Who has created (everything), and then proportioned it;
087:002 Maulana Who creates, then makes complete,
087:002 Pickthal Who createth, then disposeth;
087:002 Rashad He creates and shapes.
087:002 Sarwar Who has created (all things) proportionately,
087:002 Shakir Who creates, then makes complete,
087:002 Sherali Who creates man and perfects him.
087:002 Yusufali Who hath created, and further, given order and proportion;
087:003
087:003 Khan And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);
087:003 Maulana And Who measures, then guides,
087:003 Pickthal Who measureth, then guideth;
087:003 Rashad He designs and guides.
087:003 Sarwar decreed their destinies, and provided them with guidance.
087:003 Shakir And Who makes (things) according to a measure, then guides (them to their goal),
087:003 Sherali And Who determines his capacities and furnishes him with appropriate guidance.
087:003 Yusufali Who hath ordained laws. And granted guidance;
087:004
087:004 Khan And Who brings out the pasturage,
087:004 Maulana And Who brings forth herbage,
087:004 Pickthal Who bringeth forth the pasturage,
087:004 Rashad He produces the pasture.
087:004 Sarwar It is He who has caused the grass to grow,
087:004 Shakir And Who brings forth herbage,
087:004 Sherali And Who brings forth the pasturage,
087:004 Yusufali And Who bringeth out the (green and luscious) pasture,
087:005
087:005 Khan And then makes it dark stubble.
087:005 Maulana Then makes it dried up, dust-coloured.
087:005 Pickthal Then turneth it to russet stubble.
087:005 Rashad Then turns it into light hay.
087:005 Sarwar then caused it to wither away.
087:005 Shakir Then makes it dried up, dust-colored.
087:005 Sherali Then turns it into black stubble.
087:005 Yusufali And then doth make it (but) swarthy stubble.
087:006
087:006 Khan We shall make you to recite (the Qur'an), so you (O Muhammad (Peace be upon him)) shall not forget (it),
087:006 Maulana We shall make thee recite so thou shalt not forget --
087:006 Pickthal We shall make thee read (O Muhammad) so that thou shalt not forget
087:006 Rashad We will recite to you; do not forget.
087:006 Sarwar We shall teach you (the Quran) and you will not forget it
087:006 Shakir We will make you recite so you shall not forget,
087:006 Sherali WE shall teach thee the Qur'an and thou shalt not forget it,
087:006 Yusufali By degrees shall We teach thee to declare (the Message), so thou shalt not forget,
087:007
087:007 Khan Except what Allah, may will, He knows what is apparent and what is hidden.
087:007 Maulana Except what Allah please. Surely He knows the manifest, and what is hidden.
087:007 Pickthal Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;
087:007 Rashad Everything is in accordance with GOD's will; He knows what is declared, and what is hidden.
087:007 Sarwar unless God wills it to be otherwise. He knows all that is made public and all that remains hidden.
087:007 Shakir Except what Allah pleases, surely He knows the manifest, and what is hidden.
087:007 Sherali Except as what ALLAH wills. Surely, HE knows what is manifest and what is hidden.
087:007 Yusufali Except as Allah wills: For He knoweth what is manifest and what is hidden.

087:008
087:008 Khan And We shall make easy for you (O Muhammad (Peace be upon him)) the easy way (i.e. the doing of righteous deeds).
087:008 Maulana And We shall make thy way smooth to a state of ease.
087:008 Pickthal And We shall ease thy way unto the state of ease.
087:008 Rashad We will direct you to the easiest path.
087:008 Sarwar We shall make all your tasks easy.
087:008 Shakir And We will make your way smooth to a state of ease.
087:008 Sherali And WE shall provide thee with every facility.
087:008 Yusufali And We will make it easy for thee (to follow) the simple (Path).
087:009
087:009 Khan Therefore remind (men) in case the reminder profits (them).
087:009 Maulana So remind, reminding indeed profits.
087:009 Pickthal Therefor remind (men), for of use is the reminder.
087:009 Rashad Therefore, you shall remind; perhaps the reminder will benefit.
087:009 Sarwar Therefore, keep on preaching as long as it is of benefit.
087:009 Shakir Therefore do remind, surely reminding does profit.
087:009 Sherali So keep on admonishing people. Surely, admonition is, indeed, profitable.
087:009 Yusufali Therefore give admonition in case the admonition profits (the hearer).
087:010
087:010 Khan The reminder will be received by him who fears (Allah),
087:010 Maulana He who fears will mind,
087:010 Pickthal He will heed who feareth,
087:010 Rashad The reverent will take heed.
087:010 Sarwar Those who have fear of God will benefit
087:010 Shakir He who fears will mind,
087:010 Sherali He who fears will heed;
087:010 Yusufali The admonition will be received by those who fear (Allah):
087:011
087:011 Khan But it will be avoided by the wretched,
087:011 Maulana And the most unfortunate one will avoid it,
087:011 Pickthal But the most hapless will flout it,
087:011 Rashad The wicked will avoid it.
087:011 Sarwar but the reprobates will turn away
087:011 Shakir And the most unfortunate one will avoid it,
087:011 Sherali But the most wretched will turn aside from it,
087:011 Yusufali But it will be avoided by those most unfortunate ones,
087:012
087:012 Khan Who will enter the great Fire and made to taste its burning,
087:012 Maulana Who will burn int he great Fire.
087:012 Pickthal He who will be flung to the great Fire
087:012 Rashad Consequently, he will suffer the great Hellfire.
087:012 Sarwar and suffer the heat of the great fire
087:012 Shakir Who shall enter the great fire;
087:012 Sherali He who will enter the great Fire.
087:012 Yusufali Who will enter the Great Fire,
087:013
087:013 Khan Wherein he will neither die (to be in rest) nor live (a good living).
087:013 Maulana Then therein he will neither live nor die.
087:013 Pickthal Wherein he will neither die nor live.
087:013 Rashad Wherein he never dies, nor stays alive.
087:013 Sarwar wherein they will neither live nor die.
087:013 Shakir Then therein he shall neither live nor die.
087:013 Sherali Then he will neither die therein nor live.
087:013 Yusufali In which they will then neither die nor live.
087:014
087:014 Khan Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,
087:014 Maulana He indeed is successful who purifies himself,
087:014 Pickthal He is successful who groweth,
087:014 Rashad Successful indeed is the one who redeems his soul.
087:014 Sarwar Lasting happiness will be for those who purify themselves,
087:014 Shakir He indeed shall be successful who purifies himself,
087:014 Sherali Verily, he, indeed, will prosper who purifies himself,
087:014 Yusufali But those will prosper who purify themselves,
087:015
087:015 Khan And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers).
087:015 Maulana And remembers the name of his Lord, then prays.
087:015 Pickthal And remembereth the name of his Lord, so prayeth,
087:015 Rashad By remembering the name of his Lord and observing the contact prayers (Salat).
087:015 Sarwar remember the name of the Lord, and pray to Him.
087:015 Shakir And magnifies the name of his Lord and prays.
087:015 Sherali And remembers the name of his Lord and offer Prayers.
087:015 Yusufali And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.

087:016
087:016 Khan Nay, you prefer the life of this world;
087:016 Maulana But, you prefer the life of this world,
087:016 Pickthal But ye prefer the life of the world
087:016 Rashad Indeed, you are preoccupied with this first life.
087:016 Sarwar However, (the disbelievers) prefer the worldly life
087:016 Shakir Nay! you prefer the life of this world,
087:016 Sherali But you prefer the life of this world,
087:016 Yusufali Day (behold), ye prefer the life of this world;
087:017
087:017 Khan Although the Hereafter is better and more lasting.
087:017 Maulana While the Hereafter is better and more lasting.
087:017 Pickthal Although the Hereafter is better and more lasting.
087:017 Rashad Even though the Hereafter is far better and everlasting.
087:017 Sarwar even though the life hereafter will be better and will last forever.
087:017 Shakir While the hereafter is better and more lasting.
087:017 Sherali Whereas the Hereafter is better and more lasting.
087:017 Yusufali But the Hereafter is better and more enduring.
087:018
087:018 Khan Verily! This is in the former Scriptures,
087:018 Maulana Surely this is in the earlier scriptures
087:018 Pickthal Lo! This is in the former scrolls.
087:018 Rashad This is recorded in the earlier teachings.
087:018 Sarwar This is what is written in the ancient heavenly Books,
087:018 Shakir Most surely this is in the earlier scriptures,
087:018 Sherali This, indeed, is what is taught in the former Scriptures -
087:018 Yusufali And this is in the Books of the earliest (Revelation),-
087:019
087:019 Khan The Scriptures of Ibrahim (Abraham) and Musa (Moses).
087:019 Maulana The scriptures of Abraham and Moses.
087:019 Pickthal The Books of Abraham and Moses.
087:019 Rashad The teachings of Abraham and Moses.
087:019 Sarwar the Scriptures of Abraham and Moses.
087:019 Shakir The scriptures of Ibrahim and Musa.
087:019 Sherali The Scriptures of Abraham and Moses.
087:019 Yusufali The Books of Abraham and Moses.
088:000
088:000 Translations of the Qur'an, Chapter 88: AL-GHASHIYA (THE OVERWHELMING, THE PALL). Total Verses: 26. Revealed At: MAKKA
088:000 In the name of God, Most Gracious, Most Merciful
088:001
088:001 Khan Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);
088:001 Maulana Has there come to thee the news of the Overwhelming Event?
088:001 Pickthal Hath there come unto thee tidings of the Overwhelming?
088:001 Rashad Are you aware of the Overwhelming?
088:001 Sarwar Have you heard the story of the overwhelming event (the Day of Judgment)?.
088:001 Shakir Has not there come to you the news of the overwhelming calamity?
088:001 Sherali Has there come to thee the news of the overwhelming calamity?
088:001 Yusufali Has the story reached thee of the overwhelming (Event)?
088:002
088:002 Khan Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).
088:002 Maulana Faces on that day will be downcast,
088:002 Pickthal On that day (many) faces will be downcast,
088:002 Rashad Faces on that day will be shamed.
088:002 Sarwar On that day the faces of some people will be humbly cast down,
088:002 Shakir (Some) faces on that day shall be downcast,
088:002 Sherali Some faces on that day will be downcast;
088:002 Yusufali Some faces, that Day, will be humiliated,
088:003
088:003 Khan Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace).
088:003 Maulana Labouring, toiling,
088:003 Pickthal Toiling, weary,
088:003 Rashad Laboring and exhausted.
088:003 Sarwar troubled and tired as a result of their deeds in the past.
088:003 Shakir Laboring, toiling,
088:003 Sherali Toiling, weary.
088:003 Yusufali Labouring (hard), weary,-
088:004
088:004 Khan They will enter in the hot blazing Fire,
088:004 Maulana Entering burning Fire,
088:004 Pickthal Scorched by burning fire,
088:004 Rashad Suffering in a blazing Hellfire.
088:004 Sarwar They will suffer the heat of the blazing fire
088:004 Shakir Entering into burning fire,
088:004 Sherali They shall enter a blazing Fire,
088:004 Yusufali The while they enter the Blazing Fire,-

088:005
088:005 Khan They will be given to drink from a boiling spring,
088:005 Maulana Made to drink from a boiling spring.
088:005 Pickthal Drinking from a boiling spring,
088:005 Rashad Drinking from a flaming spring.
088:005 Sarwar and will be made to drink from a fiercely boiling spring.
088:005 Shakir Made to drink from a boiling spring.
088:005 Sherali And will be made to drink from a boiling spring.
088:005 Yusufali The while they are given, to drink, of a boiling hot spring,
088:006
088:006 Khan No food will there be for them but a poisonous thorny plant,
088:006 Maulana They will have no food but of thorns,
088:006 Pickthal No food for them save bitter thorn-fruit
088:006 Rashad They will have no food except the useless variety.
088:006 Sarwar They will have no food other than bitter and thorny fruit
088:006 Shakir They shall have no food but of thorns,
088:006 Sherali They will have no food save that of dry, bitter and thorny herbage,
088:006 Yusufali No food will there be for them but a bitter Dhari'
088:007
088:007 Khan Which will neither nourish nor avail against hunger.
088:007 Maulana Neither nourishing nor satisfying hunger.
088:007 Pickthal Which doth not nourish nor release from hunger.
088:007 Rashad It never nourishes, nor satisfies hunger.
088:007 Sarwar which will neither fatten them nor satisfy them.
088:007 Shakir Which will neither fatten nor avail against hunger.
088:007 Sherali Which will neither nourish nor satisfy hunger.
088:007 Yusufali Which will neither nourish nor satisfy hunger.
088:008
088:008 Khan (Other) faces, that Day, will be joyful,
088:008 Maulana Faces on that day will be happy,
088:008 Pickthal In that day other faces will be calm,
088:008 Rashad Other faces on that day will be full of joy.
088:008 Sarwar However, on that day the faces of other people will be happy.
088:008 Shakir (Other) faces on that day shall be happy,
088:008 Sherali And some faces on that day will be joyful;
088:008 Yusufali (Other) faces that Day will be joyful,
088:009
088:009 Khan Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism).
088:009 Maulana Glad for their striving,
088:009 Pickthal Glad for their effort past,
088:009 Rashad Satisfied with their work.
088:009 Sarwar and pleased with the result of their deeds in the past.
088:009 Shakir Well-pleased because of their striving,
088:009 Sherali Well-pleased with their past striving,
088:009 Yusufali Pleased with their striving,-
088:010
088:010 Khan In a lofty Paradise.
088:010 Maulana In a lofty Garden,
088:010 Pickthal In a high Garden
088:010 Rashad In an exalted Paradise.
088:010 Sarwar They will live in an exalted garden
088:010 Shakir In a lofty garden,
088:010 Sherali In a lofty Garden,
088:010 Yusufali In a Garden on high,
088:011
088:011 Khan Where they shall neither hear harmful speech nor falsehood,
088:011 Maulana Wherein thou wilt hear no vain talk.
088:011 Pickthal Where they hear no idle speech,
088:011 Rashad In it, no nonsense is heard.
088:011 Sarwar wherein they will not hear any vain talk.
088:011 Shakir Wherein you shall not hear vain talk.
088:011 Sherali Wherein thou wilt hear no vain talk.
088:011 Yusufali Where they shall hear no (word) of vanity:
088:012
088:012 Khan Therein will be a running spring,
088:012 Maulana Therein is a fountain flowing.
088:012 Pickthal Wherein is a gushing spring,
088:012 Rashad In it, a spring flows.
088:012 Sarwar Therein will be a flowing spring,
088:012 Shakir Therein is a fountain flowing,
088:012 Sherali Therein is a running spring,
088:012 Yusufali Therein will be a bubbling spring:

088:013
088:013 Khan Therein will be thrones raised high,
088:013 Maulana Therein are thrones raised high,
088:013 Pickthal Wherein are couches raised
088:013 Rashad In it, there are luxurious furnishings.
088:013 Sarwar raised couches,
088:013 Shakir Therein are thrones raised high,
088:013 Sherali Therein are raised couches,
088:013 Yusufali Therein will be Thrones (of dignity), raised on high,
088:014
088:014 Khan And cups set at hand.
088:014 Maulana And drinking-cups ready placed,
088:014 Pickthal And goblets set at hand
088:014 Rashad And drinks made available.
088:014 Sarwar well arranged goblets,
088:014 Shakir And drinking-cups ready placed,
088:014 Sherali And goblets properly placed,
088:014 Yusufali Goblets placed (ready),
088:015
088:015 Khan And cushions set in rows,
088:015 Maulana And cushions set in tows,
088:015 Pickthal And cushions ranged
088:015 Rashad And pitchers in rows.
088:015 Sarwar well-placed cushions,
088:015 Shakir And cushions set in a row,
088:015 Sherali And cushions beautifully ranged in rows,
088:015 Yusufali And cushions set in rows,
088:016
088:016 Khan And rich carpets (all) spread out.
088:016 Maulana And carpets spread out.
088:016 Pickthal And silken carpets spread.
088:016 Rashad And carpets throughout.
088:016 Sarwar and well spread carpets.
088:016 Shakir And carpets spread out.
088:016 Sherali And carpets tastefully spread.
088:016 Yusufali And rich carpets (all) spread out.
088:017
088:017 Khan Do they not look at the camels, how they are created?
088:017 Maulana See they not the clouds, how they are created?
088:017 Pickthal Will they not regard the camels, how they are created?
088:017 Rashad Why do they not reflect on the camels and how they are created?
088:017 Sarwar Have they not looked at how the camel is created,
088:017 Shakir Will they not then consider the camels, how they are created?
088:017 Sherali Do they not then look at the camels, how they are created?
088:017 Yusufali Do they not look at the Camels, how they are made?-
088:018
088:018 Khan And at the heaven, how it is raised?
088:018 Maulana And the heaven, how it is raised high?
088:018 Pickthal And the heaven, how it is raised?
088:018 Rashad And the sky and how it is raised.
088:018 Sarwar how the heavens are raised up high,
088:018 Shakir And the heaven, how it is reared aloft,
088:018 Sherali And at the heaven, how it is raised high?
088:018 Yusufali And at the Sky, how it is raised high?-
088:019
088:019 Khan And at the mountains, how they are rooted and fixed firm?
088:019 Maulana And the mountains, how they are fixed?
088:019 Pickthal And the hills, how they are set up?
088:019 Rashad And the mountains and how they are constructed.
088:019 Sarwar how the mountains are set firm,
088:019 Shakir And the mountains, how they are firmly fixed,
088:019 Sherali And at the mountains, how they are fixed?
088:019 Yusufali And at the Mountains, how they are fixed firm?-
088:020
088:020 Khan And at the earth, how it is spread out?
088:020 Maulana And the earth, how it is spread out?
088:020 Pickthal And the earth, how it is spread?
088:020 Rashad And the earth and how it is built.
088:020 Sarwar and how the earth is spread out?.
088:020 Shakir And the earth, how it is made a vast expanse?
088:020 Sherali And at the earth, how it is spread out?
088:020 Yusufali And at the Earth, how it is spread out?

088:021
088:021 Khan So remind them (O Muhammad (Peace be upon him)), you are only a one who reminds.
088:021 Maulana So remind. Thou art only one to remind.
088:021 Pickthal Remind them, for thou art but a remembrancer,
088:021 Rashad You shall remind, for your mission is to deliver this reminder.
088:021 Sarwar (Muhammad), preach; you are only a preacher.
088:021 Shakir Therefore do remind, for you are only a reminder.
088:021 Sherali Admonish, therefore, for thou art but an admonisher;
088:021 Yusufali Therefore do thou give admonition, for thou art one to admonish.
088:022
088:022 Khan You are not a dictator over them.
088:022 Maulana Thou art not warder over them --
088:022 Pickthal Thou art not at all a warder over them.
088:022 Rashad You have no power over them.
088:022 Sarwar You do not have full control over them.
088:022 Shakir You are not a watcher over them;
088:022 Sherali Thou art not appointed a keeper over them.
088:022 Yusufali Thou art not one to manage (men's) affairs.
088:023
088:023 Khan Save the one who turns away and disbelieves
088:023 Maulana But whoever turns back and disbelieves,
088:023 Pickthal But whoso is averse and disbelieveth,
088:023 Rashad As for those who turn away and disbelieve.
088:023 Sarwar However, those who turn away and disbelieve,.
088:023 Shakir But whoever turns back and disbelieves,
088:023 Sherali But whoever turns away and disbelieves,
088:023 Yusufali But if any turn away and reject Allah,-
088:024
088:024 Khan Then Allah will punish him with the greatest punishment.
088:024 Maulana Allah will chastise him with the greatest chastisement.
088:024 Pickthal Allah will punish him with direst punishment.
088:024 Rashad GOD will commit them to the great retribution.
088:024 Sarwar God will punish them with the greatest torment.
088:024 Shakir Allah will chastise him with the greatest chastisement.
088:024 Sherali ALLAH will punish him with the greatest punishment.
088:024 Yusufali Allah will punish him with a mighty Punishment,
088:025
088:025 Khan Verily, to Us will be their return;
088:025 Maulana Surely to Us is their return,
088:025 Pickthal Lo! unto Us is their return
088:025 Rashad To us is their ultimate destiny.
088:025 Sarwar To Us they will all return.
088:025 Shakir Surely to Us is their turning back,
088:025 Sherali Unto US, surely, is their return.
088:025 Yusufali For to Us will be their return;
088:026
088:026 Khan Then verily, for Us will be their reckoning.
088:026 Maulana Then it is for Us to call them to account.
088:026 Pickthal And Ours their reckoning.
088:026 Rashad Then we will call them to account.
088:026 Sarwar In Our hands are their accounts.
088:026 Shakir Then surely upon Us is the taking of their account.
088:026 Sherali Then, surely, it is for US to call them to account.
088:026 Yusufali Then it will be for Us to call them to account.
089:000
089:000 Translations of the Qur'an, Chapter 89: AL-FAJR (THE DAWN, DAYBREAK). Total Verses: 30. Revealed At: MAKKA
089:000 In the name of God, Most Gracious, Most Merciful
089:001
089:001 Khan By the dawn;
089:001 Maulana By the daybreak!
089:001 Pickthal By the Dawn
089:001 Rashad By the dawn.
089:001 Sarwar By the dawn,
089:001 Shakir I swear by the daybreak,
089:001 Sherali By the Dawn,
089:001 Yusufali By the break of Day
089:002
089:002 Khan By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),
089:002 Maulana And the ten nights!
089:002 Pickthal And ten nights,
089:002 Rashad And the ten nights.
089:002 Sarwar by the Ten (secret) Nights,
089:002 Shakir And the ten nights,
089:002 Sherali And the Ten Nights,
089:002 Yusufali By the Nights twice five;

089:003
089:003 Khan And by the even and the odd (of all the creations of Allah).
089:003 Maulana And the even and the odd!
089:003 Pickthal And the Even and the Odd,
089:003 Rashad By the even and the odd.
089:003 Sarwar by the odd and even (8th and 9th Dhil-hajj)
089:003 Shakir And the even and the odd,
089:003 Sherali And the Even and the Odd,
089:003 Yusufali By the even and odd (contrasted);
089:004
089:004 Khan And by the night when it departs.
089:004 Maulana And the night when it departs!
089:004 Pickthal And the night when it departeth,
089:004 Rashad By the night as it passes.
089:004 Sarwar and by the night when it moves on towards daybreak (reward and retribution in the next life is an absolute reality).
089:004 Shakir And the night when it departs.
089:004 Sherali And the night when it moves on to its close,
089:004 Yusufali And by the Night when it passeth away;-
089:005
089:005 Khan There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!
089:005 Maulana Truly in this is an oath for men of understanding.
089:005 Pickthal There surely is an oath for thinking man.
089:005 Rashad A profound oath, for one who possesses intelligence.
089:005 Sarwar Is this not a sufficient oath for intelligent people?.
089:005 Shakir Truly in that there is an oath for those who possess understanding.
089:005 Sherali Is there not in it strong evidence for one possessed of understanding?
089:005 Yusufali Is there (not) in these an adjuration (or evidence) for those who understand?
089:006
089:006 Khan Did you (O Muhammad (Peace be upon him)) not see (thought) how your Lord dealt with 'Ad (people)?
089:006 Maulana Hast thou not considered how thy Lord dealt with ‘Ad,
089:006 Pickthal Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,
089:006 Rashad Have you noted what your Lord did to `Aad?
089:006 Sarwar (Muhammad), consider how your Lord dealt with the tribe of Ad,
089:006 Shakir Have you not considered how your Lord dealt with Ad,
089:006 Sherali Hast thou not see how thy Lord dealt with Ad -
089:006 Yusufali Seest thou not how thy Lord dealt with the 'Ad (people),-
089:007
089:007 Khan Who were very tall like lofty pillars,
089:007 Maulana (Of) Iram, having lofty buildings,
089:007 Pickthal With many-columned Iram,
089:007 Rashad Erum; the town with tall buildings.
089:007 Sarwar the people of the huge columned city of Eram
089:007 Shakir (The people of) Aram, possessors of lofty buildings,
089:007 Sherali The tribe if Iram, possessors of lofty buildings?
089:007 Yusufali Of the (city of) Iram, with lofty pillars,
089:008
089:008 Khan The like of which were not created in the land?
089:008 Maulana The like of which were not created in the land;
089:008 Pickthal The like of which was not created in the lands;
089:008 Rashad There was nothing like it anywhere.
089:008 Sarwar whose like has never been created in any other land.
089:008 Shakir The like of which were not created in the (other) cities;
089:008 Sherali The like of whom have not been created in these parts -
089:008 Yusufali The like of which were not produced in (all) the land?
089:009
089:009 Khan And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)?
089:009 Maulana And (with) Thamud, who hewed out rocks in the valley;
089:009 Pickthal And with (the tribe of) Thamud, who clove the rocks in the valley;
089:009 Rashad Also Thamoud, who carved the rocks in their valley.
089:009 Sarwar (Also consider how He dealt with) the Thamud, who carved their houses out of the rocks in the valley.
089:009 Shakir And (with) Samood, who hewed out the rocks in the valley,
089:009 Sherali And with Thamud who hewed out rocks in the valley,
089:009 Yusufali And with the Thamud (people), who cut out (huge) rocks in the valley?-
089:010
089:010 Khan And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?
089:010 Maulana And (with) Pharaoh, the lord of hosts,
089:010 Pickthal And with Pharaoh, firm of might,
089:010 Rashad And Pharaoh who possessed might.
089:010 Sarwar (Also consider the people of) the Pharaoh who victimized people by placing them on the stake,
089:010 Shakir And (with) Firon, the lord of hosts,
089:010 Sherali And with Pharaoh, lord of vast hosts,
089:010 Yusufali And with Pharaoh, lord of stakes?

089:011
089:011 Khan Who did transgress beyond bounds in the lands (in the disobedience of Allah).
089:011 Maulana Who exceeded limits in the cities,
089:011 Pickthal Who (all) were rebellious (to Allah) in these lands,
089:011 Rashad They all transgressed in the land.
089:011 Sarwar led rebellious lives,
089:011 Shakir Who committed inordinacy in the cities,
089:011 Sherali Who committed excesses in the cities,
089:011 Yusufali (All) these transgressed beyond bounds in the lands,
089:012
089:012 Khan And made therein much mischief.
089:012 Maulana And made great mischief therein?
089:012 Pickthal And multiplied iniquity therein?
089:012 Rashad They spread evil throughout.
089:012 Sarwar and spread much corruption in the land.
089:012 Shakir So they made great mischief therein?
089:012 Sherali And wrought much corruption therein?
089:012 Yusufali And heaped therein mischief (on mischief).
089:013
089:013 Khan So your Lord poured on them different kinds of severe torment.
089:013 Maulana So thy Lord poured on them a portion of chastisement.
089:013 Pickthal Therefore thy Lord poured on them the disaster of His punishment.
089:013 Rashad Consequently, your Lord poured upon them a whipping retribution.
089:013 Sarwar Thus, your Lord afflicted them with torment;
089:013 Shakir Therefore your Lord let down upon them a portion of the chastisement.
089:013 Sherali Thy Lord, then, let loose on them the scourge of punishment.
089:013 Yusufali Therefore did thy Lord pour on them a scourge of diverse chastisements:
089:014
089:014 Khan Verily, your Lord is Ever Watchful (over them).
089:014 Maulana Surely thy Lord is Watchful;
089:014 Pickthal Lo! thy Lord is ever watchful.
089:014 Rashad Your Lord is ever watchful.
089:014 Sarwar your Lord keeps an eye on (all evil-doing people).
089:014 Shakir Most sure!y your Lord is watching.
089:014 Sherali Surely, thy Lord is ever on the watch.
089:014 Yusufali For thy Lord is (as a Guardian) on a watch-tower.
089:015
089:015 Khan As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."
089:015 Maulana As for man, when his Lord tries him, then gives him honour and favours him, he says: My Lord honours me.
089:015 Pickthal As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.
089:015 Rashad When the human being is tested by his Lord, through blessings and joy, he says, "My Lord is generous towards me."
089:015 Sarwar As for the human being, when his Lord tests him, honors him, and grants him bounty, he says, "God has honored me".
089:015 Shakir And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.
089:015 Sherali As for man, when his Lord tries him and honours him and bestows favours on him, he says, `My Lord has honoured me.'
089:015 Yusufali Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."
089:016
089:016 Khan But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"
089:016 Maulana But when He tries him, then straitens to him his subsistence, he says: My Lord has disgraced me.
089:016 Pickthal But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.
089:016 Rashad But if He tests him through reduction in provisions, he says, "My Lord is humiliating me!"
089:016 Sarwar However, when his Lord tests him by a measured amount of sustenance , he says, "God has disgraced me".
089:016 Shakir But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.
089:016 Sherali But when HE tries and straitens for him his means of subsistence, he says, `My Lord has disgraced me.'
089:016 Yusufali But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"
089:017
089:017 Khan Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
089:017 Maulana Nay, but you honour not the orphan,
089:017 Pickthal Nay, but ye (for your part) honour not the orphan
089:017 Rashad Wrong! It is you who brought it on yourselves by not regarding the orphan.
089:017 Sarwar (Since wealth does not necessarily guarantee everlasting happiness) then why do you not show kindness to the orphans,
089:017 Shakir Nay! but you do not honor the orphan,
089:017 Sherali Nay, but you honour not the orphan,
089:017 Yusufali Nay, nay! but ye honour not the orphans!
089:018
089:018 Khan And urge not on the feeding of AlMiskin (the poor)!
089:018 Maulana Nor do you urge one another to feed the poor,
089:018 Pickthal And urge not on the feeding of the poor.
089:018 Rashad And not advocating charity towards the poor.
089:018 Sarwar or urge one another to feed the destitute?.
089:018 Shakir Nor do you urge one another to feed the poor,
089:018 Sherali And urge not one another to feed the poor;
089:018 Yusufali Nor do ye encourage one another to feed the poor!-

089:019
089:019 Khan And you devour inheritance all with greed,
089:019 Maulana And you devour heritage, devouring all,
089:019 Pickthal And ye devour heritages with devouring greed.
089:019 Rashad And consuming the inheritance of helpless orphans.
089:019 Sarwar Why do you take away the inheritance of others indiscriminately
089:019 Shakir And you eat away the heritage, devouring (everything) indiscriminately,
089:019 Sherali And devour the heritage of other people, devouring greedily and wholly;
089:019 Yusufali And ye devour inheritance - all with greed,
089:020
089:020 Khan And you love wealth with much love!
089:020 Maulana And you love wealth with exceeding love.
089:020 Pickthal And love wealth with abounding love.
089:020 Rashad And loving the money too much.
089:020 Sarwar and why do you have an excessive love of riches?.
089:020 Shakir And you love wealth with exceeding love.
089:020 Sherali And you love wealth with exceeding love.
089:020 Yusufali And ye love wealth with inordinate love!
089:021
089:021 Khan Nay! When the earth is ground to powder,
089:021 Maulana Nay, when the earth is made to crumble to pieces,
089:021 Pickthal Nay, but when the earth is ground to atoms, grinding, grinding,
089:021 Rashad Indeed, when the earth is crushed, utterly crushed.
089:021 Sarwar When the earth is crushed into small pieces
089:021 Shakir Nay! when the earth is made to crumble to pieces,
089:021 Sherali Hearken ! when the earth is completely broken into pieces;
089:021 Yusufali Nay! When the earth is pounded to powder,
089:022
089:022 Khan And your Lord comes with the angels in rows,
089:022 Maulana And thy Lord comes with the angels, ranks on ranks;
089:022 Pickthal And thy Lord shall come with angels, rank on rank,
089:022 Rashad And your Lord comes, together with the angels in row after row.
089:022 Sarwar and (when you find yourself) in the presence of your Lord and the rows and rows of angels, your greed for riches will certainly be of no avail to you.
089:022 Shakir And your Lord comes and (also) the angels in ranks,
089:022 Sherali And thy Lord comes attended by angels, rank on rank;
089:022 Yusufali And thy Lord cometh, and His angels, rank upon rank,
089:023
089:023 Khan And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
089:023 Maulana And hell is made to appear that day. On that day man will be mindful, and of what use will being mindful be then?
089:023 Pickthal And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?
089:023 Rashad On that day, Gehenna will be brought forth. On that day, the human being will remember - but what a remembrance - it will be too late.
089:023 Sarwar On that day, hell will be brought closer and the human being will come to his senses, but this will be of no avail to him.
089:023 Shakir And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?
089:023 Sherali And Hell is brought near that day; on that day man will remember, but of what avail shall that remembrance be to him?
089:023 Yusufali And Hell, that Day, is brought (face to face),- on that Day will man remember, but how will that remembrance profit him?
089:024
089:024 Khan He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
089:024 Maulana He will say: O would that I had sent before for (this) my life!
089:024 Pickthal He will say: Ah, would that I had sent before me (some provision) for my life!
089:024 Rashad He will say, "Oh, I wish I prepared for my (eternal) life."
089:024 Sarwar He will say, "Would that I had done some good deeds for this life".
089:024 Shakir He shall say: O! would that I had sent before for (this) my life!
089:024 Sherali He will say, `O, would that I had sent on some good works for my life here !'
089:024 Yusufali He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!”
089:025
089:025 Khan So on that Day, none will punish as He will punish.
089:025 Maulana But none can punish as He will punish on that day.
089:025 Pickthal None punisheth as He will punish on that day!
089:025 Rashad On that day, no retribution could be worse than His retribution.
089:025 Sarwar On that day the punishment of God and His detention will be unparalleled.
089:025 Shakir But on that day shall no one chastise with (anything like) His chastisement,
089:025 Sherali So on that day none can punish like unto HIS punishment.
089:025 Yusufali For, that Day, His Chastisement will be such as none (else) can inflict,
089:026
089:026 Khan And none will bind as He will bind.
089:026 Maulana And none can bind as He will bind on that day.
089:026 Pickthal None bindeth as He then will bind.
089:026 Rashad And no confinement is as effective as His confinement.
089:026 Sarwar And His bonds will be such as none other can bind.
089:026 Shakir And no one shall bind with (anything like) His binding.
089:026 Sherali And none can bind like unto HIS binding.
089:026 Yusufali And His bonds will be such as none (other) can bind.

089:027
089:027 Khan (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!
089:027 Maulana O soul that art at rest,
089:027 Pickthal But ah! thou soul at peace!
089:027 Rashad As for you, O content soul.
089:027 Sarwar Serene soul,
089:027 Shakir O soul that art at rest!
089:027 Sherali O, thou soul at peace !
089:027 Yusufali (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!
089:028
089:028 Khan "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!
089:028 Maulana Return to thy Lord, well-pleased, well-pleasing,
089:028 Pickthal Return unto thy Lord, content in His good pleasure!
089:028 Rashad Return to your Lord, pleased and pleasing.
089:028 Sarwar return to your Lord well pleased with him and He will be pleased with you.
089:028 Shakir Return to your Lord, well-pleased (with him), well-pleasing (Him),
089:028 Sherali Return to thy Lord, thou well-pleased with HIM and HE well-pleased with thee.
089:028 Yusufali "Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!
089:029
089:029 Khan "Enter you, then, among My honoured slaves,
089:029 Maulana So enter among My servants,
089:029 Pickthal Enter thou among My bondmen!
089:029 Rashad Welcome into My servants.
089:029 Sarwar Enter among My servants
089:029 Shakir So enter among My servants,
089:029 Sherali So enter thou among MY chosen servants,
089:029 Yusufali "Enter thou, then, among My devotees!
089:030
089:030 Khan "And enter you My Paradise!"
089:030 Maulana And enter My Garden!
089:030 Pickthal Enter thou My Garden!
089:030 Rashad Welcome into My Paradise.
089:030 Sarwar into My Paradise.
089:030 Shakir And enter into My garden.
089:030 Sherali And enter thou MY Garden.
089:030 Yusufali "Yea, enter thou My Heaven!
090:000
090:000 Translations of the Qur'an, Chapter 90: AL-BALAD (THE CITY, THIS COUNTRYSIDE). Total Verses: 20. Revealed At: MAKKA
090:000 In the name of God, Most Gracious, Most Merciful
090:001
090:001 Khan I swear by this city (Makkah);
090:001 Maulana Nay, I call to witness this City!
090:001 Pickthal Nay, I swear by this city -
090:001 Rashad I solemnly swear by this town.
090:001 Sarwar I do not (need to) swear by this town (Mecca)
090:001 Shakir Nay! I swear by this city.
090:001 Sherali Nay, I cite as witness this City -
090:001 Yusufali I do call to witness this City;-
090:002
090:002 Khan And you are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah),
090:002 Maulana And thou wilt be made free from obligation in this City --
090:002 Pickthal And thou art an indweller of this city -
090:002 Rashad The town where you live.
090:002 Sarwar in which you are now living
090:002 Shakir And you shall be made free from obligation in this city--
090:002 Sherali And affirm that thou wilt, surely, alight in this City -
090:002 Yusufali And thou art a freeman of this City;-
090:003
090:003 Khan And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny);
090:003 Maulana And the begetter and he whom he begot!
090:003 Pickthal And the begetter and that which he begat,
090:003 Rashad The begetting and the begotten.
090:003 Sarwar or by the great father and his wonderful son (Abraham and Ishmael)
090:003 Shakir And the begetter and whom he begot.
090:003 Sherali And I cite as witness the father and the son,
090:003 Yusufali And (the mystic ties of) parent and child;-
090:004
090:004 Khan Verily, We have created man in toil.
090:004 Maulana We have certainly created man to face difficulties.
090:004 Pickthal We verily have created man in an atmosphere:
090:004 Rashad We created the human being to work hard (to redeem himself).
090:004 Sarwar that We have created the human being to face a great deal of hardship.
090:004 Shakir Certainly We have created man to be in distress.
090:004 Sherali WE have, surely, created man to toil and struggle.
090:004 Yusufali Verily We have created man into toil and struggle.

090:005
090:005 Khan Thinks he that none can overcome him?
090:005 Maulana Does he think that no one has power over him?
090:005 Pickthal Thinketh he that none hath power over him?
090:005 Rashad Does he think that no one will ever call him to account?
090:005 Sarwar Does He think that no one will ever have control over him?.
090:005 Shakir Does he think that no one has power over him?
090:005 Sherali Does he think that no one has power over him?
090:005 Yusufali Thinketh he, that none hath power over him?
090:006
090:006 Khan He says (boastfully): "I have wasted wealth in abundance!"
090:006 Maulana He will say: I have wasted much wealth.
090:006 Pickthal And he saith: I have destroyed vast wealth:
090:006 Rashad He boasts, "I spent so much money!"
090:006 Sarwar (He boasts and shows off) saying, "I have spent a great deal of money (for the cause of God)".
090:006 Shakir He shall say: I have wasted much wealth.
090:006 Sherali He says, `I have wasted enormous wealth.'
090:006 Yusufali He may say (boastfully); Wealth have I squandered in abundance!
090:007
090:007 Khan Thinks he that none sees him?
090:007 Maulana Does he think that no one sees him?
090:007 Pickthal Thinketh he that none beholdeth him?
090:007 Rashad Does he think that no one sees him?
090:007 Sarwar Does he think that no one has seen him?.
090:007 Shakir Does he think that no one sees him?
090:007 Sherali Does he think that no one sees him?
090:007 Yusufali Thinketh he that none beholdeth him?
090:008
090:008 Khan Have We not made for him a pair of eyes?
090:008 Maulana Have We not given him two eyes,
090:008 Pickthal Did We not assign unto him two eyes
090:008 Rashad Did we not give him two eyes?
090:008 Sarwar Have We not given him two eyes,.
090:008 Shakir Have We not given him two eyes,
090:008 Sherali Have WE not given him two eyes,
090:008 Yusufali Have We not made for him a pair of eyes?-
090:009
090:009 Khan And a tongue and a pair of lips?
090:009 Maulana And a tongue and two lips,
090:009 Pickthal And a tongue and two lips,
090:009 Rashad A tongue and two lips?
090:009 Sarwar a tongue, and two lips?.
090:009 Shakir And a tongue and two lips,
090:009 Sherali And a tongue and two lips?
090:009 Yusufali And a tongue, and a pair of lips?-
090:010
090:010 Khan And shown him the two ways (good and evil)?
090:010 Maulana And pointed out to him the two conspicuous ways?
090:010 Pickthal And guide him to the parting of the mountain ways?
090:010 Rashad Did we not show him the two paths?
090:010 Sarwar Have We not shown him the ways of good and evil?.
090:010 Shakir And pointed out to him the two conspicuous ways?
090:010 Sherali And WE have pointed out to him the two highways of good and evil.
090:010 Yusufali And shown him the two highways?
090:011
090:011 Khan But he has made no effort to pass on the path that is steep.
090:011 Maulana But he attempts not the uphill road;
090:011 Pickthal But he hath not attempted the Ascent -
090:011 Rashad He should choose the difficult path.
090:011 Sarwar Yet, he has not entered into Aqaba.
090:011 Shakir But he would not attempt the uphill road,
090:011 Sherali But he attempted not the steep ascent;
090:011 Yusufali But he hath made no haste on the path that is steep.
090:012
090:012 Khan And what will make you know the path that is steep?
090:012 Maulana And what will make thee comprehend what the uphill road is?
090:012 Pickthal Ah, what will convey unto thee what the Ascent is! -
090:012 Rashad Which one is the difficult path?
090:012 Sarwar Would that you knew what Aqaba is!
090:012 Shakir And what will make you comprehend what the uphill road is?
090:012 Sherali And what should make thee know what the steep ascent is?
090:012 Yusufali And what will explain to thee the path that is steep?-

090:013
090:013 Khan (It is) Freeing a neck (slave, etc.)
090:013 Maulana (It is) to free a slave,
090:013 Pickthal (It is) to free a slave,
090:013 Rashad The freeing of slaves.
090:013 Sarwar It is the setting free of a slave
090:013 Shakir (It is) the setting free of a slave,
090:013 Sherali It is the freeing of a slave,
090:013 Yusufali (It is:) freeing the bondman;
090:014
090:014 Khan Or giving food in a day of hunger (famine),
090:014 Maulana Or to feed in a day of hunger
090:014 Pickthal And to feed in the day of hunger.
090:014 Rashad Feeding, during the time of hardship.
090:014 Sarwar or, in a day of famine, the feeding of
090:014 Shakir Or the giving of food in a day of hunger
090:014 Sherali Or, feeding on a day of hunger
090:014 Yusufali Or the giving of food in a day of privation
090:015
090:015 Khan To an orphan near of kin.
090:015 Maulana An orphan nearly related,
090:015 Pickthal An orphan near of kin,
090:015 Rashad Orphans who are related.
090:015 Sarwar an orphaned relative
090:015 Shakir To an orphan, having relationship,
090:015 Sherali An orphan near of kin,
090:015 Yusufali To the orphan with claims of relationship,
090:016
090:016 Khan Or to a Miskin (poor) afflicted with misery.
090:016 Maulana Or the poor man lying in the dust.
090:016 Pickthal Or some poor wretch in misery,
090:016 Rashad Or the poor who is in need.
090:016 Sarwar and downtrodden destitute person, (so that he would be of)
090:016 Shakir Or to the poor man lying in the dust.
090:016 Sherali Or, a poor man lying in the dust.
090:016 Yusufali Or to the indigent (down) in the dust.
090:017
090:017 Khan Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.
090:017 Maulana Then he is of those who believe and exhort one another to patience, and exhort one another to mercy.
090:017 Pickthal And to be of those who believe and exhort one another to perseverance and exhort one another to pity.
090:017 Rashad And being one of those who believe, and exhorting one another to be steadfast, and exhorting one another to be kind.
090:017 Sarwar the believers who cooperate with others in patience (steadfastness) and kindness.
090:017 Shakir Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.
090:017 Sherali Then he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.
090:017 Yusufali Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.
090:018
090:018 Khan They are those on the Right Hand (the dwellers of Paradise),
090:018 Maulana These are the people of the right hand.
090:018 Pickthal Their place will be on the right hand.
090:018 Rashad These have deserved happiness.
090:018 Sarwar These are the people of the right hand.
090:018 Shakir These are the people of the right hand.
090:018 Sherali These are the people of the right hand.
090:018 Yusufali Such are the Companions of the Right Hand.
090:019
090:019 Khan But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).
090:019 Maulana And those who disbelieve in Our messages, they are the people of the left hand.
090:019 Pickthal But those who disbelieve Our revelations, their place will be on the left hand.
090:019 Rashad As for those who disbelieved in our revelations, they have incurred misery.
090:019 Sarwar As for those who disbelieve in Our revelations, they are the people of the left
090:019 Shakir And (as for) those who disbelieve in our communications, they are the people of the left hand.
090:019 Sherali But those who reject Our Signs, they are the people of the left hand.
090:019 Yusufali But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.
090:020
090:020 Khan The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.
090:020 Maulana On them is Fire closed over.
090:020 Pickthal Fire will be an awning over them.
090:020 Rashad They will be confined in the Hellfire.
090:020 Sarwar who will be engulfed in the fire.
090:020 Shakir On them is fire closed over.
090:020 Sherali On them will be Fire closed over.
090:020 Yusufali On them will be Fire vaulted over (all round).

091:000
091:000 Translations of the Qur'an, Chapter 91: ASH-SHAMS (THE SUN). Total Verses: 15. Revealed At: MAKKA
091:000 In the name of God, Most Gracious, Most Merciful
091:001
091:001 Khan And by the sun and its brightness;
091:001 Maulana By the sun and his brightness!
091:001 Pickthal By the sun and his brightness,
091:001 Rashad By the sun and its brightness.
091:001 Sarwar By the sun and its noon-time brightness,
091:001 Shakir I swear by the sun and its brilliance,
091:001 Sherali By the sun and its brightness,
091:001 Yusufali By the Sun and his (glorious) splendour;
091:002
091:002 Khan And by the moon as it follows it (the sun);
091:002 Maulana And the moon when she borrows light from him!
091:002 Pickthal And the moon when she followeth him,
091:002 Rashad The moon that follows it.
091:002 Sarwar by the moon when it follows the sun,
091:002 Shakir And the moon when it follows the sun,
091:002 Sherali And by the moon when it follows the sun,
091:002 Yusufali By the Moon as she follows him;
091:003
091:003 Khan And by the day as it shows up (the sun's) brightness;
091:003 Maulana And the day when it exposes it to view!
091:003 Pickthal And the day when it revealeth him,
091:003 Rashad The day that reveals.
091:003 Sarwar by the day when it brightens the earth,
091:003 Shakir And the day when it shows it,
091:003 Sherali And by the day when it reveals the sun's glory,
091:003 Yusufali By the Day as it shows up (the Sun's) glory;
091:004
091:004 Khan And by the night as it conceals it (the sun);
091:004 Maulana And the night when it draws a veil over it!
091:004 Pickthal And the night when it enshroudeth him,
091:004 Rashad The night that covers.
091:004 Sarwar by the night when it covers the earth with darkness,
091:004 Shakir And the night when it draws a veil over it,
091:004 Sherali And by the night when it draws a veil over the light of the sun.
091:004 Yusufali By the Night as it conceals it;
091:005
091:005 Khan And by the heaven and Him Who built it;
091:005 Maulana And the heaven and its make!
091:005 Pickthal And the heaven and Him Who built it,
091:005 Rashad The sky and Him who built it.
091:005 Sarwar by the heavens and that (Power) which established them,
091:005 Shakir And the heaven and Him Who made it,
091:005 Sherali And by the heaven and its wonderful structure.
091:005 Yusufali By the Firmament and its (wonderful) structure;
091:006
091:006 Khan And by the earth and Him Who spread it,
091:006 Maulana And the earth and its extension!
091:006 Pickthal And the earth and Him Who spread it,
091:006 Rashad The earth and Him who sustains it.
091:006 Sarwar by the earth and that (Power) which spread it out
091:006 Shakir And the earth and Him Who extended it,
091:006 Sherali And by the earth and its expanse,
091:006 Yusufali By the Earth and its (wide) expanse:
091:007
091:007 Khan And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;
091:007 Maulana And the soul and its perfection! --
091:007 Pickthal And a soul and Him Who perfected it
091:007 Rashad The soul and Him who created it.
091:007 Sarwar and by the soul and that (Power) which designed it
091:007 Shakir And the soul and Him Who made it perfect,
091:007 Sherali And by the soul and its perfection -
091:007 Yusufali By the Soul, and the proportion and order given to it;
091:008
091:008 Khan Then He showed him what is wrong for him and what is right for him;
091:008 Maulana So He reveals to it its way of evil and its way of good;
091:008 Pickthal And inspired it (with conscience of) what is wrong for it and (what is) right for it.
091:008 Rashad Then showed it what is evil and what is good.
091:008 Sarwar and inspired it with knowledge of evil and piety,.
091:008 Shakir Then He inspired it to understand what is right and wrong for it;
091:008 Sherali And HE revealed to it the ways of evil and the ways of righteousness -
091:008 Yusufali And its enlightenment as to its wrong and its right;-

091:009
091:009 Khan Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).
091:009 Maulana He is indeed successful who causes it to grow,
091:009 Pickthal He is indeed successful who causeth it to grow,
091:009 Rashad Successful is one who redeems it.
091:009 Sarwar those who purify their souls will certainly have everlasting happiness
091:009 Shakir He will indeed be successful who purifies it,
091:009 Sherali He, indeed, prospers who purifies it,
091:009 Yusufali Truly he succeeds that purifies it,
091:010
091:010 Khan And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).
091:010 Maulana And he indeed fails who buries it.
091:010 Pickthal And he is indeed a failure who stunteth it.
091:010 Rashad Failing is one who neglects it.
091:010 Sarwar and those who corrupt their souls will certainly be deprived (of happiness).
091:010 Shakir And he will indeed fail who corrupts it.
091:010 Sherali And he is ruined who corrupts it.
091:010 Yusufali And he fails that corrupts it!
091:011
091:011 Khan Thamud (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).
091:011 Maulana Thamud rejected (the truth) in their inordinacy,
091:011 Pickthal (The tribe of) Thamud denied (the truth) in their rebellious pride,
091:011 Rashad Thamoud's disbelief caused them to transgress.
091:011 Sarwar The people of Thamud rejected (the truth) as a result of their rebelliousness
091:011 Shakir Samood gave the lie (to the truth) in their inordinacy,
091:011 Sherali The tribe of Thamud rejected the Divine Messenger because of their rebelliousness,
091:011 Yusufali The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,
091:012
091:012 Khan When the most wicked man among them went forth (to kill the she-camel).
091:012 Maulana When the basest of them broke forth with mischief --
091:012 Pickthal When the basest of them broke forth
091:012 Rashad They followed the worst among them.
091:012 Sarwar when the most corrupt of them incited them (to commit evil).
091:012 Shakir When the most unfortunate of them broke forth with
091:012 Sherali When the most wretched among them got up.
091:012 Yusufali Behold, the most wicked man among them was deputed (for impiety).
091:013
091:013 Khan But the Messenger of Allah [Salih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"
091:013 Maulana So Allah’s messenger said to them: (Leave alone) Allah’s she-camel, and (give) her (to) drink.
091:013 Pickthal And the messenger of Allah said: It is the she-camel of Allah, so let her drink!
091:013 Rashad GOD's messenger said to them, "This is GOD's camel; let her drink."
091:013 Sarwar The Messenger of God told them, "This is a she-camel, belonging to God. Do not deprive her of her share of water".
091:013 Shakir So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.
091:013 Sherali Then the Messenger of ALLAH said, `Leave alone the she-camel of ALLAH and obstruct not her drink.'
091:013 Yusufali But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!”
091:014
091:014 Khan Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
091:014 Maulana But they called him a liar and slaughtered her. So their Lord destroyed them for their sin and levelled them (with the ground);
091:014 Pickthal But they denied him, and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings).
091:014 Rashad They disbelieved him and slaughtered her. Their Lord then requited them for their sin and annihilated them.
091:014 Sarwar However, they rejected him and slew her. So their Lord completely destroyed them and their city for their sins.
091:014 Shakir But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground).
091:014 Sherali But they called him a liar and hamstrung her, so their Lord destroyed them completely because of their sin, and made destruction overtake all of them alike.
091:014 Yusufali Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)!
091:015
091:015 Khan And He (Allah) feared not the consequences thereof.
091:015 Maulana And He fears not its consequence.
091:015 Pickthal He dreadeth not the sequel (of events).
091:015 Rashad Yet, those who came after them remain heedless.
091:015 Sarwar God is not afraid of the result of what He had decreed.
091:015 Shakir And He fears not its consequence.
091:015 Sherali And HE cared not for the consequences thereof.
091:015 Yusufali And for Him is no fear of its consequences.

092:000
092:000 Translations of the Qur'an, Chapter 92: AL-LAIL (THE NIGHT). Total Verses: 21. Revealed At: MAKKA
092:000 In the name of God, Most Gracious, Most Merciful
092:001
092:001 Khan By the night as it envelops;
092:001 Maulana By the night when it draws a veil!
092:001 Pickthal By the night enshrouding
092:001 Rashad By the night as it covers.
092:001 Sarwar By the night when it covers the day,
092:001 Shakir I swear by the night when it draws a veil,
092:001 Sherali By the night when it covers up;
092:001 Yusufali By the Night as it conceals (the light);
092:002
092:002 Khan And by the day as it appears in brightness;
092:002 Maulana And the day when it shines!
092:002 Pickthal And the day resplendent
092:002 Rashad The day as it reveals.
092:002 Sarwar by the day when it appears radiant,
092:002 Shakir And the day when it shines in brightness,
092:002 Sherali And by the day when it shines forth,
092:002 Yusufali By the Day as it appears in glory;
092:003
092:003 Khan And by Him Who created male and female;
092:003 Maulana And the creating of the male and the female! --
092:003 Pickthal And Him Who hath created male and female,
092:003 Rashad And Him who created the male and the female.
092:003 Sarwar and by that (Power) which created the male and female,
092:003 Shakir And the creating of the male and the female,
092:003 Sherali And by the creation of the male and the female,
092:003 Yusufali By (the mystery of) the creation of male and female;-
092:004
092:004 Khan Certainly, your efforts and deeds are diverse (different in aims and purposes);
092:004 Maulana Your striving is surely (for) diverse (ends).
092:004 Pickthal Lo! your effort is dispersed (toward divers ends).
092:004 Rashad Your works are of various kinds.
092:004 Sarwar you strive in various ways.
092:004 Shakir Your striving is most surely (directed to) various (ends).
092:004 Sherali Surely, your strivings are diverse.
092:004 Yusufali Verily, (the ends) ye strive for are diverse.
092:005
092:005 Khan As for him who gives (in charity) and keeps his duty to Allah and fears Him,
092:005 Maulana Then as for him who gives and keeps his duty,
092:005 Pickthal As for him who giveth and is dutiful (toward Allah)
092:005 Rashad As for him who gives to charity and maintains righteousness.
092:005 Sarwar We shall facilitate the path to bliss
092:005 Shakir Then as for him who gives away and guards (against evil),
092:005 Sherali Then as for him who gives for the cause of ALLAH and is righteous,
092:005 Yusufali So he who gives (in charity) and fears (Allah),
092:006
092:006 Khan And believes in Al-Husna.
092:006 Maulana And accepts what is good --
092:006 Pickthal And believeth in goodness;
092:006 Rashad And upholds the scripture.
092:006 Sarwar for those who spend for the cause of God,
092:006 Shakir And accepts the best,
092:006 Sherali And testifies to the truth of what is right,
092:006 Yusufali And (in all sincerity) testifies to the best,-
092:007
092:007 Khan We will make smooth for him the path of ease (goodness).
092:007 Maulana We facilitate for him (the way to) ease.
092:007 Pickthal Surely We will ease his way unto the state of ease.
092:007 Rashad We will direct him towards happiness.
092:007 Sarwar observe piety, and believe in receiving rewards from God.
092:007 Shakir We will facilitate for him the easy end.
092:007 Sherali WE will provide for him every facility for good.
092:007 Yusufali We will indeed make smooth for him the path to Bliss.
092:008
092:008 Khan But he who is greedy miser and thinks himself self-sufficient.
092:008 Maulana And as for him who is niggardly and considers himself self-sufficient,
092:008 Pickthal But as for him who hoardeth and deemeth himself independent,
092:008 Rashad But he who is stingy, though he is rich.
092:008 Sarwar But for those who are niggardly, horde their wealth,.
092:008 Shakir And as for him who is niggardly and considers himself free from need (of Allah),
092:008 Sherali But as for him who is niggardly and is disdainfully indifferent,
092:008 Yusufali But he who is a greedy miser and thinks himself self-sufficient,

092:009
092:009 Khan And gives the lie to Al-Husna (see Verse No: 6 footnote);
092:009 Maulana And rejects what is good --
092:009 Pickthal And disbelieveth in goodness;
092:009 Rashad And disbelieves in the scripture.
092:009 Sarwar and have no faith in receiving any reward (from God).
092:009 Shakir And rejects the best,
092:009 Sherali And rejects what is right,
092:009 Yusufali And gives the lie to the best,-
092:010
092:010 Khan We will make smooth for him the path for evil;
092:010 Maulana We facilitate for him (the way to) distress.
092:010 Pickthal Surely We will ease his way unto adversity.
092:010 Rashad We will direct him towards misery.
092:010 Sarwar We shall facilitate the path to affliction
092:010 Shakir We will facilitate for him the difficult end.
092:010 Sherali WE will make easy for him the path to distress.
092:010 Yusufali We will indeed make smooth for him the path to Misery;
092:011
092:011 Khan And what will his wealth benefit him when he goes down (in destruction).
092:011 Maulana And his wealth will not avail him when he perishes.
092:011 Pickthal His riches will not save him when he perisheth.
092:011 Rashad His money cannot help him when he falls.
092:011 Sarwar and their wealth will be of no benefit to them when they face destruction.
092:011 Shakir And his wealth will not avail him when he perishes.
092:011 Sherali And his wealth shall not avail him when he perishes.
092:011 Yusufali Nor will his wealth profit him when he falls headlong (into the Pit).
092:012
092:012 Khan Truly! Ours it is (to give) guidance,
092:012 Maulana Surely Ours is it to show the way,
092:012 Pickthal Lo! Ours it is (to give) the guidance
092:012 Rashad We provide the guidance.
092:012 Sarwar Surely, in Our hands is guidance,
092:012 Shakir Surely Ours is it to show the way,
092:012 Sherali Surely, it is for US to guide;
092:012 Yusufali Verily We take upon Ourselves to guide,
092:013
092:013 Khan And truly, unto Us (belong) the last (Hereafter) and the first (this world).
092:013 Maulana And surely Ours is the Hereafter and the former.
092:013 Pickthal And lo! unto Us belong the latter portion and the former.
092:013 Rashad We control the Hereafter, as well as this life.
092:013 Sarwar and to Us belong the hereafter and the worldly life.
092:013 Shakir And most surely Ours is the hereafter and the former.
092:013 Sherali And to US belongs the Hereafter as well as the present world.
092:013 Yusufali And verily unto Us (belong) the End and the Beginning.
092:014
092:014 Khan Therefore I have warned you of a Fire blazing fiercely (Hell);
092:014 Maulana So I warn you of the Fire that flames.
092:014 Pickthal Therefor have I warned you of the flaming Fire
092:014 Rashad I have warned you about the blazing Hellfire.
092:014 Sarwar I have warned you about the fierce blazing fire
092:014 Shakir Therefore I warn you of the fire that flames:
092:014 Sherali So I warn you of a blazing Fire.
092:014 Yusufali Therefore do I warn you of a Fire blazing fiercely;
092:015
092:015 Khan None shall enter it save the most wretched,
092:015 Maulana None will enter it but the most unfortunate,
092:015 Pickthal Which only the most wretched must endure,
092:015 Rashad None burns therein except the wicked.
092:015 Sarwar in which no one will suffer forever
092:015 Shakir None shall enter it but the most unhappy,
092:015 Sherali None shall enter it but the most wicked one,
092:015 Yusufali None shall reach it but those most unfortunate ones
092:016
092:016 Khan Who denies and turns away.
092:016 Maulana Who rejects (the truth) and turns (his) back.
092:016 Pickthal He who denieth and turneth away.
092:016 Rashad Who disbelieves and turns away.
092:016 Sarwar except the wicked ones who have rejected the (Truth) and have turned away from it.
092:016 Shakir Who gives the lie (to the truth) and turns (his) back.
092:016 Sherali Who rejects the truth and turns his back on it.
092:016 Yusufali Who give the lie to Truth and turn their backs.

092:017
092:017 Khan And Al-Muttaqun (the pious and righteous - see V.2:2) will be far removed from it (Hell).
092:017 Maulana And away from it shall be kept the most faithful to duty,
092:017 Pickthal Far removed from it will be the righteous
092:017 Rashad Avoiding it will be the righteous.
092:017 Sarwar The pious ones who spend for the cause of God
092:017 Shakir And away from it shall be kept the one who guards most (against evil),
092:017 Sherali But the righteous one shall be kept away from it,
092:017 Yusufali But those most devoted to Allah shall be removed far from it,-
092:018
092:018 Khan He who spends his wealth for increase in self- purification,
092:018 Maulana Who gives his wealth, purifying himself,
092:018 Pickthal Who giveth his wealth that he may grow (in goodness).
092:018 Rashad Who gives from his money to charity.
092:018 Sarwar and purify themselves will be safe from this fire.
092:018 Shakir Who gives away his wealth, purifying himself
092:018 Sherali Who gives his wealth that he may be purified,
092:018 Yusufali Those who spend their wealth for increase in self-purification,
092:019
092:019 Khan And have in his mind no favour from anyone for which a reward is expected in return,
092:019 Maulana And none has with him any boon for a reward,
092:019 Pickthal And none hath with him any favour for reward,
092:019 Rashad Seeking nothing in return.
092:019 Sarwar They do not expect any reward
092:019 Shakir And no one has with him any boon for which he should be rewarded,
092:019 Sherali And not because he owes a favour to anyone, which is to be repaid,
092:019 Yusufali And have in their minds no favour from anyone for which a reward is expected in return,
092:020
092:020 Khan Except only the desire to seek the Countenance of his Lord, the Most High;
092:020 Maulana Except the seeking of the pleasure of his Lord, the Most High.
092:020 Pickthal Except as seeking (to fulfil) the purpose of his Lord Most High.
092:020 Rashad Seeking only his Lord, the Most High.
092:020 Sarwar except the pleasure of their Lord, the Most High
092:020 Shakir Except the seeking of the pleasure of his Lord, the Most High.
092:020 Sherali But solely to seek the pleasure of his Lord, the Most High.
092:020 Yusufali But only the desire to seek for the Countenance of their Lord Most High;
092:021
092:021 Khan He surely will be pleased (when he will enter Paradise).
092:021 Maulana And he will soon be well-pleased.
092:021 Pickthal He verily will be content.
092:021 Rashad He will certainly attain salvation.
092:021 Sarwar and the reward (of their Lord) will certainly make them happy.
092:021 Shakir And he shall soon be well-pleased.
092:021 Sherali Surely, will HE be well-pleased with him.
092:021 Yusufali And soon will they attain (complete) satisfaction.
093:000
093:000 Translations of the Qur'an, Chapter 93: AD-DHUHA (THE MORNING HOURS, MORNING BRIGHT). Total Verses: 11. Revealed At: MAKKA
093:000 In the name of God, Most Gracious, Most Merciful
093:001
093:001 Khan By the forenoon (after sun-rise);
093:001 Maulana By the brightness of the day!
093:001 Pickthal By the morning hours
093:001 Rashad By the forenoon.
093:001 Sarwar By the midday brightness
093:001 Shakir I swear by the early hours of the day,
093:001 Sherali By the brightness of the forenoon,
093:001 Yusufali By the Glorious Morning Light,
093:002
093:002 Khan And by the night when it is still (or darkens);
093:002 Maulana And the night when it is still! --
093:002 Pickthal And by the night when it is stillest,
093:002 Rashad By the night as it falls.
093:002 Sarwar and by the calm of night,
093:002 Shakir And the night when it covers with darkness.
093:002 Sherali And by the night when its darkness spreads out,
093:002 Yusufali And by the Night when it is still,-
093:003
093:003 Khan Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.
093:003 Maulana Thy Lord has not forsaken thee, nor is He displeased.
093:003 Pickthal Thy Lord hath not forsaken thee nor doth He hate thee,
093:003 Rashad Your Lord never abandoned you, nor did He forget.
093:003 Sarwar (Muhammad), your Lord has not abandoned you (by not sending you His revelation), nor is He displeased with you.
093:003 Shakir Your Lord has not forsaken you, nor has He become displeased,
093:003 Sherali Thy Lord has not forsaken thee, nor is HE displeased with thee.
093:003 Yusufali Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

093:004
093:004 Khan And indeed the Hereafter is better for you than the present (life of this world).
093:004 Maulana And surely the latter state is better for thee than the former.
093:004 Pickthal And verily the latter portion will be better for thee than the former,
093:004 Rashad The Hereafter is far better for you than this first (life).
093:004 Sarwar The reward in the next life will certainly be better for you than worldly gains.
093:004 Shakir And surely what comes after is better for you than that which has gone before.
093:004 Sherali Surely, thy latter state is better for thee than the former,
093:004 Yusufali And verily the Hereafter will be better for thee than the present.
093:005
093:005 Khan And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.
093:005 Maulana And soon will thy Lord give thee so that thou wilt be well pleased.
093:005 Pickthal And verily thy Lord will give unto thee so that thou wilt be content.
093:005 Rashad And your Lord will give you enough; you will be pleased.
093:005 Sarwar Your Lord will soon grant you sufficient favors to please you.
093:005 Shakir And soon will your Lord give you so that you shall be well pleased.
093:005 Sherali And thy Lord will soon give thee, and thou wilt be well-pleased.
093:005 Yusufali And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.
093:006
093:006 Khan Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?
093:006 Maulana Did He not find thee an orphan and give (thee) shelter?
093:006 Pickthal Did He not find thee an orphan and protect (thee)?
093:006 Rashad Did He not find you orphaned and He gave you a home?
093:006 Sarwar Did He not find you as an orphan and give you shelter?.
093:006 Shakir Did He not find you an orphan and give you shelter?
093:006 Sherali Did HE not find thee an orphan and take thee under HIS care,
093:006 Yusufali Did He not find thee an orphan and give thee shelter (and care)?
093:007
093:007 Khan And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you?
093:007 Maulana And find thee groping, so He showed the way?
093:007 Pickthal Did He not find thee wandering and direct (thee)?
093:007 Rashad He found you astray, and guided you.
093:007 Sarwar Did He not find you wandering about and give you guidance?.
093:007 Shakir And find you lost (that is, unrecognized by men) and guide (them to you)?
093:007 Sherali And found thee lost in love for thy people and provided thee with guidance for them,
093:007 Yusufali And He found thee wandering, and He gave thee guidance.
093:008
093:008 Khan And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?
093:008 Maulana And find thee in want, so He enriched thee?
093:008 Pickthal Did He not find thee destitute and enrich (thee)?
093:008 Rashad He found you poor, and made you rich.
093:008 Sarwar And did He not find you in need and make you rich?.
093:008 Shakir And find you in want and make you to be free from want?
093:008 Sherali And found thee in want and enriched thee?
093:008 Yusufali And He found thee in need, and made thee independent.
093:009
093:009 Khan Therefore, treat not the orphan with oppression,
093:009 Maulana Therefore the orphan, oppress not.
093:009 Pickthal Therefor the orphan oppress not,
093:009 Rashad Therefore, you shall not forsake the orphan.
093:009 Sarwar Do not oppress the orphans
093:009 Shakir Therefore, as for the orphan, do not oppress (him).
093:009 Sherali So the orphan, oppress not,
093:009 Yusufali Therefore, treat not the orphan with harshness,
093:010
093:010 Khan And repulse not the beggar;
093:010 Maulana And him who asks, chide not.
093:010 Pickthal Therefor the beggar drive not away,
093:010 Rashad Nor shall you reprimand the beggar.
093:010 Sarwar and do not reject the beggars
093:010 Shakir And as for him who asks, do not chide (him),
093:010 Sherali And him, who seeks thy help, chide not,
093:010 Yusufali Nor repulse the petitioner (unheard);
093:011
093:011 Khan And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).
093:011 Maulana And the favour of thy Lord proclaim.
093:011 Pickthal Therefor of the bounty of thy Lord be thy discourse.
093:011 Rashad You shall proclaim the blessing your Lord has bestowed upon you.
093:011 Sarwar and proclaim the bounties of your Lord.
093:011 Shakir And as for the favor of your Lord, do announce (it).
093:011 Sherali And the bounty of thy Lord, proclaim.
093:011 Yusufali But the bounty of the Lord - rehearse and proclaim!

094:000
094:000 Translations of the Qur'an, Chapter 94: AL-INSHIRAH (SOLACE, CONSOLATION, RELIEF). Total Verses: 8. Revealed At: MAKKA
094:000 In the name of God, Most Gracious, Most Merciful
094:001
094:001 Khan Have We not opened your breast for you (O Muhammad (Peace be upon him))?
094:001 Maulana Have We not expanded for thee thy breast,
094:001 Pickthal Have We not caused thy bosom to dilate,
094:001 Rashad Did we not cool your temper?
094:001 Sarwar (Muhammad), have We not comforted your heart,
094:001 Shakir Have We not expanded for you your breast,
094:001 Sherali Have WE not opened for thee thy bosom,
094:001 Yusufali Have We not expanded thee thy breast?-
094:002
094:002 Khan And removed from you your burden,
094:002 Maulana And removed from thee thy burden,
094:002 Pickthal And eased thee of the burden
094:002 Rashad And we unloaded your load (of sins).
094:002 Sarwar relieved you of the burden
094:002 Shakir And taken off from you your burden,
094:002 Sherali And removed from thee thy burden,
094:002 Yusufali And removed from thee thy burden
094:003
094:003 Khan Which weighed down your back?
094:003 Maulana Which weighed down thy back,
094:003 Pickthal Which weighed down thy back;
094:003 Rashad One that burdened your back.
094:003 Sarwar which had been a heavy weight upon your back
094:003 Shakir Which pressed heavily upon your back,
094:003 Sherali Which had well-nigh broken thy back?
094:003 Yusufali The which did gall thy back?-
094:004
094:004 Khan And raised high your fame?
094:004 Maulana And exalted for thee thy mention?
094:004 Pickthal And exalted thy fame?
094:004 Rashad We exalted you to an honorable position.
094:004 Sarwar and granted you an exalted reputation?.
094:004 Shakir And exalted for you your esteem?
094:004 Sherali And WE have exalted thy name.
094:004 Yusufali And raised high the esteem (in which) thou (art held)?
094:005
094:005 Khan So verily, with the hardship, there is relief,
094:005 Maulana Surely with difficulty is ease,
094:005 Pickthal But lo! with hardship goeth ease,
094:005 Rashad With pain there is gain.
094:005 Sarwar After every difficulty there is relief.
094:005 Shakir Surely with difficulty is ease.
094:005 Sherali Surely, there is ease after hardship.
094:005 Yusufali So, verily, with every difficulty, there is relief:
094:006
094:006 Khan Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
094:006 Maulana With difficulty is surely ease,
094:006 Pickthal Lo! with hardship goeth ease;
094:006 Rashad Indeed, with pain there is gain.
094:006 Sarwar Certainly, after every difficulty there comes relief.
094:006 Shakir With difficulty is surely ease.
094:006 Sherali Aye, surely, there is ease after hardship.
094:006 Yusufali Verily, with every difficulty there is relief.
094:007
094:007 Khan So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer).
094:007 Maulana So when thou art free (from anxiety), work hard,
094:007 Pickthal So when thou art relieved, still toil
094:007 Rashad Whenever possible you shall strive.
094:007 Sarwar When you are free from (your obligations), strive hard (to worship God)
094:007 Shakir So when you are free, nominate.
094:007 Sherali So when thou art free from thy immediate task, strive hard,
094:007 Yusufali Therefore, when thou art free (from thine immediate task), still labour hard,
094:008
094:008 Khan And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.
094:008 Maulana And make thy Lord thy exclusive object.
094:008 Pickthal And strive to please thy Lord.
094:008 Rashad Seeking only your Lord.
094:008 Sarwar and be devoted to your Lord's service.
094:008 Shakir And make your Lord your exclusive object.
094:008 Sherali And to thy Lord do thou turn with full attention.
094:008 Yusufali And to thy Lord turn (all) thy attention.

095:000
095:000 Translations of the Qur'an, Chapter 95: AT-TIN (THE FIG, THE FIGTREE). Total Verses: 8. Revealed At: MAKKA
095:000 In the name of God, Most Gracious, Most Merciful
095:001
095:001 Khan By the fig, and the olive,
095:001 Maulana By the fig and the olive!
095:001 Pickthal By the fig and the olive,
095:001 Rashad By the fig and the olive.
095:001 Sarwar By the fig, by the olive,
095:001 Shakir I swear by the fig and the olive,
095:001 Sherali By the Fig and the Olive,
095:001 Yusufali By the Fig and the Olive,
095:002
095:002 Khan By Mount Sinai,
095:002 Maulana And mount Sinai!
095:002 Pickthal By Mount Sinai,
095:002 Rashad Mount Sinai.
095:002 Sarwar by Mount Sinai
095:002 Shakir And mount Sinai,
095:002 Sherali And Mount Sinai,
095:002 Yusufali And the Mount of Sinai,
095:003
095:003 Khan And by this city of security (Makkah),
095:003 Maulana And this City made secure! --
095:003 Pickthal And by this land made safe;
095:003 Rashad And this honored town (Mecca).
095:003 Sarwar and by this inviolable city, Mecca.
095:003 Shakir And this city made secure,
095:003 Sherali And this Town of Security,
095:003 Yusufali And this City of security,-
095:004
095:004 Khan Verily, We created man of the best stature (mould),
095:004 Maulana Certainly We created man in the best make.
095:004 Pickthal Surely We created man of the best stature
095:004 Rashad We created man in the best design.
095:004 Sarwar We have created the human being in the best form
095:004 Shakir Certainly We created man in the best make.
095:004 Sherali Surely, WE have created man in the best make;
095:004 Yusufali We have indeed created man in the best of moulds,
095:005
095:005 Khan Then We reduced him to the lowest of the low,
095:005 Maulana Then We render him the lowest of the low,
095:005 Pickthal Then we reduced him to the lowest of the low,
095:005 Rashad Then turned him into the lowliest of the lowly.
095:005 Sarwar and We shall make him the lowest of low
095:005 Shakir Then We render him the lowest of the low.
095:005 Sherali Then, when he does evil deeds, WE degrade him as the lowest of the low,
095:005 Yusufali Then do We abase him (to be) the lowest of the low,-
095:006
095:006 Khan Save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).
095:006 Maulana Except those who believe and do good; so theirs is a reward never to be cut off.
095:006 Pickthal Save those who believe and do good works, and theirs is a reward unfailing.
095:006 Rashad Except those who believe and lead a righteous life; they receive a reward that is well deserved.
095:006 Sarwar except the righteously striving believers who will have a never ending reward.
095:006 Shakir Except those who believe and do good, so they shall have a reward never to be cut off.
095:006 Sherali Save those who believe and do good works; so for them is an unfailing reward.
095:006 Yusufali Except such as believe and do righteous deeds: For they shall have a reward unfailing.
095:007
095:007 Khan Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?
095:007 Maulana So who can give the lie to thee after (this) about the Judgment?
095:007 Pickthal So who henceforth will give the lie to thee about the judgment?
095:007 Rashad Why do you still reject the faith?
095:007 Sarwar After (knowing) this, what makes you still disbelieve in the Day of Judgment?.
095:007 Shakir Then who can give you the lie after (this) about the judgment?
095:007 Sherali Then what is there to give the lie to thee after this, with regard to the judgment?
095:007 Yusufali Then what can, after this, contradict thee, as to the judgment (to come)?
095:008
095:008 Khan Is not Allah the Best of judges?
095:008 Maulana Is not Allah the Best of the Judges?
095:008 Pickthal Is not Allah the most conclusive of all judges?
095:008 Rashad Is GOD not the Most Wise, of all the wise ones?
095:008 Sarwar Is God not the best of the Judges?.
095:008 Shakir Is not Allah the best of the Judges?
095:008 Sherali Is not ALLAH the Most Just of judges?
095:008 Yusufali Is not Allah the wisest of judges?

096:000
096:000 Translations of the Qur'an, Chapter 96: AL-ALAQ (THE CLOT, READ). Total Verses: 19. Revealed At: MAKKA
096:000 In the name of God, Most Gracious, Most Merciful
096:001
096:001 Khan Read! In the Name of your Lord, Who has created (all that exists),
096:001 Maulana Read in the name of thy Lord who creates --
096:001 Pickthal Read: In the name of thy Lord Who createth,
096:001 Rashad Read, in the name of your Lord, who created.
096:001 Sarwar (Muhammad), read in the name of your Lord who created (all things).
096:001 Shakir Read in the name of your Lord Who created.
096:001 Sherali Proclaim thou in the name of thy Lord Who created,
096:001 Yusufali Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-
096:002
096:002 Khan Has created man from a clot (a piece of thick coagulated blood).
096:002 Maulana Creates man from a clot,
096:002 Pickthal Createth man from a clot.
096:002 Rashad He created man from an embryo.
096:002 Sarwar He created man from a clot of blood.
096:002 Shakir He created man from a clot.
096:002 Sherali Created man from a clot of blood.
096:002 Yusufali Created man, out of a (mere) clot of congealed blood:
096:003
096:003 Khan Read! And your Lord is the Most Generous,
096:003 Maulana Read and thy Lord is most Generous,
096:003 Pickthal Read: And thy Lord is the Most Bounteous,
096:003 Rashad Read, and your Lord, Most Exalted.
096:003 Sarwar Recite! Your Lord is the most Honorable One,
096:003 Shakir Read and your Lord is Most Honorable,
096:003 Sherali Proclaim ! and thy Lord is the Most Bounteous;
096:003 Yusufali Proclaim! And thy Lord is Most Bountiful,-
096:004
096:004 Khan Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)],
096:004 Maulana Who taught by the pen,
096:004 Pickthal Who teacheth by the pen,
096:004 Rashad Teaches by means of the pen.
096:004 Sarwar who, by the pen, taught the human being:.
096:004 Shakir Who taught (to write) with the pen
096:004 Sherali Who taught by the pen,
096:004 Yusufali He Who taught (the use of) the pen,-
096:005
096:005 Khan Has taught man that which he knew not.
096:005 Maulana Taught man what he knew not.
096:005 Pickthal Teacheth man that which he knew not.
096:005 Rashad He teaches man what he never knew.
096:005 Sarwar He taught the human being what he did not know.
096:005 Shakir Taught man what he knew not.
096:005 Sherali Taught man what he knew not.
096:005 Yusufali Taught man that which he knew not.
096:006
096:006 Khan Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).
096:006 Maulana Nay, man is surely inordinate,
096:006 Pickthal Nay, but verily man is rebellious
096:006 Rashad Indeed, the human transgresses.
096:006 Sarwar Despite this, the human being still tends to rebel
096:006 Shakir Nay! man is most surely inordinate,
096:006 Sherali Nay ! man, indeed, transgresses,
096:006 Yusufali Day, but man doth transgress all bounds,
096:007
096:007 Khan Because he considers himself self-sufficient.
096:007 Maulana Because he looks upon himself as self-sufficient.
096:007 Pickthal That he thinketh himself independent!
096:007 Rashad When he becomes rich.
096:007 Sarwar because he thinks that he is independent.
096:007 Shakir Because he sees himself free from want.
096:007 Sherali Because he thinks himself to be independent.
096:007 Yusufali In that he looketh upon himself as self-sufficient.
096:008
096:008 Khan Surely! Unto your Lord is the return.
096:008 Maulana Surely to thy Lord is the return.
096:008 Pickthal Lo! unto thy Lord is the return.
096:008 Rashad To your Lord is the ultimate destiny.
096:008 Sarwar However, (all things) will return to your Lord.
096:008 Shakir Surely to your Lord is the return.
096:008 Sherali Surely, unto thy Lord is the return.
096:008 Yusufali Verily, to thy Lord is the return (of all).

096:009
096:009 Khan Have you (O Muhammad (Peace be upon him)) seen him (i.e. Abu Jahl) who prevents,
096:009 Maulana Hast thou seen him who forbids
096:009 Pickthal Hast thou seen him who dissuadeth
096:009 Rashad Have you seen the one who enjoins.
096:009 Sarwar Have you seen the one who prohibits
096:009 Shakir Have you seen him who forbids
096:009 Sherali Has thou seen him who forbids
096:009 Yusufali Seest thou one who forbids-
096:010
096:010 Khan A slave (Muhammad (Peace be upon him)) when he prays?
096:010 Maulana A servant when he prays?
096:010 Pickthal A slave when he prayeth?
096:010 Rashad Others from praying?
096:010 Sarwar a servant of Ours from prayer?.
096:010 Shakir A servant when he prays?
096:010 Sherali A servant of Ours when he prays?
096:010 Yusufali A votary when he (turns) to pray?
096:011
096:011 Khan Tell me, if he (Muhammad (Peace be upon him)) is on the guidance (of Allah)?
096:011 Maulana Seest thou is he is on the right way,
096:011 Pickthal Hast thou seen if he relieth on the guidance (of Allah)
096:011 Rashad Is it not better for him to follow the guidance?
096:011 Sarwar What will happen if the praying person is rightly guided
096:011 Shakir Have you considered if he were on the right way,
096:011 Sherali Tell me if Our servant follows the guidance,
096:011 Yusufali Seest thou if he is on (the road of) Guidance?-
096:012
096:012 Khan Or enjoins piety?
096:012 Maulana Or enjoins observance of duty?
096:012 Pickthal Or enjoineth piety?
096:012 Rashad Or advocate righteousness?
096:012 Sarwar or if he commands others to maintain piety!?.
096:012 Shakir Or enjoined guarding (against evil)?
096:012 Sherali Or enjoins righteousness.
096:012 Yusufali Or enjoins Righteousness?
096:013
096:013 Khan Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'an), and turns away?
096:013 Maulana Seest thou if he denies and turns away?
096:013 Pickthal Hast thou seen if he denieth (Allah's guidance) and is froward?
096:013 Rashad If he disbelieves and turns away.
096:013 Sarwar What will happen if the prohibiting rejects the Truth and turns away from it!?.
096:013 Shakir Have you considered if he gives the lie to the truth and turns (his) back?
096:013 Sherali And tell me if the forbidder rejects the Truth and turns his back on it. How shall he fare?
096:013 Yusufali Seest thou if he denies (Truth) and turns away?
096:014
096:014 Khan Knows he not that Allah does see (what he does)?
096:014 Maulana Knows he not that Allah sees?
096:014 Pickthal Is he then unaware that Allah seeth?
096:014 Rashad Does he not realize that GOD sees?
096:014 Sarwar Does he not realize that God sees him?.
096:014 Shakir Does he not know that Allah does see?
096:014 Sherali Does he not know that ALLAH sees all?
096:014 Yusufali Knoweth he not that Allah doth see?
096:015
096:015 Khan Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock,
096:015 Maulana Nay, if he desist not, We will seize him by the forelock --
096:015 Pickthal Nay, but if he cease not We will seize him by the forelock -
096:015 Rashad Indeed, unless he refrains, we will take him by the forelock.
096:015 Sarwar Let him know that if he does not desist, We shall certainly drag him by his forelocks,
096:015 Shakir Nay! if he desist not, We would certainly smite his forehead,
096:015 Sherali Nay, if he desist not, WE will assuredly, seize and drag him by the forelock -
096:015 Yusufali Let him beware! If he desist not, We will drag him by the forelock,-
096:016
096:016 Khan A lying, sinful forelock!
096:016 Maulana A lying, sinful forelock!
096:016 Pickthal The lying, sinful forelock -
096:016 Rashad A forelock that is disbelieving and sinful.
096:016 Sarwar his lying sinful forelock.
096:016 Shakir A lying, sinful forehead.
096:016 Sherali A forelock, lying, sinful.
096:016 Yusufali A lying, sinful forelock!

096:017
096:017 Khan Then, let him call upon his council (of helpers),
096:017 Maulana Then let him summon his council,
096:017 Pickthal Then let him call upon his henchmen!
096:017 Rashad Let him then call on his helpers.
096:017 Sarwar Let him call on his associates for help
096:017 Shakir Then let him summon his council,
096:017 Sherali Then let him call his associates.
096:017 Yusufali Then, let him call (for help) to his council (of comrades):
096:018
096:018 Khan We will call the guards of Hell (to deal with him)!
096:018 Maulana We will summon the braves of the army.
096:018 Pickthal We will call the guards of hell.
096:018 Rashad We will call the guardians of Hell.
096:018 Sarwar and We too will call the stern and angry keepers of hell.
096:018 Shakir We too would summon the braves of the army.
096:018 Sherali WE, too, will call Our angels of punishment.
096:018 Yusufali We will call on the angels of punishment (to deal with him)!
096:019
096:019 Khan Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!
096:019 Maulana Nay! Obey him not, but prostrate thyself, and draw nigh (to Allah).
096:019 Pickthal Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).
096:019 Rashad You shall not obey him; you shall fall prostrate and draw nearer.
096:019 Sarwar (Muhammad), never yield to him! Prostrate yourself and try to come closer to God.
096:019 Shakir Nay! obey him not, and make obeisance and draw nigh (to Allah).
096:019 Sherali Nay, yield thou not to him, but prostrate thyself and draw near to ALLAH.
096:019 Yusufali Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!
097:000
097:000 Translations of the Qur'an, Chapter 97: AL-QADR (POWER, FATE). Total Verses: 5. Revealed At: MAKKA
097:000 In the name of God, Most Gracious, Most Merciful
097:001
097:001 Khan Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree)
097:001 Maulana Surely We revealed it on the Night of Majesty --
097:001 Pickthal Lo! We revealed it on the Night of Predestination.
097:001 Rashad We revealed it in the Night of Destiny.
097:001 Sarwar We revealed the Quran on the Night of Destiny.
097:001 Shakir Surely We revealed it on the grand night.
097:001 Sherali Surely, WE sent it down during the Night of Decree.
097:001 Yusufali We have indeed revealed this (Message) in the Night of Power:
097:002
097:002 Khan And what will make you know what the night of Al-Qadr (Decree) is?
097:002 Maulana And what will make thee comprehend what the Night of Majesty is?
097:002 Pickthal Ah, what will convey unto thee what the Night of Power is!
097:002 Rashad How awesome is the Night of Destiny!
097:002 Sarwar Would that you knew what the Night of Destiny is!
097:002 Shakir And what will make you comprehend what the grand night
097:002 Sherali And what shall make thee know what the Night of Decree is?
097:002 Yusufali And what will explain to thee what the night of power is?
097:003
097:003 Khan The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
097:003 Maulana The Night of Majesty is better than a thousand months.
097:003 Pickthal The Night of Power is better than a thousand months.
097:003 Rashad The Night of Destiny is better than a thousand months.
097:003 Sarwar (Worship) on the Night of Destiny is better than (worship) for a thousand months.
097:003 Shakir The grand night is better than a thousand months.
097:003 Sherali The Night of Decree is better than a thousand months.
097:003 Yusufali The Night of Power is better than a thousand months.
097:004
097:004 Khan Therein descend the angels and the Ruh [Jibrael (Gabriel)] by Allah's Permission with all Decrees,
097:004 Maulana The angels and the Spirit descend in it by the permission of their Lord -- for every affair --
097:004 Pickthal The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.
097:004 Rashad The angels and the Spirit descend therein, by their Lord's leave, to carry out every command.
097:004 Sarwar On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny).
097:004 Shakir The angels and Gibreel descend in it by the permission of their Lord for every affair,
097:004 Sherali Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning every matter.
097:004 Yusufali Therein come down the angels and the Spirit by Allah's permission, on every errand:

097:005
097:005 Khan Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.
097:005 Maulana Peace! it is till the rising of the morning.
097:005 Pickthal (The night is) Peace until the rising of the dawn.
097:005 Rashad Peaceful it is until the advent of the dawn.
097:005 Sarwar This Night is all peace until the break of dawn.
097:005 Shakir Peace! it is till the break of the morning.
097:005 Sherali It is all peace till the rising of the dawn.
097:005 Yusufali Peace!...This until the rise of morn!
098:000
098:000 Translations of the Qur'an, Chapter 98: AL-BAYYINA (THE CLEAR PROOF, EVIDENCE). Total Verses: 8. Revealed At: MADINA
098:000 In the name of God, Most Gracious, Most Merciful
098:001
098:001 Khan Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al- Mushrikun, were not going to leave (their disbelief) until there came to them clear evidence.
098:001 Maulana Those who disbelieve from among the People of the Book and the idolaters could not have been freed till clear evidence came to them --
098:001 Pickthal Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,
098:001 Rashad Those who disbelieved among the people of the scripture, as well as the idol worshipers, insist on their ways, despite the proof given to them.
098:001 Sarwar The disbelievers among the People of the Book and the pagans disbelieved (in Islam) only after receiving divine testimony:
098:001 Shakir Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence:
098:001 Sherali Those, who disbelieve from among the People of the Book and the idolaters, would not desist from disbelief until there should come to them the clear evidence -
098:001 Yusufali Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,-
098:002
098:002 Khan A Messenger (Muhammad (Peace be upon him)) from Allah, reciting (the Qur'an) purified pages [purified from Al-Batil (falsehood, etc.)].
098:002 Maulana A Messenger from Allah, reciting pure pages,
098:002 Pickthal A messenger from Allah, reading purified pages
098:002 Rashad A messenger from GOD is reciting to them sacred instructions.
098:002 Sarwar a Messenger (Muhammad) from God, reciting to them parts of the purified,
098:002 Shakir An messenger from Allah, reciting pure pages,
098:002 Sherali A Messenger from ALLAH, reciting unto them the pure Scriptures,
098:002 Yusufali An messenger from Allah, rehearsing scriptures kept pure and holy:
098:003
098:003 Khan Containing correct and straight laws from Allah.
098:003 Maulana Wherein are (all) right books.
098:003 Pickthal Containing correct scriptures.
098:003 Rashad In them there are valuable teachings.
098:003 Sarwar holy Book which contain eternal laws of guidance.
098:003 Shakir Wherein are all the right ordinances.
098:003 Sherali Wherein are lasting commandments.
098:003 Yusufali Wherein are laws (or decrees) right and straight.
098:004
098:004 Khan And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad (Peace be upon him) and whatever was revealed to him).
098:004 Maulana Nor did those to whom the Book was given become divided till clear evidence came to them.
098:004 Pickthal Nor were the People of the Scripture divided until after the clear proof came unto them.
098:004 Rashad In fact, those who received the scripture did not dispute until the proof was given to them.
098:004 Sarwar Nor did the People of the Book disagreed among themselves until after receiving the ancient divine testaments.
098:004 Shakir And those who were given the Book did not become divided except after clear evidence had come to them.
098:004 Sherali And those to whom the Book was given did not become divided until after clear evidence had come to them.
098:004 Yusufali Nor did the People of the Book make schisms, until after there came to them Clear Evidence.
098:005
098:005 Khan And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.
098:005 Maulana And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.
098:005 Pickthal And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.
098:005 Rashad All that was asked of them was to worship GOD, devoting the religion absolutely to Him alone, observe the contact prayers (Salat), and give the obligatory charity (Zakat). Such is the perfect religion.
098:005 Sarwar They were only commanded to worship God, be uprightly devoted to His religion, steadfast in prayer and pay the zakat. This is truly the eternal religion.
098:005 Shakir And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.
098:005 Sherali And they were not commanded but to serve ALLAH, being sincere to HIM in obedience, and being upright, and to observe Prayer and pay the Zakát. And that is the right religion.
098:005 Yusufali And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.

098:006
098:006 Khan Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures.
098:006 Maulana Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures.
098:006 Pickthal Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.
098:006 Rashad Those who disbelieved among the people of the scripture, and the idol worshipers, have incurred the fire of Gehenna forever. They are the worst creatures.
098:006 Sarwar The disbelievers among the People of the Book and the pagans will dwell forever in hell; they are the worst of all creatures.
098:006 Shakir Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.
098:006 Sherali Verily, those who disbelieve from among the People of the Book and the idolaters, will be in the Fire of Hell, abiding therein. They are the worst of creatures.
098:006 Yusufali Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.
098:007
098:007 Khan Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad (Peace be upon him)) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.
098:007 Maulana Those who believe and do good, they are the best of creatures.
098:007 Pickthal (And) lo! those who believe and do good works are the best of created beings.
098:007 Rashad Those who believed and led a righteous life are the best creatures.
098:007 Sarwar The righteously striving believers are the best of all creatures.
098:007 Shakir (As for) those who believe and do good, surely they are the -best of men.
098:007 Sherali Verily, those who believe and do righteous deeds - they are the best of creatures.
098:007 Yusufali Those who have faith and do righteous deeds,- they are the best of creatures.
098:008
098:008 Khan Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord.
098:008 Maulana Their reward is with their Lord: Gardens of perpetuity wherein flow rivers, abiding therein for ever. Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.
098:008 Pickthal Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.
098:008 Rashad Their reward at their Lord is the gardens of Eden with flowing streams, wherein they abide forever. GOD is pleased with them, and they are pleased with Him. Such is the reward for those who reverence their Lord.
098:008 Sarwar Their reward from their Lord will be the gardens of Eden wherein streams flow and wherein they will live forever. God will be pleased with them and they will be pleased with Him. This (reward) is for those who fear their Lord.
098:008 Shakir Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.
098:008 Sherali Their reward is with their Lord - Gardens of Eternity, through which streams flow; they will abide therein for ever. ALLAH is well-pleased with them and they are well-pleased with HIM. That is for him who fears his Lord.
098:008 Yusufali Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.
099:000
099:000 Translations of the Qur'an, Chapter 99: AL-ZALZALA (THE EARTHQUAKE). Total Verses: 8. Revealed At: MAKKA
099:000 In the name of God, Most Gracious, Most Merciful
099:001
099:001 Khan When the earth is shaken with its (final) earthquake.
099:001 Maulana When the earth is shaken with her shaking,
099:001 Pickthal When Earth is shaken with her (final) earthquake
099:001 Rashad When the earth is severely quaked.
099:001 Sarwar When the earth is shaken by a terrible quake
099:001 Shakir When the earth is shaken with her (violent) shaking,
099:001 Sherali When the earth is shaken with her violent shaking,
099:001 Yusufali When the earth is shaken to her (utmost) convulsion,
099:002
099:002 Khan And when the earth throws out its burdens,
099:002 Maulana And the earth brings forth her burdens,
099:002 Pickthal And Earth yieldeth up her burdens,
099:002 Rashad And the earth ejects its loads.
099:002 Sarwar and it throws out its burden,
099:002 Shakir And the earth brings forth her burdens,
099:002 Sherali And the earth throws up her burdens,
099:002 Yusufali And the earth throws up her burdens (from within),
099:003
099:003 Khan And man will say: "What is the matter with it?"
099:003 Maulana And man says: What has befallen her?
099:003 Pickthal And man saith: What aileth her?
099:003 Rashad The human will wonder: "What is happening?"
099:003 Sarwar the human being will say (in horror), "What is happening to it?".
099:003 Shakir And man says: What has befallen her?
099:003 Sherali And man says, `What is the matter with her?'
099:003 Yusufali And man cries (distressed): 'What is the matter with her?'-

099:004
099:004 Khan That Day it will declare its information (about all what happened over it of good or evil).
099:004 Maulana On that day she will tell her news,
099:004 Pickthal That day she will relate her chronicles,
099:004 Rashad On that day, it will tell its news.
099:004 Sarwar On that day the earth will declare all (the activities of the human being) which have taken place on it,
099:004 Shakir On that day she shall tell her news,
099:004 Sherali On that day will she tell her news,
099:004 Yusufali On that Day will she declare her tidings:
099:005
099:005 Khan Because your Lord has inspired it.
099:005 Maulana As if thy Lord had revealed to her.
099:005 Pickthal Because thy Lord inspireth her.
099:005 Rashad That your Lord has commanded it.
099:005 Sarwar having been inspired by your Lord.
099:005 Shakir Because your Lord had inspired her.
099:005 Sherali For, thy Lord will have commanded her.
099:005 Yusufali For that thy Lord will have given her inspiration.
099:006
099:006 Khan That Day mankind will proceed in scattered groups that they may be shown their deeds.
099:006 Maulana On that day men will come forth in sundry bodies that they may be shown their works.
099:006 Pickthal That day mankind will issue forth in scattered groups to be shown their deeds.
099:006 Rashad On that day, the people will issue from every direction, to be shown their works.
099:006 Sarwar On that day, people will come out of their graves in different groups to see (the results of) their own deeds.
099:006 Shakir On that day men shall come forth in sundry bodies that they may be shown their works.
099:006 Sherali On that day will men issue forth in scattered groups that they may be shown the results of their works.
099:006 Yusufali On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
099:007
099:007 Khan So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
099:007 Maulana So he who does an atom’s weight of good will see it.
099:007 Pickthal And whoso doeth good an atom's weight will see it then,
099:007 Rashad Whoever does an atom's weight of good will see it.
099:007 Sarwar Whoever has done an atom's weight of good,
099:007 Shakir So. he who has done an atom's weight of good shall see it
099:007 Sherali Then whoso does an atom's weight of good will see it,
099:007 Yusufali Then shall anyone who has done an atom's weight of good, see it!
099:008
099:008 Khan And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.
099:008 Maulana And he who does an atom’s weight of evil will see it.
099:008 Pickthal And whoso doeth ill an atom's weight will see it then.
099:008 Rashad And whoever does an atom's weight of evil will see it.
099:008 Sarwar will see it and whoever has done an atom's weight of evil, will also see it.
099:008 Shakir And he who has done an atom's weight of evil shall see it.
099:008 Sherali And whoso does an atom's weight of evil will also see it,
099:008 Yusufali And anyone who has done an atom's weight of evil, shall see it.
100:000
100:000 Translations of the Qur'an, Chapter 100: AL-ADIYAT (THE COURSER, THE CHARGERS). Total Verses: 11. Revealed At: MAKKA
100:000 In the name of God, Most Gracious, Most Merciful
100:001
100:001 Khan By the (steeds) that run, with panting (breath),
100:001 Maulana By those running and uttering cries!
100:001 Pickthal By the snorting courses,
100:001 Rashad By the fast gallopers.
100:001 Sarwar (I swear) by the snorting chargers (of the warriors), whose hoofs strike against the rocks
100:001 Shakir I swear by the runners breathing pantingly,
100:001 Sherali By the snorting charges
100:001 Yusufali By the (Steeds) that run, with panting (breath),
100:002
100:002 Khan Striking sparks of fire (by their hooves),
100:002 Maulana And those producing fire, striking!
100:002 Pickthal Striking sparks of fire
100:002 Rashad Igniting sparks.
100:002 Sarwar and produce sparks
100:002 Shakir Then those that produce fire striking,
100:002 Sherali Which strike sparks of fire with their hoofs,
100:002 Yusufali And strike sparks of fire,
100:003
100:003 Khan And scouring to the raid at dawn
100:003 Maulana And those suddenly attacking at morn!
100:003 Pickthal And scouring to the raid at dawn,
100:003 Rashad Invading (the enemy) by morning.
100:003 Sarwar while running during a raid at dawn,
100:003 Shakir Then those that make raids at morn,
100:003 Sherali Making raids at dawn,
100:003 Yusufali And push home the charge in the morning,

100:004
100:004 Khan And raise the dust in clouds the while,
100:004 Maulana Then thereby they raise dust,
100:004 Pickthal Then, therewith, with their trail of dust,
100:004 Rashad Striking terror therein.
100:004 Sarwar and leave behind a cloud of dust
100:004 Shakir Then thereby raise dust,
100:004 Sherali And raising clouds of dust thereby,
100:004 Yusufali And raise the dust in clouds the while,
100:005
100:005 Khan Penetrating forthwith as one into the midst (of the foe);
100:005 Maulana Then penetrate thereby gatherings --
100:005 Pickthal Cleaving, as one, the centre (of the foe),
100:005 Rashad Penetrating to the heart of their territory.
100:005 Sarwar which engulfs the enemy.
100:005 Shakir Then rush thereby upon an assembly:
100:005 Sherali And thus penetrate into the centre of the enemy ranks.
100:005 Yusufali And penetrate forthwith into the midst (of the foe) en masse;-
100:006
100:006 Khan Verily! Man (disbeliever) is ungrateful to his Lord;
100:006 Maulana Surely man is ungrateful to his Lord.
100:006 Pickthal Lo! man is an ingrate unto his Lord
100:006 Rashad The human being is unappreciative of his Lord.
100:006 Sarwar The human being is certainly ungrateful to his Lord.
100:006 Shakir Most surely man is ungrateful to his Lord.
100:006 Sherali Surely, man is ungrateful to his Lord.
100:006 Yusufali Truly man is, to his Lord, ungrateful;
100:007
100:007 Khan And to that fact he bears witness (by his deeds);
100:007 Maulana And surely he is a witness of that.
100:007 Pickthal And lo! he is a witness unto that;
100:007 Rashad He bears witness to this fact.
100:007 Sarwar He himself knows this very well.
100:007 Shakir And most surely he is a witness of that.
100:007 Sherali And, surely, he bears witness to it by his conduct.
100:007 Yusufali And to that (fact) he bears witness (by his deeds);
100:008
100:008 Khan And verily, he is violent in the love of wealth.
100:008 Maulana And truly on account of the love of wealth he is niggardly.
100:008 Pickthal And lo! in the love of wealth he is violent.
100:008 Rashad He loves material things excessively.
100:008 Sarwar He certainly has a strong love for wealth and riches.
100:008 Shakir And most surely he is tenacious in the love of wealth.
100:008 Sherali And, surely, he is passionate in his love for wealth.
100:008 Yusufali And violent is he in his love of wealth.
100:009
100:009 Khan Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).
100:009 Maulana Knows he not when that which is in the graves is raised,
100:009 Pickthal Knoweth he not that, when the contents of the graves are poured forth
100:009 Rashad Does he not realize that the day will come when the graves are opened?
100:009 Sarwar Does he not know that on the day when those in the graves are resurrected
100:009 Shakir Does he not then know when what is in the graves is raised,
100:009 Sherali Does not such a one know that when those in the graves are raised,
100:009 Yusufali Does he not know,- when that which is in the graves is scattered abroad
100:010
100:010 Khan And that which is in the breasts (of men) shall be made known.
100:010 Maulana And that which is in the breasts is made manifest?
100:010 Pickthal And the secrets of the breasts are made known,
100:010 Rashad And all secrets are brought out.
100:010 Sarwar and all that is in the hearts is made public,
100:010 Shakir And what is in the breasts is made apparent?
100:010 Sherali And that which is hidden in the breasts is brought forth?
100:010 Yusufali And that which is (locked up) in (human) breasts is made manifest-
100:011
100:011 Khan Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).
100:011 Maulana Surely their Lord this day is Aware of them.
100:011 Pickthal On that day will their Lord be perfectly informed concerning them.
100:011 Rashad They will find out, on that day, that their Lord has been fully Cognizant of them.
100:011 Sarwar their Lord will examine his deeds?.
100:011 Shakir Most surely their Lord that day shall be fully aware of them.
100:011 Sherali Surely, their Lord will, on that day, be fully Aware of them.
100:011 Yusufali That their Lord had been Well-acquainted with them, (even to) that Day?

101:000
101:000 Translations of the Qur'an, Chapter 101: AL-QARIA (THE CALAMITY, THE STUNNING BLOW, THE DISASTER. Total Verses: 11. Revealed At: MAKKA
101:000 In the name of God, Most Gracious, Most Merciful
101:001
101:001 Khan Al-Qari'ah (the striking Hour i.e. the Day of Resurrection),
101:001 Maulana The calamity!
101:001 Pickthal The Calamity!
101:001 Rashad The Shocker.
101:001 Sarwar The (unprecedented) crash!
101:001 Shakir The terrible calamity!
101:001 Sherali The Great Calamity !
101:001 Yusufali The (Day) of Noise and Clamour:
101:002
101:002 Khan What is the striking (Hour)?
101:002 Maulana What is the calamity?
101:002 Pickthal What is the Calamity?
101:002 Rashad What a shocker!
101:002 Sarwar What is the crash?.
101:002 Shakir What is the terrible calamity!
101:002 Sherali What is the great calamity?
101:002 Yusufali What is the (Day) of Noise and Clamour?
101:003
101:003 Khan And what will make you know what the striking (Hour) is?
101:003 Maulana And what will make thee know how terrible is the calamity?
101:003 Pickthal Ah, what will convey unto thee what the Calamity is!
101:003 Rashad Do you have any idea what the Shocker is?
101:003 Sarwar Would that you knew what the crash is!
101:003 Shakir And what will make you comprehend what the terrible calamity is?
101:003 Sherali And what should make thee know what the Great Calamity is?
101:003 Yusufali And what will explain to thee what the (Day) of Noise and Clamour is?
101:004
101:004 Khan It is a Day whereon mankind will be like moths scattered about,
101:004 Maulana The day wherein men will be as scattered moths,
101:004 Pickthal A day wherein mankind will be as thickly-scattered moths
101:004 Rashad That is the day when the people come out like swarms of butterflies.
101:004 Sarwar On that day, people will be like scattered moths
101:004 Shakir The day on which men shall be as scattered moths,
101:004 Sherali The day when men will be like scattered moths,
101:004 Yusufali (It is) a Day whereon men will be like moths scattered about,
101:005
101:005 Khan And the mountains will be like carded wool,
101:005 Maulana And the mountains will be as carded wool.
101:005 Pickthal And the mountains will become as carded wool.
101:005 Rashad The mountains will be like fluffy wool.
101:005 Sarwar and mountains will be like carded wool.
101:005 Shakir And the mountains shall be as loosened wool.
101:005 Sherali And the mountains will be like carded wool.
101:005 Yusufali And the mountains will be like carded wool.
101:006
101:006 Khan Then as for him whose balance (of good deeds) will be heavy,
101:006 Maulana Then as for him whose measure (of good deeds) is heavy,
101:006 Pickthal Then, as for him whose scales are heavy (with good works),
101:006 Rashad As for him whose weights are heavy.
101:006 Sarwar Those whose good deeds will weigh heavier (on the scale)
101:006 Shakir Then as for him whose measure of good deeds is heavy,
101:006 Sherali Then, as for him whose scales are heavy,
101:006 Yusufali Then, he whose balance (of good deeds) will be (found) heavy,
101:007
101:007 Khan He will live a pleasant life (in Paradise).
101:007 Maulana He will live a pleasant life.
101:007 Pickthal He will live a pleasant life.
101:007 Rashad He will lead a happy (eternal) life.
101:007 Sarwar will live a pleasant life,
101:007 Shakir He shall live a pleasant life.
101:007 Sherali He will have a pleasant life.
101:007 Yusufali Will be in a life of good pleasure and satisfaction.

101:008
101:008 Khan But as for him whose balance (of good deeds) will be light,
101:008 Maulana And as for him whose measure (of good deeds) is light,
101:008 Pickthal But as for him whose scales are light,
101:008 Rashad As for him whose weights are light.
101:008 Sarwar but those whose good deeds will be lighter (on the scale).
101:008 Shakir And as for him whose measure of good deeds is light,
101:008 Sherali But as for him whose scales are light,
101:008 Yusufali But he whose balance (of good deeds) will be (found) light,-
101:009
101:009 Khan He will have his home in Hawiyah (pit, i.e. Hell).
101:009 Maulana The abyss is a mother to him.
101:009 Pickthal A bereft and Hungry One will be his mother,
101:009 Rashad His destiny is lowly.
101:009 Sarwar will have hawiyah as their dwelling.
101:009 Shakir His abode shall be the abyss.
101:009 Sherali Hell will be a nursing mother to him.
101:009 Yusufali Will have his home in a (bottomless) Pit.
101:010
101:010 Khan And what will make you know what it is?
101:010 Maulana And what will make thee know what that is?
101:010 Pickthal Ah, what will convey unto thee what she is! -
101:010 Rashad Do you know what it is?
101:010 Sarwar Would that you knew what hawiya h is?.
101:010 Shakir And what will make you know what it is?
101:010 Sherali And what should make thee know what that is?
101:010 Yusufali And what will explain to thee what this is?
101:011
101:011 Khan (It is) a hot blazing Fire!
101:011 Maulana A burning Fire.
101:011 Pickthal Raging Fire.
101:011 Rashad The blazing Hellfire.
101:011 Sarwar It is a burning Fire.
101:011 Shakir A burning fire.
101:011 Sherali It is a blazing Fire.
101:011 Yusufali (It is) a Fire Blazing fiercely!
102:000
102:000 Translations of the Qur'an, Chapter 102: AT-TAKATHUR (RIVALRY IN WORLD INCREASE, COMPETITION. Total Verses: 8. Revealed At: MAKKA
102:000 In the name of God, Most Gracious, Most Merciful
102:001
102:001 Khan The mutual rivalry for piling up of worldly things diverts you,
102:001 Maulana Abundance diverts you,
102:001 Pickthal Rivalry in worldly increase distracteth you
102:001 Rashad You remain preoccupied with hoarding.
102:001 Sarwar The desire to have more of the worldly gains have pre-occupied you so much (that you have neglected remembring God),
102:001 Shakir Abundance diverts you,
102:001 Sherali Mutual rivalry in seeking increase in worldly possessions diverts you from God,
102:001 Yusufali The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),
102:002
102:002 Khan Until you visit the graves (i.e. till you die).
102:002 Maulana Until you come to the graves.
102:002 Pickthal Until ye come to the graves.
102:002 Rashad Until you go to the graves.
102:002 Sarwar until you come to the graves.
102:002 Shakir Until you come to the graves.
102:002 Sherali Till you reach the graves.
102:002 Yusufali Until ye visit the graves.
102:003
102:003 Khan Nay! You shall come to know!
102:003 Maulana Nay, you will soon know,
102:003 Pickthal Nay, but ye will come to know!
102:003 Rashad Indeed, you will find out.
102:003 Sarwar You shall know.
102:003 Shakir Nay! you shall soon know,
102:003 Sherali Nay ! you will soon come to know the Truth.
102:003 Yusufali But nay, ye soon shall know (the reality).
102:004
102:004 Khan Again, Nay! You shall come to know!
102:004 Maulana Nay, again, you will soon know.
102:004 Pickthal Nay, but ye will come to know!
102:004 Rashad Most assuredly, you will find out.
102:004 Sarwar You shall cetainly know (about the consequences of your deeds).
102:004 Shakir Nay! Nay! you shall soon know.
102:004 Sherali Nay again ! you will soon come to know.
102:004 Yusufali Again, ye soon shall know!

102:005
102:005 Khan Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)
102:005 Maulana Nay, would that you knew with a certain knowledge!
102:005 Pickthal Nay, would that ye knew (now) with a sure knowledge!
102:005 Rashad If only you could find out for certain.
102:005 Sarwar You will certainly have the knowledge of your deeds beyond all doubt.
102:005 Shakir Nay! if you had known with a certain knowledge,
102:005 Sherali Nay ! if you only knew with certain knowledge;
102:005 Yusufali Nay, were ye to know with certainty of mind, (ye would beware!)
102:006
102:006 Khan Verily, You shall see the blazing Fire (Hell)!
102:006 Maulana You will certainly see hell;
102:006 Pickthal For ye will behold hell-fire.
102:006 Rashad You would envision Hell.
102:006 Sarwar You will be shown hell
102:006 Shakir You should most certainly have seen the hell;
102:006 Sherali You will surely see Hell in this very life.
102:006 Yusufali Ye shall certainly see Hell-Fire!
102:007
102:007 Khan And again, you shall see it with certainty of sight!
102:007 Maulana Then you will see it with certainty of sight;
102:007 Pickthal Aye, ye will behold it with sure vision.
102:007 Rashad Then you would see it with the eye of certainty.
102:007 Sarwar and you will see it with your own eyes.
102:007 Shakir Then you shall most certainly see it with the eye of certainty;
102:007 Sherali Aye, you will surely see it with the eye of certainty Hereafter.
102:007 Yusufali Again, ye shall see it with certainty of sight!
102:008
102:008 Khan Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!
102:008 Maulana Then on that day you shall certainly be questioned about the boons.
102:008 Pickthal Then, on that day, ye will be asked concerning pleasure.
102:008 Rashad Then you will be questioned, on that day, about the blessings you had enjoyed.
102:008 Sarwar Then, on that day, you will be questioned about the bounties (of God).
102:008 Shakir Then on that day you shall most certainly be questioned about the boons.
102:008 Sherali Then, on that day you shall be called to account for the favours bestowed upon you.
102:008 Yusufali Then, shall ye be questioned that Day about the joy (ye indulged in!).
103:000
103:000 Translations of the Qur'an, Chapter 103: AL-ASR (THE DECLINING DAY, EVENTIDE, THE EPOCH). Total Verses: 3. Revealed At: MAKKA
103:000 In the name of God, Most Gracious, Most Merciful
103:001
103:001 Khan By Al-'Asr (the time).
103:001 Maulana By the time!
103:001 Pickthal By the declining day,
103:001 Rashad By the afternoon.
103:001 Sarwar By the time (of the advent of Islam),
103:001 Shakir I swear by the time,
103:001 Sherali By the Time,
103:001 Yusufali By (the Token of) Time (through the ages),
103:002
103:002 Khan Verily! Man is in loss,
103:002 Maulana Surely man is in loss,
103:002 Pickthal Lo! man is a state of loss,
103:002 Rashad The human being is utterly lost.
103:002 Sarwar the human being is doomed to suffer loss,
103:002 Shakir Most surely man is in loss,
103:002 Sherali Surely, man is ever in a state of loss,
103:002 Yusufali Verily Man is in loss,
103:003
103:003 Khan Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).
103:003 Maulana Except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.
103:003 Pickthal Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.
103:003 Rashad Except those who believe and lead a righteous life, and exhort one another to uphold the truth, and exhort one another to be steadfast.
103:003 Sarwar except the righteously striving believers who exhort each other to truthful purposes and to patience.
103:003 Shakir Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.
103:003 Sherali Except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast.
103:003 Yusufali Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

104:000
104:000 Translations of the Qur'an, Chapter 104: AL-HUMAZA (THE TRADUCER, THE GOSSIPMONGER). Total Verses: 9. Revealed At: MAKKA
104:000 In the name of God, Most Gracious, Most Merciful.
104:001
104:001 Khan Woe to every slanderer and backbiter.
104:001 Maulana Woe to every slanderer, defamer!
104:001 Pickthal Woe unto every slandering traducer,
104:001 Rashad Woe to every backbiter, slanderer.
104:001 Sarwar Woe to every slanderer and backbiter
104:001 Shakir Woe to every slanderer, defamer,
104:001 Sherali Woe to every backbiter, slanderer,
104:001 Yusufali Woe to every (kind of) scandal-monger and-backbiter,
104:002
104:002 Khan Who has gathered wealth and counted it,
104:002 Maulana Who amasses wealth and counts it --
104:002 Pickthal Who hath gathered wealth (of this world) and arranged it.
104:002 Rashad He hoards money and counts it.
104:002 Sarwar who collects and hordes wealth,
104:002 Shakir Who amasses wealth and considers it a provision (against mishap);
104:002 Sherali Who amasses wealth and counts it over and over.
104:002 Yusufali Who pileth up wealth and layeth it by,
104:003
104:003 Khan He thinks that his wealth will make him last forever!
104:003 Maulana He thinks that his wealth will make him abide.
104:003 Pickthal He thinketh that his wealth will render him immortal.
104:003 Rashad As if his money will make him immortal.
104:003 Sarwar thinking that his property will make him live forever.
104:003 Shakir He thinks that his wealth will make him immortal.
104:003 Sherali He thinks that his wealth will make him immortal.
104:003 Yusufali Thinking that his wealth would make him last for ever!
104:004
104:004 Khan Nay! Verily, he will be thrown into the crushing Fire.
104:004 Maulana Nay, he will certainly be hurled into the crushing disaster;
104:004 Pickthal Nay, but verily he will be flung to the Consuming One.
104:004 Rashad Never; he will be thrown into the Devastator.
104:004 Sarwar By no means! They will be thrown into hutamah.
104:004 Shakir Nay! he shall most certainly be hurled into the crushing disaster,
104:004 Sherali Nay ! he shall, surely, be cast into the crushing torment.
104:004 Yusufali By no means! He will be sure to be thrown into That which Breaks to Pieces,
104:005
104:005 Khan And what will make you know what the crushing Fire is?
104:005 Maulana And what will make thee realize what the crushing disaster is?
104:005 Pickthal Ah, what will convey unto thee what the Consuming One is!
104:005 Rashad Do you know what the Devastator is?
104:005 Sarwar Would that you knew what hutamah is!
104:005 Shakir And what will make you realize what the crushing disaster is?
104:005 Sherali And what should make thee know what the crushing torment is?
104:005 Yusufali And what will explain to thee That which Breaks to Pieces?
104:006
104:006 Khan The fire of Allah, kindled,
104:006 Maulana It is the Fire kindled by Allah,
104:006 Pickthal (It is) the fire of Allah, kindled,
104:006 Rashad GOD's blazing Hellfire.
104:006 Sarwar It is a fierce fire created by God
104:006 Shakir It is the fire kindled by Allah,
104:006 Sherali It is ALLAH's kindled fire,
104:006 Yusufali (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),
104:007
104:007 Khan Which leaps up over the hearts,
104:007 Maulana Which rises over the hearts.
104:007 Pickthal Which leapeth up over the hearts (of men).
104:007 Rashad It burns them inside out.
104:007 Sarwar to penetrate into the hearts.
104:007 Shakir Which rises above the hearts.
104:007 Sherali Which rises over the hearts.
104:007 Yusufali The which doth mount (Right) to the Hearts:
104:008
104:008 Khan Verily, it shall be closed in on them,
104:008 Maulana Surely it is closed in on them,
104:008 Pickthal Lo! it is closed in on them
104:008 Rashad They will be confined therein.
104:008 Sarwar It will engulf them.
104:008 Shakir Surely it shall be closed over upon them,
104:008 Sherali It will be closed in on them
104:008 Yusufali It shall be made into a vault over them,

104:009
104:009 Khan In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).
104:009 Maulana In extended columns.
104:009 Pickthal In outstretched columns.
104:009 Rashad In extended columns.
104:009 Sarwar in its long columns of flames.
104:009 Shakir In extended columns.
104:009 Sherali In outstretched columns.
104:009 Yusufali In columns outstretched.
105:000
105:000 Translations of the Qur'an, Chapter 105: AL-FIL (THE ELEPHANT). Total Verses: 5. Revealed At: MAKKA
105:000 In the name of God, Most Gracious, Most Merciful
105:001
105:001 Khan Have you (O Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
105:001 Maulana Hast thou not seen how thy Lord dealt with the possessors of the elephant?
105:001 Pickthal Hast thou not seen how thy Lord dealt with the owners of the Elephant?
105:001 Rashad Have you noted what your Lord did to the people of the elephant?
105:001 Sarwar Have you not considered how your Lord dealt with the people of the elephant?.
105:001 Shakir Have you not considered how your Lord dealt with the possessors of the elephant?
105:001 Sherali Knowest thou not how thy Lord dealt with the Owners of the Elephant?
105:001 Yusufali Seest thou not how thy Lord dealt with the Companions of the Elephant?
105:002
105:002 Khan Did He not make their plot go astray?
105:002 Maulana Did He not cause their war to end in confusion?
105:002 Pickthal Did He not bring their stratagem to naught,
105:002 Rashad Did He not cause their schemes to backfire?
105:002 Sarwar Did He not cause their evil plots to fail
105:002 Shakir Did He not cause their war to end in confusion,
105:002 Sherali Did HE not cause their design to miscarry?
105:002 Yusufali Did He not make their treacherous plan go astray?
105:003
105:003 Khan And sent against them birds, in flocks,
105:003 Maulana And send against them birds in flocks?
105:003 Pickthal And send against them swarms of flying creatures,
105:003 Rashad He sent upon them swarms of birds.
105:003 Sarwar by sending against them flocks of swallows
105:003 Shakir And send down (to prey) upon them birds in flocks,
105:003 Sherali And HE sent against them swarm of birds,
105:003 Yusufali And He sent against them Flights of Birds,
105:004
105:004 Khan Striking them with stones of Sijjil.
105:004 Maulana Casting at them decreed stones --
105:004 Pickthal Which pelted them with stones of baked clay,
105:004 Rashad That showered them with hard stones.
105:004 Sarwar which showered them with small pebbles of clay
105:004 Shakir Casting against them stones of baked clay,
105:004 Sherali Which ate their dead bodies, striking them against stones of clay.
105:004 Yusufali Striking them with stones of baked clay.
105:005
105:005 Khan And made them like an empty field of stalks (of which the corn has been eaten up by cattle).
105:005 Maulana So He rendered them like straw eaten up?
105:005 Pickthal And made them like green crops devoured (by cattle)?
105:005 Rashad He made them like chewed up hay.
105:005 Sarwar to turn them into (something) like the left-over grass grazed by cattle.
105:005 Shakir So He rendered them like straw eaten up?
105:005 Sherali And thus made them like broken straw, eaten up.
105:005 Yusufali Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.
106:000
106:000 Translations of the Qur'an, Chapter 106: AL-QURAISH (WINTER, QURAYSH). Total Verses: 4. Revealed At: MAKKA
106:000 In the name of God, Most Gracious, Most Merciful
106:001
106:001 Khan (It is a great Grace and Protection from Allah), for the taming of the Quraish,
106:001 Maulana For the protection of the Quraish
106:001 Pickthal For the taming of Qureysh.
106:001 Rashad This should be cherished by Quraish.
106:001 Sarwar For God's favors to them
106:001 Shakir For the protection of the Qureaish--
106:001 Sherali Thy Lord destroyed the Owners of the Elephant in order to attach the hearts of the Quraish -
106:001 Yusufali For the covenants (of security and safeguard enjoyed) by the Quraish,

106:002
106:002 Khan (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),
106:002 Maulana Their protection during their journey in the winter and the summer.
106:002 Pickthal For their taming (We cause) the caravans to set forth in winter and summer.
106:002 Rashad The way they cherish the caravans of the winter and the summer.
106:002 Sarwar during their summer and winter journeys,
106:002 Shakir Their protection during their trading caravans in the winter and the summer--
106:002 Sherali To make them attached to their journeys in winter and summer.
106:002 Yusufali Their covenants (covering) journeys by winter and summer,-
106:003
106:003 Khan So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).
106:003 Maulana So let them serve the Lord of this House.
106:003 Pickthal So let them worship the Lord of this House,
106:003 Rashad They shall worship the Lord of this shrine.
106:003 Sarwar Quraish should worship the Lord of this House.
106:003 Shakir So let them serve the Lord of this House
106:003 Sherali So they should worship the Lord of this House,
106:003 Yusufali Let them adore the Lord of this House,
106:004
106:004 Khan (He) Who has fed them against hunger, and has made them safe from fear.
106:004 Maulana Who feeds them against hunger, and gives them security against fear.
106:004 Pickthal Who hath fed them against hunger and hath made them safe from fear.
106:004 Rashad For He is the One who fed them after hunger, and provided them with security after fear.
106:004 Sarwar It is He who has fed them when they were hungry and has made them secure from fear.
106:004 Shakir Who feeds them against hunger and gives them security against fear.
106:004 Sherali Who has fed them against hunger, and has given them security against fear.
106:004 Yusufali Who provides them with food against hunger, and with security against fear (of danger).
107:000
107:000 Translations of the Qur'an, Chapter 107: AL-MAUN (SMALL KINDNESSES, ALMSGIVING, HAVE YOU SEEN). Total Verses: 7. Revealed At: MAKKA
107:000 In the name of God, Most Gracious, Most Merciful
107:001
107:001 Khan Have you seen him who denies the Recompense?
107:001 Maulana Hast thou seen him who belies religion?
107:001 Pickthal Hast thou observed him who belieth religion?
107:001 Rashad Do you know who really rejects the faith?
107:001 Sarwar Have you seen the one who calls the religion a lie?.
107:001 Shakir Have you considered him who calls the judgment a lie?
107:001 Sherali Hast thou seen him who denies the Judgment?
107:001 Yusufali Seest thou one who denies the Judgment (to come)?
107:002
107:002 Khan That is he who repulses the orphan (harshly),
107:002 Maulana That is the one who is rough to the orphan,
107:002 Pickthal That is he who repelleth the orphan,
107:002 Rashad That is the one who mistreats the orphans.
107:002 Sarwar It is he who turns down the orphans
107:002 Shakir That is the one who treats the orphan with harshness,
107:002 Sherali That is he who drives away the orphan,
107:002 Yusufali Then such is the (man) who repulses the orphan (with harshness),
107:003
107:003 Khan And urges not the feeding of AlMiskin (the poor),
107:003 Maulana And urges not the feeding of the needy.
107:003 Pickthal And urgeth not the feeding of the needy.
107:003 Rashad And does not advocate the feeding of the poor.
107:003 Sarwar and never encourages the feeding of the destitute.
107:003 Shakir And does not urge (others) to feed the poor.
107:003 Sherali And urges not the feeding of the poor.
107:003 Yusufali And encourages not the feeding of the indigent.
107:004
107:004 Khan So woe unto those performers of Salat (prayers) (hypocrites),
107:004 Maulana So woe to the praying ones,
107:004 Pickthal Ah, woe unto worshippers
107:004 Rashad And woe to those who observe the contact prayers (Salat) -
107:004 Sarwar Woe to the worshippers
107:004 Shakir So woe to the praying ones,
107:004 Sherali So woe to those who pray,
107:004 Yusufali So woe to the worshippers

107:005
107:005 Khan Who delay their Salat (prayer) from their stated fixed times,
107:005 Maulana Who are unmindful of their prayer!
107:005 Pickthal Who are heedless of their prayer;
107:005 Rashad who are totally heedless of their prayers.
107:005 Sarwar who become confused during their prayers,
107:005 Shakir Who are unmindful of their prayers,
107:005 Sherali But are unmindful of their Prayer.
107:005 Yusufali Who are neglectful of their prayers,
107:006
107:006 Khan Those who do good deeds only to be seen (of men),
107:006 Maulana Who do (good) to be seen,
107:006 Pickthal Who would be seen (at worship)
107:006 Rashad They only show off.
107:006 Sarwar who show off (his good deeds)
107:006 Shakir Who do (good) to be seen,
107:006 Sherali They like only to be seen of men,
107:006 Yusufali Those who (want but) to be seen (of men),
107:007
107:007 Khan And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.).
107:007 Maulana And refrain from acts of kindness!
107:007 Pickthal Yet refuse small kindnesses!
107:007 Rashad And they forbid charity.
107:007 Sarwar and refuse to help the needy.
107:007 Shakir And withhold the necessaries of life.
107:007 Sherali And withhold legal alms.
107:007 Yusufali But refuse (to supply) (even) neighbourly needs.
108:000
108:000 Translations of the Qur'an, Chapter 108: AL-KAUTHER (ABUNDANCE, PLENTY). Total Verses: 3. Revealed At: MAKKA
108:000 In the name of God, Most Gracious, Most Merciful
108:001
108:001 Khan Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise);
108:001 Maulana Surely We have given thee abundance of good.
108:001 Pickthal Lo! We have given thee Abundance;
108:001 Rashad We have blessed you with many a bounty.
108:001 Sarwar (Muhammad), We have granted you abundant virtue.
108:001 Shakir Surely We have given you Kausar,
108:001 Sherali Surely, We have bestowed upon thee abundance of good;
108:001 Yusufali To thee have We granted the Fount (of Abundance).
108:002
108:002 Khan Therefore turn in prayer to your Lord and sacrifice (to Him only).
108:002 Maulana So pray to thy Lord and sacrifice.
108:002 Pickthal So pray unto thy Lord, and sacrifice.
108:002 Rashad Therefore, you shall pray to your Lord (Salat), and give to charity.
108:002 Sarwar So worship your Lord and make sacrificial offerings.
108:002 Shakir Therefore pray to your Lord and make a sacrifice.
108:002 Sherali So pray to thy Lord, and offer sacrifice.
108:002 Yusufali Therefore to thy Lord turn in Prayer and Sacrifice.
108:003
108:003 Khan For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter).
108:003 Maulana Surely thy enemy is cut off (from good).
108:003 Pickthal Lo! it is thy insulter (and not thou) who is without posterity.
108:003 Rashad Your opponent will be the loser.
108:003 Sarwar Whoever hates you will himself remain childless.
108:003 Shakir Surely your enemy is the one who shall be without posterity,
108:003 Sherali Surely, it is thy enemy who shall be without issue.
108:003 Yusufali For he who hateth thee, he will be cut off (from Future Hope).
109:000
109:000 Translations of the Qur'an, Chapter 109: AL-KAFIROON (THE DISBELIEVERS, ATHEISTS). Total Verses: 6. Revealed At: MAKKA
109:000 In the name of God, Most Gracious, Most Merciful
109:001
109:001 Khan Say (O Muhammad (Peace be upon him)to these Mushrikun and Kafirun): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!
109:001 Maulana Say: O disbelievers,
109:001 Pickthal Say: O disbelievers!
109:001 Rashad Say, "O you disbelievers.
109:001 Sarwar (Muhammad), tell the disbelievers,
109:001 Shakir Say: O unbelievers!
109:001 Sherali Say, `O ye disbelievers !
109:001 Yusufali Say: O ye that reject Faith!

109:002
109:002 Khan "I worship not that which you worship,
109:002 Maulana I serve not that which you serve,
109:002 Pickthal I worship not that which ye worship;
109:002 Rashad "I do not worship what you worship.
109:002 Sarwar "I do not worship what you worship,
109:002 Shakir I do not serve that which you serve,
109:002 Sherali `I worship not as you worship,
109:002 Yusufali I worship not that which ye worship,
109:003
109:003 Khan "Nor will you worship that which I worship.
109:003 Maulana Nor do you serve Him Whom I serve,
109:003 Pickthal Nor worship ye that which I worship.
109:003 Rashad "Nor do you worship what I worship.
109:003 Sarwar nor do you worship what I worship
109:003 Shakir Nor do you serve Him Whom I serve:
109:003 Sherali `Nor do you worship as I worship.
109:003 Yusufali Nor will ye worship that which I worship.
109:004
109:004 Khan "And I shall not worship that which you are worshipping.
109:004 Maulana Nor shall I serve that which ye serve,
109:004 Pickthal And I shall not worship that which ye worship.
109:004 Rashad "Nor will I ever worship what you worship.
109:004 Sarwar I have not been worshipping what you worshipped,
109:004 Shakir Nor am I going to serve that which you serve,
109:004 Sherali `Nor do I worship those that you worship,
109:004 Yusufali And I will not worship that which ye have been wont to worship,
109:005
109:005 Khan "Nor will you worship that which I worship.
109:005 Maulana Nor do you serve Him Whom I serve.
109:005 Pickthal Nor will ye worship that which I worship.
109:005 Rashad "Nor will you ever worship what I worship.
109:005 Sarwar nor will you worship what I shall worship.
109:005 Shakir Nor are you going to serve Him Whom I serve:
109:005 Sherali `Nor do you worship Him Whom I worship.
109:005 Yusufali Nor will ye worship that which I worship.
109:006
109:006 Khan "To you be your religion, and to me my religion (Islamic Monotheism)."
109:006 Maulana For you is your recompense and for me my recompense.
109:006 Pickthal Unto you your religion, and unto me my religion.
109:006 Rashad "To you is your religion, and to me is my religion."
109:006 Sarwar You follow your religion and I follow mine.
109:006 Shakir You shall have your religion and I shall have my religion.
109:006 Sherali `For you your religion, and for me my religion.
109:006 Yusufali To you be your Way, and to me mine.
110:000
110:000 Translations of the Qur'an, Chapter 110: AN-NASR (SUCCOUR, DIVINE SUPPORT). Total Verses: 3. Revealed At: MADINA
110:000 In the name of God, Most Gracious, Most Merciful
110:001
110:001 Khan When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah),
110:001 Maulana When Allah’s help and victory comes,
110:001 Pickthal When Allah's succour and the triumph cometh
110:001 Rashad When triumph comes from GOD, and victory.
110:001 Sarwar (Muhammad), when help and victory comes from God,
110:001 Shakir When there comes the help of Allah and the victory,
110:001 Sherali When the help of ALLAH comes and the Victory,
110:001 Yusufali When comes the Help of Allah, and Victory,
110:002
110:002 Khan And you see that the people enter Allah's religion (Islam) in crowds,
110:002 Maulana And thou seest men entering the religion of Allah in companies,
110:002 Pickthal And thou seest mankind entering the religion of Allah in troops,
110:002 Rashad You will see the people embracing GOD's religion in throngs.
110:002 Sarwar you will see large groups of people embracing the religion of God.
110:002 Shakir And you see men entering the religion of Allah in companies,
110:002 Sherali And thou seest men entering the religion of ALLAH in troops,
110:002 Yusufali And thou dost see the people enter Allah's Religion in crowds,
110:003
110:003 Khan So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.
110:003 Maulana Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).
110:003 Pickthal Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.
110:003 Rashad You shall glorify and praise your Lord, and implore Him for forgiveness. He is the Redeemer.
110:003 Sarwar Glorify your Lord with praise and ask Him for forgivenes. He accepts repentance.
110:003 Shakir Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).
110:003 Sherali Glorify thy Lord with HIS praise and seek HIS forgiveness. Surely HE is Oft-returning with mercy.
110:003 Yusufali Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

111:000
111:000 Translations of the Qur'an, Chapter 111: AL-MASADD (PALM FIBRE, THE FLAME). Total Verses: 5. Revealed At: MAKKA
111:000 In the name of God, Most Gracious, Most Merciful
111:001
111:001 Khan Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!
111:001 Maulana Abu Lahab's hands will perish and he will perish.
111:001 Pickthal The power of Abu Lahab will perish, and he will perish.
111:001 Rashad Condemned are the works of Abee Lahab, and he is condemned.
111:001 Sarwar May the hands of Abu Lahab perish! May he too perish!
111:001 Shakir Perdition overtake both hands of Abu Lahab, and he will perish.
111:001 Sherali Perish the two hands of Abu Lahab, and perish he !
111:001 Yusufali Perish the hands of the Father of Flame! Perish he!
111:002
111:002 Khan His wealth and his children (etc.) will not benefit him!
111:002 Maulana His wealth and that which he earns will not avail him.
111:002 Pickthal His wealth and gains will not exempt him.
111:002 Rashad His money and whatever he has accomplished will never help him.
111:002 Sarwar His property and worldly gains will be of no help to him.
111:002 Shakir His wealth and what he earns will not avail him.
111:002 Sherali His wealth and what he has earned shall avail him naught,
111:002 Yusufali No profit to him from all his wealth, and all his gains!
111:003
111:003 Khan He will be burnt in a Fire of blazing flames!
111:003 Maulana He will burn in fire giving rise to flames --
111:003 Pickthal He will be plunged in flaming Fire,
111:003 Rashad He has incurred the blazing Hell.
111:003 Sarwar He will suffer in a blazing fire
111:003 Shakir He shall soon burn in fire that flames,
111:003 Sherali Soon shall he burn in a flaming fire;
111:003 Yusufali Burnt soon will he be in a Fire of Blazing Flame!
111:004
111:004 Khan And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him), or use to slander him).
111:004 Maulana And his wife -- the bearer of slander;
111:004 Pickthal And his wife, the wood-carrier,
111:004 Rashad Also his wife, who led the persecution.
111:004 Sarwar and so too will his wife who (threw thorns and firewood in the Prophet's way).
111:004 Shakir And his wife, the bearer of fuel,
111:004 Sherali And his wife, too, bearer of slander,
111:004 Yusufali His wife shall carry the (crackling) wood - As fuel!-
111:005
111:005 Khan In her neck is a twisted rope of Masad (palm fibre).
111:005 Maulana Upon her neck a halter of twisted rope!
111:005 Pickthal Will have upon her neck a halter of palm-fibre.
111:005 Rashad She will be (resurrected) with a rope of thorns around her neck.
111:005 Sarwar Around her neck will be a rope of palm fibre.
111:005 Shakir Upon her neck a halter of strongly twisted rope.
111:005 Sherali Round her neck shall be a halter of twisted palm-fibre.
111:005 Yusufali A twisted rope of palm-leaf fibre round her (own) neck!
112:000
112:000 Translations of the Qur'an, Chapter 112: AL-IKHLAS (SINCERITY). Total Verses: 4. Revealed At: MAKKA
112:000 In the name of God, Most Gracious, Most Merciful
112:001
112:001 Khan Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One.
112:001 Maulana Say: He, Allah, is one.
112:001 Pickthal Say: He is Allah, the One!
112:001 Rashad Proclaim, "He is the One and only GOD.
112:001 Sarwar (Muhammad), say, "He is the only God.
112:001 Shakir Say: He, Allah, is One.
112:001 Sherali Say `He is ALLAH, the One !
112:001 Yusufali Say: He is Allah, the One and Only;
112:002
112:002 Khan "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
112:002 Maulana Allah is He on Whom all depend.
112:002 Pickthal Allah, the eternally Besought of all!
112:002 Rashad "The Absolute GOD.
112:002 Sarwar God is Absolute.
112:002 Shakir Allah is He on Whom all depend.
112:002 Sherali ALLAH the Independent and Besought of all.
112:002 Yusufali Allah, the Eternal, Absolute;

112:003
112:003 Khan "He begets not, nor was He begotten;
112:003 Maulana He begets not, nor is He begotten;
112:003 Pickthal He begetteth not nor was begotten.
112:003 Rashad "Never did He beget. Nor was He begotten.
112:003 Sarwar He neither begets nor was He begotten.
112:003 Shakir He begets not, nor is He begotten.
112:003 Sherali `HE begets not, nor, is HE begotten,
112:003 Yusufali He begetteth not, nor is He begotten;
112:004
112:004 Khan "And there is none co-equal or comparable unto Him."
112:004 Maulana And none is like Him.
112:004 Pickthal And there is none comparable unto Him.
112:004 Rashad "None equals Him."
112:004 Sarwar There is no one equal to Him.
112:004 Shakir And none is like Him.
112:004 Sherali And there is none like unto HIM.
112:004 Yusufali And there is none like unto Him.
113:000
113:000 Translations of the Qur'an, Chapter 113: AL-FALAQ (THE DAYBREAK, DAWN). Total Verses: 5. Revealed At: MAKKA
113:000 In the name of God, Most Gracious, Most Merciful
113:001
113:001 Khan Say: "I seek refuge with (Allah) the Lord of the daybreak,
113:001 Maulana Say: I seek refuge in the Lord of the dawn,
113:001 Pickthal Say: I seek refuge in the Lord of the Daybreak
113:001 Rashad Say, "I seek refuge in the Lord of daybreak.
113:001 Sarwar (Muhammad), say, "I seek protection from the Lord of the Dawn
113:001 Shakir Say: I seek refuge in the Lord of the dawn,
113:001 Sherali Say, I seek refuge in the Lord of the dawn,
113:001 Yusufali Say: I seek refuge with the Lord of the Dawn
113:002
113:002 Khan "From the evil of what He has created;
113:002 Maulana From the evil of that which he has created,
113:002 Pickthal From the evil of that which He created;
113:002 Rashad "From the evils among His creations.
113:002 Sarwar against the evil of whatever He has created.
113:002 Shakir From the evil of what He has created,
113:002 Sherali `From the evil of that which HE has created,
113:002 Yusufali From the mischief of created things;
113:003
113:003 Khan "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
113:003 Maulana And from the evil of intense darkness, when it comes,
113:003 Pickthal From the evil of the darkness when it is intense,
113:003 Rashad "From the evils of darkness as it falls.
113:003 Sarwar I seek His protection against the evil of the invading darkness,
113:003 Shakir And from the evil of the utterly dark night when it comes,
113:003 Sherali `And from the evil of darkness when it overspreads,
113:003 Yusufali From the mischief of Darkness as it overspreads;
113:004
113:004 Khan "And from the evil of the witchcrafts when they blow in the knots,
113:004 Maulana And from the evil of those who cast (evil suggestions) in firm resolutions,
113:004 Pickthal And from the evil of malignant witchcraft,
113:004 Rashad "From the evils of the troublemakers.
113:004 Sarwar from the evil of those who practice witchcraft
113:004 Shakir And from the evil of those who blow on knots,
113:004 Sherali And from the evil of those who blow upon the knots of mutual relationships to undo them,
113:004 Yusufali From the mischief of those who practise secret arts;
113:005
113:005 Khan "And from the evil of the envier when he envies."
113:005 Maulana And from the evil of the envier when he envies.
113:005 Pickthal And from the evil of the envier when he envieth.
113:005 Rashad "From the evils of the envious when they envy."
113:005 Sarwar and from the evil of the envious ones.
113:005 Shakir And from the evil of the envious when he envies
113:005 Sherali `And from the evil of the envier when he envies.'
113:005 Yusufali And from the mischief of the envious one as he practises envy.

114:000
114:000 Translations of the Qur'an, Chapter 114: AN-NAS (MANKIND). Total Verses: 6. Revealed At: MAKKA
114:000 In the name of God, Most Gracious, Most Merciful
114:001
114:001 Khan Say: "I seek refuge with (Allah) the Lord of mankind,
114:001 Maulana Say: I seek refuge in the Lord of men,
114:001 Pickthal Say: I seek refuge in the Lord of mankind,
114:001 Rashad Say, "I seek refuge in the Lord of the people.
114:001 Sarwar (Muhammad), say, "I seek protection from the Cherisher of mankind,
114:001 Shakir Say: I seek refuge in the Lord of men,
114:001 Sherali Say, `I seek refuge in the Lord of mankind,
114:001 Yusufali Say: I seek refuge with the Lord and Cherisher of Mankind,
114:002
114:002 Khan "The King of mankind,
114:002 Maulana The King of men,
114:002 Pickthal The King of mankind,
114:002 Rashad "The King of the people.
114:002 Sarwar the King of mankind,
114:002 Shakir The King of men,
114:002 Sherali `The King of mankind,
114:002 Yusufali The King (or Ruler) of Mankind,
114:003
114:003 Khan "The Ilah (God) of mankind,
114:003 Maulana The God of men,
114:003 Pickthal The god of mankind,
114:003 Rashad "The god of the people.
114:003 Sarwar the Lord of mankind
114:003 Shakir The god of men,
114:003 Sherali `The God of mankind,
114:003 Yusufali The god (or judge) of Mankind,-
114:004
114:004 Khan "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),
114:004 Maulana From the evil of the whisperings of the slinking (devil),
114:004 Pickthal From the evil of the sneaking whisperer,
114:004 Rashad "From the evils of sneaky whisperers.
114:004 Sarwar against the evil of the temptations of the satans,
114:004 Shakir From the evil of the whisperings of the slinking (Shaitan),
114:004 Sherali `From the evil whisperings of the sneaking whisperer;
114:004 Yusufali From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-
114:005
114:005 Khan "Who whispers in the breasts of mankind,
114:005 Maulana Who whispers into the hearts of men,
114:005 Pickthal Who whispereth in the hearts of mankind,
114:005 Rashad "Who whisper into the chests of the people.
114:005 Sarwar of jinn and human beings
114:005 Shakir Who whispers into the hearts of men,
114:005 Sherali `Who whispers into the hearts of men,
114:005 Yusufali (The same) who whispers into the hearts of Mankind,-
114:006
114:006 Khan "Of jinns and men."
114:006 Maulana From among the jinn and the men.
114:006 Pickthal Of the jinn and of mankind.
114:006 Rashad "Be they of the jinns, or the people."
114:006 Sarwar who induce temptation into the hearts of mankind.
114:006 Shakir From among the jinn and the men.
114:006 Sherali `From among jinn and men.'
114:006 Yusufali Among Jinns and among men.
END